

THE THEOSOPHICAL PATH

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“WHEN they have attained to It (the Universal Self), Sages achieve rest through Knowledge, for they are conscious of their Self (as being one with the Universal Self), their passions have ceased, and they are at peace. The Wise Ones have attained That which is everywhere present; are at one with the (Universal) Self, and themselves become It.”

— *Mundaka-Upanishad*, 2, v

THE EVOLUTION OF EVOLUTION

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T. HENRY, M. A.

THERE appears to be considerable uncertainty in the scientific world on the subject of the inheritance of acquired characteristics. The doctrine that acquired characteristics are passed on from one generation of animals to succeeding generations, is considered to have originated with Lamarck, and hence is known as Lamarckism. But the doctrine appears to have been given up by an influential party among men of science: they declare that acquired characteristics are not inherited. But, if this is the case, what becomes of the science of eugenics; what of stock-breeding and selective plant-culture?

Much of this perplexity is due to the attempt to establish some hard-and-fast general law, applicable to all cases; and much of it again to the attempt to treat man as a part of the animal kingdom. We can obviously modify plants and animals to a considerable extent by culture and selective breeding; but only in a limited degree. We cannot produce one species out of another. In man an entirely new factor is present — his self-consciousness.

But we find it futile to pursue the argument subject to the limitations which scientific theorists customarily impose upon their ideas. If we direct our attention solely to the physical organisms, we shall descry merely the *effects* of evolution, the results of a process which is going on elsewhere, and of agencies which act upon those visible organisms from a source invisible to the ordinary scientific eye. The most awkward fact for evolutionists to explain according to their theories is that observation

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fails to show us instances of the creation of new species. It is the indwelling Monad which undergoes the evolution, while the physical forms in which the Monad dwells are to a great extent fixed for long periods of time; so that the Monad itself may grow by passing from one form to another. When we come to the case of Man, we find that his mental, psychic, and spiritual natures are far more complex and important in proportion to his body; so that it is even easier to understand that, though human bodies are produced by generation, true to type, the individual souls occupying them may evolve to an indefinite extent by mental, psychic, and spiritual growth. The whole subject of evolution has been discussed at length in the pamphlet entitled *Studies in Evolution: Papers of the School of Antiquity, No. 8*; to which inquirers are referred.

A reviewer in the *New York Times Book Review* says that people who take their views literally from Darwin are almost as much out of date as those who take them literally from *Genesis*; also that the more one learns about evolution, the less one knows.

“The simple unicellular amoeba, popularly conceived of as a bag of jelly, and once regarded as the starting-point of all life, has vanished from the scene. The amoeba of today is wise, sophisticated, and immeasurably old. There are something like 10,000 species of him, each the result of long ages of adaptation and development. And in some such unicellular organisms there actually exists . . . something corresponding to the ability to learn by experience.”

And, quoting his authority, the reviewer adds: “It is here that the behavior of the protozoon seems to be dominated by an end or purpose.” What will posterity think of a people who worshiped ten thousand different jelly-bags, all immeasurably old and wise? Or of what use is it to write an outline of human history from jelly-bag to Jellicoe, when we find countless ages of purposeful experience stretching back beyond the jelly-bag?

Reading further, we learn on excellent authority that most geneticists practically disregard environment as a causative factor in evolution. Instead, changes arise spontaneously in the germ plasm. What a world of suppressed meaning lies hid in that word ‘spontaneously’! It gives the whole question away. It concedes our point, that scientific investigators can see what happens, and can tabulate it, but cannot tell why or how it happens. And the real and only possible explanation is given by that other phrase ‘an end or purpose.’ The changes which arise ‘spontaneously’ are due to an end or purpose. Spontaneity is but another name for purpose. The stream of life, like a stream of water, may often flow in ready-made channels, but as often or oftener carves its own bed. Environment is quite a useful help for the organism, provided environment does not environ too much; as in that case the organism

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will send it to the right-about and mold an environment closer to the heart's desire. But whether the environment rules the germ, or the germ rules the environment, in either case we shall be left with an omnipotent agent unexplained: the Almighty Environment or the Almighty Germ. Another quotation on the same point is as follows:

"Professor Wieland points out that, in plant evolution at least, 'environments appear to be resisted rather than yielded to.' Some fungi were literally 'the same tens of millions of years ago as today,' though the physical environment has been revolutionized."

The theory of mutations, or sudden changes, is said to be enough to account for organic evolution. Does not this bear out what we said above, about the evolution taking place in the invisible and ultraphysical animal, and not in the physical form? As has so often been pointed out in Theosophical writings, the visible organic forms are discrete stages in the scale of life; and it may be appropriate to quote once more the analogy (suggested by W. Q. Judge) of the spiral staircase. We see people on different levels of this staircase, but we do not see how they rise from one stage to the next, as the process is carried out beyond our sight. Now according to this view we should expect to see, not one species gradually changing into another, but a new species suddenly appearing; the gradual change having been effected in the invisible model-body of the organism, and not appearing in the physical form until completed. Yet, the authority cited by the reviewer states "no unquestionably new species have been created under human observation."

The following are a few quotations from *The Secret Doctrine* by H. P. Blavatsky:

"There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space."— II, 660

"All things had their origin in spirit — evolution having originally begun from above and proceeded downwards, instead of the reverse as taught by the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis."— II, 190

"The types of life are innumerable; and the progress of evolution, moreover, does not go on at the same rate in every kind of species. . . . Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type, now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of the palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely — *MAN and the lower genera of being!*"
— II, 256

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— II, 669

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“The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true ‘*Evolution*’ or ‘*unfolding*’ — a sense which cannot be said to belong to the mechanical theory of natural selection.”— II, 683

“Man is certainly *no* special creation, and he is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the ‘Eternal Pilgrim.’ ”— II, 728

“Archaic science allows the human physical frame to have passed through every form, from the lowest to the very highest. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*.”— II, 660

“The pithecoïds, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race.”— II, 683

“The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and consequently it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated.”— II, 684


These quotations, which are merely a sample, are enough to show how much vaster and more elaborate is the scheme of evolution contemplated by Theosophy. It is easy to see that conflicting views, however apparently irreconcilable, may be only small fragments of a truth large enough to embrace them all. So great is the influence of science upon the ideals and character of mankind, that nothing can be more important than to have the true teachings as to the nature and origin of man himself. And we see that it is possible to allow him a divine origin without in the least denying the doctrine of evolution: indeed evolution cannot otherwise be rightly understood at all. We also direct particular attention to a certain conclusion to which recent results both in biology and physics are tending — namely, that the so-called rudiments of life or of matter are anything *but* rudimentary. Conscious intelligent purpose is found everywhere — at what was believed to be the very beginning. This of course merely confesses the fact that, if conscious purpose be denied, it has to be replaced by meaningless abstractions, such as Force and Tendency, Environment and Selection, etc. The Universe is a living Soul, and physical science studies only its outermost vesture.



“No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be incarnated for weal or woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster — Karmic Life.”— *H. P. Blavatsky*

SYMBOLISM OF THE BIBLE

MAGISTER ARTIUM

HE Hebrew Bible, which we have so strangely inherited, is a symbolical book — to a great extent at least — the early chapters of *Genesis*, of which we propose to speak, in particular. As such, it is important to remember that it is but one of a great many symbolical books, to be found in the religious lore of all the world and all antiquity. The burden of H. P. Blavatsky's great work, *The Secret Doctrine*, is to prove that there exists, and has existed from all antiquity, a great body of knowledge concerning the evolution of the cosmos and of human races; and that this has been preserved in the form of symbolism and allegory, which at once veils the truth from those who might abuse it, and reveals it to those qualified to profit by it. Also, there are truths which cannot be expressed in any other way, as they transcend the powers of ordinary language.

Those who take the Hebrew Bible literally will therefore naturally fall into great error; and still more those who take literally the English version of that Hebrew original; for the former naturally contains many misrepresentations, due to the translators, though they doubtless acted in good faith and according to their best lights. The literalists are of more than one kind. Besides those pious ones who take the story of creation and of Adam and Eve, as given in the English version, literally, there are those who, having rebelled against the tyranny of this literal translation, have been just as absurdly literal themselves in throwing over the whole business as so much folk-lore and childish fable.

The sensible man can have little use either for those who accept verbatim the story that one God created the world in seven days, at an epoch of about 6,000 years ago; or for those who stand on a chair in the park and mouth insufferable vulgarity and even indecency, about the Bible narratives. He feels there is something in it, and would like to know what it is. He finds that not only our present people, but people in past ages, have had similar stories, which the uninstructed masses have accepted literally, while the cultivated have poked fun at them. He is assured by certain scholarly bigwigs that mankind in bygone ages has always been satisfied to feed itself on such mumbo-jumbo, because it did not know any better; while it is only recently that we have gloriously emancipated ourselves. But it is shown by H. P. Blavatsky that the said mumbo-jumbo, when properly sifted, is found to inshrine in allegorical form the most vital truths concerning human evolution.

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It is important to know that the word 'God,' in the Bible, stands for a number of different words in the Hebrew, all denoting different deific Powers which took part in the evolution of man. Consequently we have here an error of the greatest magnitude, and it is no wonder if inconsistencies are found when several different Powers are represented as if they were the same person, and no clue is given to indicate that this is not so. Man was not created all at once; the universal law of evolution or slow growth, which science so rightly finds universally prevalent in Nature, applies to man, spiritually, mentally, physically. The subject of human evolution is too vast for us to attempt to explain it, even were we competent; but each may study for himself, and we may be able to say a little that will be of use to those knowing even less.

Many impartial critics, reading the Bible-narrative, might well come to the conclusion that it is Jehovah himself who really brings about the Fall of man, since he first creates a woman to seduce him, and then allows Satan to complete the mischief. This, in fact, is what H. P. Blavatsky says (I, 387). She also points out that this power, in one of his meanings at least, was the Teacher of mankind, who opened his eyes; and that the real 'sin' of the Fall was not in man's gaining or using the powers thus conferred on him, but in his *abusing them*. (I, 302)

Thus it was this *figurative* power, who revealed to man man's own powers; which man forthwith abuses, by allowing the material passions of his animal nature to step in and profane. In consequence of this, man finds himself shut out from the light and happiness of his innocent days. But man, by the use of those very powers, shall eventually redeem himself and win back that which he has lost; being incomparably the richer for his experience.

This is of course not merely an allegory of the evolution of the earlier Races of mankind, but it also reveals the mysteries of our daily life. Every man or woman born passes through an Eden of childish innocence, gains powers and is thereby put on probation, to make or mar himself, according as he triumphs or falls. How important to train the child in the use of its own will, so that it may *not* fall when the trial comes! And how important, if the fall has already come, to impart the true teachings, so that the man may summon to his aid that Divine inner Self which is his true Savior! But what chance do the narrow dogmatic teachings give us to understand our own nature?

We find in *The Secret Doctrine* (I, 412) that the personal Devil was invented as a necessary counterpart to the personal God; to explain human mistakes and miseries which could not be attributed to a merciful, wise, and all-powerful Deity. But, as this personal God is a makeshift and substitute for the Divinity within us; so the personal Devil stands in

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place of our own rebellious lusts. In both cases we lazily shift the responsibility from where it belongs—our own shoulders. This crude dualism, of a good God and a wicked Devil, counteracting each other, is most unphilosophical and will not do.

Now let us take another allegory, to be found everywhere in folk-lore and religious symbology, in legend and fairy-tale, the world over. An example of it is Rider Haggard's best romance, *Eric Brighteyes*. This work, free from the streak of snobbishness, and from the jarring intrusion of the vulgar and commonplace into the sublime and beautiful, defects which mar other works of the author, is written on a higher level, and has (we understand) the author's own best love. It is allegorical of the eternal drama of the human soul—the hero and his adventures with two fair women. Eric Brighteyes is an ancient Norse hero, of surpassing stature and beauty. He loves, and is beloved by, Gudruda the Fair, chaste and noble. He is violently loved by Swanhild, a dark and fell enchantress, whom he does not love. The story is the account of the hero's trials and encounters with many enemies, of the dark plottings of Swanhild, and of his final victory and union with Gudruda; after which comes the finest touch of all. For, in place of the usual anticlimax, expressed or implied, when the triumphant union has to be followed by the prosaic details of the perambulator and the rates and taxes, the hero and his bride die on their wedding-night, and their after-life of bliss is spent in Valhalla. Thus the final schemes of the dark enemy result only in the translation and crowning triumph of the hero.

As said, this story is universal. It can be completed by making the fell enchantress change her nature and submit; as indeed happens in *The Eumenides* of Aeschylus, where the Furies become transformed into beneficent ministrants. It is stated by H. P. Blavatsky in *The Secret Doctrine* that man will one day reach a summit in his evolution when his higher and lower natures will have become harmonized and all strife between them shall have ceased.

Let us look again at this beautiful symbol and contrast it with the crude dualism of God and Satan, as external powers. All three are in man himself—for remember that the story is allegorical. The hero is *Manas*, Man, the Thinker. He finds himself placed between the Spiritual Soul and the animal soul. The one beckons him upward and onward; the other seduces him. By his final triumph and union with the good, he not only overcomes but transforms the evil. Such is man and his destiny. And let us remember that the sexes in the story being symbolical, the allegory applies to woman as well as to man—to human beings in fact. This may prevent erotic interpretations or applications of the symbol by the romantically inclined of either sex—the mistake of literalism again!

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It is being more recognised each day that Christianity has been overlaid with matters not belonging to the original teachings. Sometimes pastors are turned out of their church for saying this; but they take an influential following along with them. Jesus and his apostles certainly teach us to call upon our own Divinity; and the teaching as to the two contrasted natures in man is most strongly brought out by Paul.

There is a universal searching and craving for vital knowledge, which people cannot satisfy either by religion or science; and it is pitiful to see how they will run after any sort of psychical quacks in the hope of getting something. What they need, what would really help them, is a rational interpretation of religious symbolism, which reveals the world's eternal Wisdom-Religion, the science of life, the key to all its mysteries.

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E. A. NERESHEIMER



KARMA is the One Law which governs the World of Being. It is the moral law of compensation, of cause and effect, in endless succession. That is to say action as a cause produces reaction as an effect; and the effect, becoming again a further cause, establishes a chain of continuous movement or oscillation.

On this basis, Universes, Solar Systems, and Beings come alternately into existence, then recede from view and again reappear. The stellar bodies, having run their course, enter upon a period of repose corresponding in length of time with their previous cycle of activity. Then again they come forth into manifested being, but in an advanced state commensurate with the amount of progress they have made, if any, in previous periods of activity. Beings of all kinds progress in similar manner, living and dying, waking and dreaming, within the respective limits of the law as it applies to them. It must, however, be remembered that no succession of occurrences of any kind can originate or proceed of themselves, without a primal impetus based on Intelligence or Consciousness.

Thus the work of Nature goes on and on forever in alternating cycles, impelled by Karma, guided by Intelligence, ever changing, ever building up and thus furnishing scope for the interplay of its varying forces, involving all the worlds and all creatures, from the lowest up to the very highest.

Such knowledge as we possess concerning the progression of events and the workings of Nature was transmitted to us in the past by High Intelligences and illuminated Sages, who, in previous world-periods,

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earned the right to instruct and guide subsequent upcoming humanities. There never was a time when even the smallest link in the chain of universal help and guidance was missing in any one of the departments of Nature; hence, with respect also to uninstructed man, there have always been advanced entities, who, through their compassion, by precept and by example, have given appropriate instruction and assistance to those who needed their help. There are many grades of intelligent powers, agents of Karmic and Cosmic Laws, upon the ascending ladder of spirituality, that, by their very nature, have ever acted as 'messengers' and beacon-lights upon the path of progress for the human race.

Hence even here and now, in this and every other world throughout the vast Universe, the superior are assisting the inferior in their development, in obedience to a blessed urge within them. This urge pervades all Nature and every sentient thing and being, causing it to become finally fully awakened to a realization of its inner potentialities and its power to join the ranks of the teachers and leaders of men: those who are well qualified and prepared to help and guide others less advanced than themselves.

No one will deny that Divine Intelligence propels the wheel of progress which causes the dense veil of Matter — in which that Divine Intelligence is infolded, and through which it operates — to yield up by degrees some of the resistance of the retarding (tamasic) quality that is its greatest hindrance. But only step by step, without haste and through ceaseless action, can this be achieved as the march of events proceeds in the natural order of things. The human race, as indeed every individual manifested ray or spark of Divine Intelligence, has advanced to its present stage of development by ceaseless action, and will continue to do so, preparing itself ultimately to appreciate the majestic beauty of the universal order, and understand the, as yet, hidden purpose of all Existence.

Divine Intelligence, which has been called 'the Law Itself,' infolded itself in Matter, differentiating and working through incalculable periods of time finally to produce the human type. Kind Mother Nature nursed it to the point where it could devise ways and means to help itself (rather compelled it to do so) and to assume the responsibility for its own further evolution. Thus man is forced to self-effort, whether he will or not, and by the effort into a reliance upon his own inner resources, rather than upon the protection of Mother Nature, who thenceforward becomes his collaborator and friend.

The masses no doubt are still suffering from the effects of former procrastinating habits formed in the past; consequently they are still slow to recognise and accept as improvements many of the great and important changes which have come to the human race. Yet there can

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be but little doubt that a mighty forward impetus is inherent both in Nature and in Man, constantly impelling them forward under the universal Law of Necessity, to uninterrupted action and effort.

What we are pleased to call Nature, is described in ancient philosophy as "the harmonious assemblage of the Three Qualities of Matter," *i. e.*, Creation, Preservation, and Destruction; the latter rather signifying regeneration for purpose of perfectibility, *i. e.*, eternal progression. These forces have also been called the Equilibrizing, the Driving, and the Restraining powers of Nature; also Goodness, Passion, and Darkness; the interactions of these three great qualities producing perpetual change.

Every thing or being, conscious or unconscious, organic or inorganic, in or out of a body, that participates in the privilege of life, is subject to these qualities in varied proportions, by which is established the rank, status, and condition that it occupies in the economy of Nature.

The stream of life unavoidably flows toward progress,—universal in Nature, and specific in man. In man this progress is achieved through work and constant activity by which he creates causes that revert to him in the shape of effects. Owing to the seductive power of Nature's enchantments, which but few have been able to withstand, the majority have procrastinated, and it is no wonder that therefore only a small minority have been able to make the most of the proffered opportunities, and learn their lessons.

Antiquity has bequeathed to us an invaluable treasure in the *Bhagavad-Gîtâ*, which is said to be one of the oldest scriptures of the world, embodying the essence of Vedic Wisdom. It is pointed out therein that right action is the path that leads to freedom, and that human conduct should be an offering of service in harmony with the Laws of Nature. Only by right action and self-directed evolution can man overcome the limitations of Matter, placed in his way by the cycle of necessity. Meanwhile, of course, there is much groping in the dark, and many conjectures are made as to the 'why' and the 'wherefore' of the many vicissitudes of life. However, there are some who have, thanks to continuous efforts along certain well-defined lines, succeeded in catching a glimpse of the Light which illumines the way.

It is further said that through right action, man may conciliate these laws, and attain equilibrium and Divine Harmony; for the Laws themselves are an imbodiment of the absolute balance of the eternal principles of 'give and take,' by which the whole of creation, including man, is sustained.

THE FOUR PATHS

Right action, according to the *Bhagavad-Gîtâ*, is bound to result from a complete recognition of the Unity of Life in its infinite variety of

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forms and conditions. This recognition is attained through the development of man's inherent faculties, which manifest themselves in four distinct lines of natural inclination or predisposition, existing in the mind. They are the natural leanings to Action, Contemplation, Devotion, and the Attainment of Knowledge. All these are present in every individual, be he of high or low station, educated or uninstructed, of good or bad tendencies. In every case, however, one of these four characteristics is *especially* dominant, denoting the particular type of character that an individual has built up from experiences assimilated in the past. That predominant tendency permeates thought, action, and temperament to such an extent that, temporarily, it crowds back into comparative latency other leanings. It is a matter that may be easily observed, both in oneself and in others, that the dominance of one of these inclinations is apt to hold almost exclusive sway over the life through the greater part of one incarnation.

In the course of time every human being will awaken to a recognition of the great realities that can be found only in True Religion, whereby the soul may rejoice in absolute harmony and union with all that lives. True Religion embodies all the verities concerning action, meditation, knowledge, and devotion, which alone can secure for man eternal Freedom, Wisdom, and Bliss. This spiritual knowledge may be approached in four different ways: firstly, by those who endeavor to perform what they accept as their duty irrespective of results; secondly, by those who seek the realization of Truth through introspective contemplation; thirdly, by those who strive for Knowledge through reason and constant observation; and fourthly, by those who endeavor to exemplify Truth and Righteousness through Devotion.

The ethical basis of all these various paths being essentially the same, it follows that an aspirant, whose personal predilections incline him to seek the ultimate goal by one of them alone might also obtain exactly the same results by following one of the other paths indicated. The result of every effort put forth is always commensurate with the motive which propelled it, and the amount of energy expended thereon, and no more; but a broadening outlook upon universals and a deeper conception of the eternal order of things will always result from all such efforts. Eventually it will, however, be realized that the recondite categories embracing *all* these paths can alone round out a complete balance of the *whole* being; the physical, mental, moral, and spiritual faculties.

As we may readily see by observation of the life around us, in its present stage of evolution, individual units are not yet prepared to pursue all the lines of the four paths, so to say, at once, which in unison alone can lead to full spiritual development. Nor would it be prudent for them to

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attempt to do so, since natural inclinations at best point in one or another particular direction, indicating for the time being where the most direct path to progress lies.

From the foregoing we may see, to a degree, how these four categories or suggestions for introspection embrace, in their entirety, every possible province of the mind, as also of that un-named faculty — the soul — which synthesizes them all. We may also have seen, that, for all those who yearn for a life of realities, rather than of mere sensation, moral conduct as a basis for all action, thought, and aspiration, is an uncompromising necessity. The senses, which are important and valuable instruments for those who know how to handle them, are deceptive and dangerous to those who are sensitive and crave for excitement and sensation. It is the undeveloped mind that stands as a stumbling-block between the senses and the soul of man. It devolves upon the lower part of the mind to lay itself open to the inflow from the soul, so that the aroma of the work done by the outgoing senses may be assimilated by the Higher Mind or the Soul.

When a joint action between the inner and the outer instruments of man is established, and the senses are made subservient instead of being dominant, then it will not be long before new avenues of perception open out before him, along which life will appear revealed in an entirely new aspect. The senses used as instruments of the outgoing emotions and sensations are therefore important in evolution in its primary stages. On the other hand, for the purposes of ingoing experience, such as introspection, meditation, and devotion, the senses must become unconditionally the servants of the soul.


The most gratifying recompense awaits the diligent student who truly estimates the significance of introspection, and the inestimable value of a knowledge of self. The natural tendency towards meditation is not the least; indeed it is, we may say, the greatest of benedictions that has been bestowed upon man since the beginning of the present Grand Cycle of his evolution. And as soon as one becomes conscious, even in the faintest degree, of his innate divinity and realizes, if but for one single second, that verily he is inseparably united not only with the least but also with the greatest of all created beings, then will he have made a rift in the dense veil of Matter that hides the Eternal, and thereafter no power in Heaven or on Earth can ever close that veil again for his eyes.



“It is the inner life that man must bring forth. He must become a conscious part of Universal Law.”— *Katherine Tingley*

ARCHAEOLOGICAL NOTES

C. J. RYAN

HE problem of the origin and the past of the human race in America is becoming more fascinating and not less mysterious with every new discovery. Gradually it is dawning upon some thinkers that the key *may* be found in the traditional lost continent of Atlantis. No longer is it regarded as absurd to accept the possibility that Plato's account of it was founded upon fact, however imperfectly recorded.

According to Theosophy, the traditions preserved in the records of Greece and some of the Oriental nations are correct in so far as they relate that a true civilization existed in lands now sunk beneath the Atlantic Ocean before the great cycle of decay set in which resulted in the so-called 'primitive' Stone Age — really not a primitive but a *degenerate age*.

If we merely assume for the sake of argument that an advanced culture prevailed in Atlantis at some very distant date, finally to break up some thousands of years before the generally-accepted time of the dawn of Egyptian and Mesopotamian civilization, many of the difficulties in tracing racial and linguistic affinities disappear. By the method of 'trial and error,' of seeing which hypothesis fits the facts most appropriately, the great discoveries in science are made, and in this way it is easy to find that there is a great weight of evidence in favor of a prehistoric Atlantis inhabited by non-savage people, contemporary with, or even earlier than, the 'Pithecanthropus' or the Piltown man.

The question of a very ancient continent inhabited by man in a more advanced stage than the supposed 'primitive ancestral savage' is a highly important one, because, if such an Atlantis can be demonstrated, it reconstructs our notions of human history and development. It does not destroy the fundamental truth of evolution but it brings in new and disturbing factors which must be reckoned with if we are to get a true impression of its process. It may come to many as a shock to realize the possibility that evolution of intelligence did not begin in the early Stone-Age, but that this was a stage of retrogression. The Theosophical doctrine is put very plainly by H. P. Blavatsky in *Isis Unveiled*, Vol. I, chapter ix:

"As soon as humanity entered upon a new one [cycle], the same age with which the preceding cycle had closed, began gradually to merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by

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imperceptible transitions; highly-civilized, flourishing nations waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start."

After quoting a description of the savage race of Les Eyzies, cave-men, she remarks:

"Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one."

Evidence is accumulating not only of the former existence of a great 'land-bridge' across the North Atlantic, now fully accepted by geology, but it is becoming more and more necessary to admit the possibility of its habitation by human races of some culture. A significant remark occurs in a recent work, *Ancient Man in Britain*, by Ronald A. Mackenzie, a well-known archaeologist, which shows that he feels the need of further explanation of the astonishing artistic ability and culture of some of the prehistoric Stone-Age races who lived perhaps fifty thousand years ago, and perhaps a good deal more. He says:

"The evidence afforded by the craftsmanship, the burial customs, and the art of the Cro-Magnon races, those contemporaries of the reindeer and the hairy mammoth in South and Western France, suggests that they had been influenced by a center of civilization in which considerable progress had already been achieved. There is absolutely no evidence that the pioneers were lacking in intelligence or foresight. If we are to judge merely by their skeletons and the shapes and sizes of their skulls, it would appear that they were, if anything, both physically and mentally superior to the average present-day inhabitants of Europe."

What and where was this 'center of civilization,' of which the Palaeolithic cave-dwellers were the extreme fringe, if not the Atlantean continent or at least *some of its last remaining islands!*

M. Georges Brousseau, writing in the *Courier des États-Unis* for August, 1924, presents some new and strong arguments in favor of the Atlantean origin of customs and languages found on both sides of the Atlantic Ocean. The entire contents of the article are exceedingly interesting but only a few points can be quoted here:

"Atlantis, which was situated between the Canaries and the Caribbean Sea, was inhabited by a civilized race, intelligent and warlike, of which we still find today the ethnical character despite its breaking up about a hundred centuries ago. Monuments and ruins attesting its prosperity and power exist in numbers in Central America and South America. The Peruvians and Mexicans were not the authors of the architectonic marvels found by the Spanish Conquistadores; they were the degenerate descendants of a Caribbean dominating race, the Atlanteans."

The writer then proceeds to give reasons for rejecting the prevailing notion that the Bronze civilization came from the Orient, and for accepting the idea that it was derived from Atlantis, reinforcing his arguments by many striking facts from both sides of the Atlantic. He mentions the solar sun-dial found in France in a cave at Duruthy near Peyre-

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horade which resembles those of ancient Mexico, and specially emphasizes the similarities and even identities between the Basque language and customs in the Biscayan region and those of certain West-Indian tribes. He gives a tradition current among the Basques themselves: "Our ancestors inhabited in former times and in great numbers a space relatively constricted, from which, later, they scattered far and wide, into countries separated from one another, divided by continents and seas."

This looks like a definite recollection of the dense population of 'Poseidonis,' the last surviving island of Atlantis. M. Brousseau continues:

"The ethnographical study of the inhabitants of the Canaries, despite their crossings since their modern discovery, prove that the Guanchos of the Islands are the same race as the ancient Mexicans, the natives of Florida, the ancient Egyptians, the Iberians, the Basques, the Etruscans and the Phoenicians." (See the remarkable work of the Portuguese savant, J-M. Pereira de Lima: *Iberians and Basques*.)

Let us turn to *The Secret Doctrine* by H. P. Blavatsky, and see what light the Eastern Wisdom gives on this point. On page 740, Vol. II, we read:

"Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connexions of the forefathers of the Palaeolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type — a mystery indeed to all those who refuse to sanction the 'hypothesis' of a former Atlantic continent to bridge the ocean. . . . What are we also to make of the fact that while de Quatrefages points to that '*magnificent race*,' the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type — Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. . . ."

And on pages 790-791:

"Skulls exhumed on the banks of the Danube and Rhine bear a striking similarity to those of the *Caribs* and *Old Peruvians* (Littre). . . ."

"According to Farrar, the '*isolated* language' of the Basques has no affinities with the other languages of Europe, but with '*the aboriginal languages of the vast opposite continent [America] and those alone*.' Professor Broca is also of the same opinion.

"Palaeolithic European man of the Miocene and Pliocene times was a pure Atlantean. . . . The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. . . ."

"The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palaeolithic men."

M. Brousseau gives a long list of words identical in sound and meaning from the Basque and the Carib or Guiana languages, and says that the terminations *ac* in Brittany and Gascony are of Atlantean origin, and that the *tche*, the *ary* and *iry*, and similar place-names on both sides of the Atlantic are conclusive testimony of a common origin. The conclusion

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of his article is worth quoting in full, but we have only room for these striking paragraphs:

"In excavating on the site of the Forum of Rome . . . the mattocks of the Italian workmen, in 1904, brought to light a cemetery older than the Romans of history, tombs where men of another race slept surrounded by jewels, ornaments, vases, arms, and utensils of all kinds, resembling those we have seen in the treasures of the Indians and also those found in the Toltec ruins.

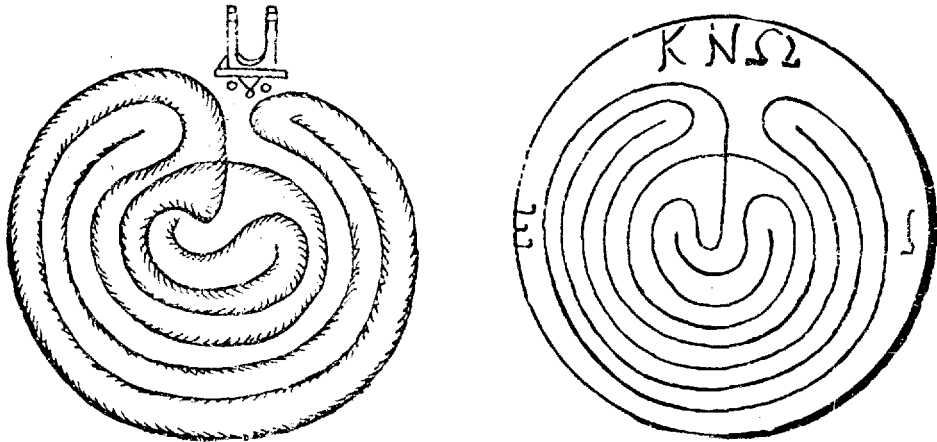
"History has deceived us to this day. It was generally agreed that we should be told that until Rome of the kings there was nothing at all on the Seven Hills. The ancient possessors of the soil, of more than twenty-five centuries ago, have been despoiled, massacred, blotted out for ever it would seem, from human memory. But Rome was only a successor. . . .

"These truths are disconcerting to the exegetists and thinkers of today, who believe they have determined once and for all, with their specious conception of the Creation, the elements of the instruction of all future generations.

"Until now it has been claimed, as an article of faith, that the migrations of races came exclusively from the East, from which it would follow that the ancient civilizations of Chaldaea and Egypt had an original analog, which is impossible because no relation of character exists or can exist between them.

"It is not so, as we see it, when we look carefully from the Western Coast towards America. To deny the facts today is willingly to overlook or ignore the rational data of recent science, or to be obstinately prejudiced. So we must render the Caribbean race, hitherto unacknowledged and discredited, the incomparable glory returning to it in the mission assigned by Destiny under the name Atlantean. Like a star of the first magnitude, it shines in the firmament of science because, from the utmost limits of our history, its civilizing influence has reigned as mistress of the two hemispheres where it has left profound and still vital traces of its intervention."

The French ethnologist does not seem to know of a singular piece of



(LEFT) THE 'HOUSE OF TCUHU': THE LABYRINTH PATTERN OF THE PIMA INDIANS, ARIZONA

From *American Anthropologist*, Vol. IX, Fig. 34 (inverted)

(RIGHT) A COIN FROM KNOSSOS, IN CRETE, SHOWING THE LABYRINTH OF MINOS (200 — 67 B. C.)

From Catalog of Greek coins in the British Museum, 1887 vol., Plate VI

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evidence of a possible prehistoric connexion between the two sides of the Atlantic, known as 'the House of Tcuhu' (Tcuhiki), but it should be kept in mind in view of further information. About one hundred and sixty years ago a Spanish traveler visited the country of the Pima Indians in the Gila Valley, Arizona, and wrote a manuscript account of his journey which still exists. On the margin was drawn the figure given here, which the Pimas drew on the sand, and he said, it represented a 'house of amusement.' Dr. Walter Fewkes, the well-known archaeologist, recently inquired of an old Pima Indian about it, and was told that no ancient house in that region had a ground-plan like that shown in the figure, but that "he was acquainted with a children's game that employed a similar figure traced in the sand, and it was called the house of Tcuhu." The diagram has also been found on the adobe wall of the Casa Grande ruin among Indian pictographs of an early date.

Now comes the remarkable observation made by Professor Colton that this apparently native Indian sand-figure is identical with a symbol on the reverse of a silver coin of Knossos in Crete, representing the famous Labyrinth of King Minos, though the coin cannot be earlier than B. C. 200.

A comparison of the Cretan and the Indian figures shows that there is not merely a general or superficial resemblance between them, but that they are essentially the same. How can such a complicated and extremely distinctive design have come into existence independently, and yet what connexion can there have been between Mediterranean Crete and the far western Arizona valley? The problem is one that has baffled the archaeologists, but it would not yet be safe to affirm that it can *only* be explained on the theory that this design had some prominence in Atlantis and was preserved by some who fled to various parts of the Old and New Worlds after the final cataclysms, yet it is not easy to find a better explanation.

Some years ago a singular claim was made in a series of articles published in England, America, and Sweden, purporting to be written by Dr. Paul Schliemann, grandson of the famous discoverer of Troy. This claim, which excited considerable comment from eminent geologists and archaeologists, was in part that vases and other objects with similar inscriptions and decorations had been found in Troy and Central America. They were said to be made of a peculiar clay not found in America or Europe, and therefore presumably they came from the lost Atlantis. No satisfactory account has been published of these alleged discoveries and we cannot accept them as authentic: if accepted by science they would establish the Atlantean hypothesis on a firm basis. But the incontrovertible fact of the identity of the Labyrinth-pattern on the Cretan coin with the Arizona 'House of Tcuhu' labyrinth makes it seem possible that

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the Schliemann story may have some foundation. We must never forget that only a few years ago the marvelous and advanced civilization of ancient Crete was entirely unknown, and archaeologists considered the Greek traditions of the Labyrinth and King Minos to be a 'Solar Myth' with no basis of fact!

The strong prejudice — caused originally by lack of information — against admitting the existence of man, especially civilized man, in ancient America, is gradually breaking down under the weight of constant new discoveries. Near Mexico City some remarkable structural and decorative remains have lately been found under geological conditions that are believed to prove an age of many thousand years — perhaps eight or ten!

Last July, Professor W. Niven and Dr. J. H. Cornyn uncovered a prehistoric library consisting of a collection of hundreds of stone tablets, buried under a thick deposit of volcanic ash and debris, ten to twenty-five feet beneath the surface of the ground. Careful estimates of the time taken to deposit the various strata lying above the remains have determined that the tablets have been there for at least seven thousand years, and probably for much more. Not far off stands a rude pyramid whose base is submerged under ten feet of lava in which human skeletons were found; it may be thousands of years older than the great eruption which inundated the valley with a fiery flood and killed the inhabitants. The tablets are covered with carved and colored writing containing obvious references to the sun, moon, and stars, of which the writers seem to have known much; fire, lightning, the Earth-Mother, morning and evening, and the volcano-gods.

Some claim that the tablets are the product of a 'Mongoloid' civilization older than the Aztecs or even the Toltecs, but it is not necessary to accept the theory of an Asiatic migration to America in order to explain certain Mongolian characteristics, though we may fully agree with the immense age demonstrated by the geologists. Speaking of the recent discoveries of pyramids and other remains buried under volcanic lava and ash which prove a large and well organized community at some far-distant date in the Valley of Mexico, Byron Cummings, Professor of Archaeology at the University of Arizona, says:

"Point out as we may similarities to Mongolian types, or to western Asiatic and Egyptian designs and conceptions, we must acknowledge after all that the early inhabitants of America were distinctly American. Their dissimilarities to Asiatics, both east and west, to Africans, and to Europeans, are far more pronounced than their similarities. They form a large group of the human family, separated from the parent-stock at some remote age. . . . America thus has a prehistory extending far back into the early centuries of human development. The steps of her progress and the successes achieved are as interesting and instructive as any attained by the renowned human groups of the Old World. . . . The unraveling of the history of early America devolves upon American scholars from Canada to Chile."

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And we may fully expect many more surprises when the more distant past begins to reveal its hidden secrets.

From the East we are also receiving startling information about the antiquity of civilized man in regions where nothing was known. Sir John Marshall, director-general of archaeology in India, announces the discovery of pottery, coins, chessmen, engraved seals with unknown script, etc., in the Panjâb and Sind, *covered by many successive levels of habitation*. Professor Sayce has found that these inscribed seals are practically identical with the Proto-Elamite tablets discovered by De Morgan at Susa in Persia, and, therefore, that there must have been a close connexion between Susa and cultivated people in the northwest of India at about *three thousand years B. C.* Sir John Marshall points out that hitherto our knowledge of Indian antiquities has carried us only to about 300 B. C.!

Many of the leading Orientalists have shown a strong objection to the idea that a high civilization existed in India more than a few centuries B. C., and especially to the claim that writing was known there in early ages. The great antiquity of Indian culture was strongly defended by Madame H. P. Blavatsky, and she gives strong arguments, derived from native and other sources, to prove that much of the marvelous religious literature of India is immensely old, and that it is preposterous to suggest that India derived its knowledge, including the art of writing, from the later Greeks. We find in *The Secret Doctrine*:

“But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber’s and Mr. Max Müller’s favorite theories — namely, that writing was not known in India, even in the days of Pânini (!); that the Hindûs had all their arts and sciences — even to the Zodiac and their architecture — from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldaea that comes to the rescue of truth. . . .”— Vol. II, pp 225-226

Pânini was a grammarian who composed a marvelous grammar of 3996 rules, and who was ‘liberally’ allowed by Western scholars to have lived a few centuries B. C. The new discoveries in the Panjâb referred to above, are additional evidence in the recent accumulation of testimony to the accuracy of the information upon which H. P. Blavatsky based her belief in the great antiquity and culture of the Indian civilization.



“THEOSOPHY is, then, the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization. . . . Our society is also called the ‘Universal Brotherhood of Humanity.’”

— H. P. Blavatsky

AS TO SUCCESS AND FAILURE

TALBOT MUNDY

THERE was once a nobleman, or there is said to have been one (Las Casas mentions him), who caused thirteen Indians to be burned alive in honor of Christ and the twelve Apostles. Applause perhaps appeased his morbid appetite for adulation, though there may have been concomitant emotions. He achieved success, precisely as he measured it. And though he may have passed out of the world less painfully than did the victims of his orgy of aspiration, the permanence and quality of his success are unconvincing.

And there was Caesar, who came, saw, conquered,— his genius, brain, influence, and hardihood all concentrated on the one determination to assert himself and yoke the strength of conquered peoples to his chariot. He even deified himself and set his image in a Roman temple. There are more who envy Caesar than who crave to emulate the nobleman who burned the Indians to death; he has more apologists because he peacocked on a grander scale. And yet, if numbers are significant, and if attainment shall be measured by extent and aftermath, it needs not much discernment to observe that Caesar merely wrought more havoc, more titanically than did the immolator of the Indians.

So much depends on how we measure failure and success; and, probably, each individual on earth possesses secret standards of his own, in many cases secret from himself for lack of self-examination, by which he measures both his own attainments and those of others.

There was Hypatia, who taught that happiness may be attained by searching for the truth, and living, reckless of the consequences, decently. The advocates of the accepted dogmas of that day not only slew her but in indignation at the purity she preached defiled her body, scraping every scrap of flesh from off her bones. Said they, 'that proves she failed.'

And there was Socrates, whom the Athenians put to death. That obstinate old hero, sweetly reasonable and unreasonably (so said the Athenians) impulsive in his efforts to direct attention to contemporary evils, resisted all persuasion to desist from breaking up the molds of thought — until the rulers of the city made him toast the tired humanity he loved in a cup of hemlock. Did he fail? Or did the tyrants fail, whose very names have vanished?

H. P. Blavatsky came into the West within the memory of men and women who have spoken with her and have heard from her own lips her message of the Ancient Wisdom. Measured by the standards that apply

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to commerce and the race for personal advantage, she could not be called a 'favorite of fortune.' She did not die rich. She left no legacies of carefully invested funds whose income should endow establishments for proving to the world how thrifty Wisdom is, and how materially buttressed are its children. She did not taste fame, but infamy. No legislatures voted her a tablet on their walls. The satirists and journalists aimed stinging jibes at her; religious dogmatists persecuted her; her very ill health, caused by her unselfish efforts for humanity, was made a butt for ridicule. She died. The evil her accusers coined still echoes faintly here and there. She died tired; she was doubtless glad enough to go; but did she fail? No. She succeeded amazingly. Her work lives after her as a world-wide movement, yearly growing in power and influence.

The human mind is an amazing breeding-place of paradox. We hero-worship when the mood is on us, but the mood depends, too often, on the comforts we imagine that we need. Our military heroes are the men who died defending gaps in a material defense, providing safety for the rest of us. We can admire that sacrifice. We can admit that their failure to preserve themselves was glorious, and justly we inscribe their records in the rolls of fame.

And we are willing — all the nations of the earth have done it in their years of decadence — to go a step or two beyond the totally material, when things material have somehow lost their taste and death seems more than formerly convincing, — we are willing then to hero-worship at the shrines of saints and prophets who are said, however falsely said, to have performed self-immolation for remission of our sins.

But he who dares to challenge all the hatred of reaction by suggesting to us that we should think and, thinking, make ourselves a battlefield of light against the darkness, higher against lower nature, inspiration against habit, — that one becomes a nuisance, not a hero in our eyes, however selflessly he suffers in his fight for all humanity.

What is success? We live this little life and leave behind us bones that crumble into dust; what else? It is a platitude to say that money never purchased happiness; all know it, he who wallows in his wealth as well as he who winces for the lack of half enough. Possessions, though we crave them, simply add their ball-and-chain to the encumbrances with which we litter up our lives; and though some seek their happiness in dying rich, that their survivors may enjoy the fruit of all their energy, it remains yet to be shown in any instance that wealth resolves life's handicap, though many of the rich have sought to buy contentment for the poor.

And nations are as individuals. In all recorded history there is not one instance of a nation's happiness increasing as a result of material conquest, which, on the contrary, merely magnifies the problems to be met

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and leaves to generations yet unborn an aftermath of rancor and revenge.

Analysis of motives that impel humanity along its turbulent and constantly repeated course, each generation deeming itself wiser than its forbears, yet adopting the same methods to escape the same old pitfalls and lamenting with the same cries when the same results ensue, reveals that competition holds a foremost place. Men, cities, nations, races, even continents of people, judge their progress by material advantage. Life has been accepted as a 'struggle for existence.' The profound experience of ages, out of which was minted the immortal warning "Give, and it shall be given unto you," when not forgotten is reduced to a refined, far-seeing selfishness. We give, that we may get. We sacrifice, in order that "bread cast upon the waters" may return to us. The wise words "unto him who hath shall more be given" have been tortured into a command to grab — get — keep — and get more, whether it be wealth, fame, authority, or (subtilest of sensual deceptions) self-esteem.

Not many of us like to see conceit in others. We ignore it in ourselves, or misinterpret it to mean the consciousness of goodness. Most of us have met at some time persons who inflict the pride of their humility on neighbors, and not many of us have refrained from the commission of that impudence at times, when the reaction from our positive conceit set in. The ebb and flow of ugly pride and uglier humility will never cease until we change the basis of our thought and judge ourselves by what we are, not by what we would like to seem to be.

We presuppose, in theory, a universe that is exactly what it is; that is becoming what it is becoming; that has purpose, possibly inscrutable; whose government is Law, unvarying, admitting no exceptions. And in practice we proceed to try to break that Law, to be exceptions, to become something different from what is purposed for us, and to be what we are not. The result is failure, which persists in myriads of guises just as long as the delusion lasts that we can break eternal Law. Ignorance of the Law avails us nothing, nor does remedy consist in an attempt to change the Law, but in discovering what the Law is and in directing our own efforts in accordance with it, when discovered.

Failure is at least unpleasant, and its sting lies in its inescapable conclusion: it obliges us to reconsider life — but that, too, is the reason why so many failures are precursors of success. Failure so convincing that the clamor of dissatisfaction dies and silence supervenes, is victory at last. No pig under a gate can yell more self-intently than a failed man's pride can clamor against luck or against other people's falseness; but in the stillness of what seems uttermost disaster other impulses can find their way into the consciousness, and new hope dawns.

Success consists in being what we are, not in deceiving ourselves and

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others that we are something else than what we are. If we can recognise ourselves, and be, with all our might, that Man that we discern, if dimly, in our moments of true inspiration, no other purpose will remain, nor will any sense of competition cloud the issue. We shall see ourselves becoming, not by pretending to be, and not by theorizing, but by being something. In the death of our delusions, stung by discontent, eventually we are driven to discern that mere lip-service to ideals destroys the very vision of the goal we crave; and we must be the very spirit we aspire to, just as rain is wet and not a theory of wetness. Calendars, however beautifully printed, grow no crops; it is the spring that starts the seeds, the warmth that nurtures them in nature's breast. Ungoverned by the heart no intellect, no will, can find the upward way.

When aspiration enters consciousness, we waste time if we worry over consequences. Is the aspiration true, or is it false? Shall we accept it, or reject? Is it a glimpse of real being, or a whiff out of the swamps of the delusion-breeding lower consciousness that tempts us?

There, momentarily and forever, the dividing line between success and failure runs; but so intense is racial habit and inherited predisposition to adopting subterfuge, that we attempt all sorts of methods of evading exercise of judgment. There are those who go to 'advisers' for the decision; there are others who seek fortune-tellers; there are many who take whichever course at first appears the easiest, consulting none but their own surface-impulses. And there are not a few who steep themselves in what they have been told is occultism, hoping, as it were, to run before they have begun to learn to walk, aspiring to results before they have remotely made acquaintance with the causes.

No man knows more, nor can know more, of occultism than his hourly exercise of judgment demonstrates. The child, who is spontaneously joyous, is a vastly deeper occultist than he who strains his intellect in order to acquire 'control of forces,' which, if rightly his, he would possess as naturally and apply with as much ease as he does the law of circulation of the blood. Success in occultism, as in all else, lies in doing with the whole heart eagerly the instant task at hand, if that be chopping wood or intricately managing finance.

"That thou doest, do with all thy might," is counsel taken from the deepest wisdom of the ages; but — be it noted — it says nothing about watching for immediate results. Discouragement is always due to that peculiarly human vice of seeking instant, open recompense for effort. They who dabble in the dark of occultism, trespassing beyond the confines of the 'now and this,' are no whit wiser than the men and women who forget that deeds done in the dawn of history are hedging us today with consequences. He who strives, by delving into mysteries, to find a

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short cut to a higher dignity is actually more materialistic in his aim than is his fellow who digs and plants potatoes. Both seek to satisfy a human craving, but the man who digs the dirt goes straight to nature, doing what he knows and leaving nature to produce the consequences. He who tries to soar into the unknown by a short cut, making intellectual experiments too subtil for his present stage of evolution, seeks material phenomena no less than the potato-digger, with the difference that he ignores his own unwisdom while he violates his soul in the pursuit of intellectual sensation.

No issue can be taken with the man who fancies he has only one earth-life to live, whereafter night and nothing, or else the grim alternative of yelling hell or sentimental heaven. He can have no sense of ultimate responsibility nor see the value of the passing minute. If he can escape, or thinks he can escape, the outcome of his thinking and his doing, of his thoughtlessness and of his own neglect, by the accident of death or by the importunity of prayer, he will govern himself accordingly. He must be left to grow until, confronted by experience, he reaches for the deathless Spirit in himself, and learns.

But there are those who have escaped from the delusion of the one earth-life; who have abandoned fear of hell or hope of heaven; who have seen a nobler vision of their destiny than everlasting idleness in a Semitic sanctuary; who have replaced fear with feeling of responsibility; who know that there are many lives, and that the *living of them is the means of evolution*.

Nobility of purpose is revealed, and new horizons reach into an infinite, that is appealing and assuring because Now is of the very essence of it and no swamps of an incalculable chance waylay the pilgrim's feet. No longer is there any question what we leave behind us except bones that crumble into dust. Our very dust becomes ennobled; it becomes the stuff of which ensuing molds are fashioned in which infinite varieties of life shall have experience.

When the eternal vastness and the dignity of evolution has begun to dawn in consciousness, no thought, no deed, is insignificant. No minute lacks importance. The division between failure and success lies visible and comprehensible. Success is seen as new ennoblement, attained by effort and so fluxed into the character by Nature's alchemy that thought and act thereby forever more are governed. Failure becomes revelation of the next step to be taken in the ascending scale of Manhood; and the end of a material mistake becomes a challenge to dehypnotize the vision, to look for the ascending Path exactly at one's feet, to learn that lesson, and go forward wiser for the experience, more tolerant of others' blunders and more generous.

For generosity is of the essence of success. We judge a lamp by the

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effulgence of its rays. That lamp that gives the brightest light, with least annoyance and expense, is a suggestive symbol of the alchemy of evolution. There is no improvidence in spiritual living; not an effort made at spiritual self-improvement that can fail of its proportionate effect on all the universe. Incessant self-control, so governing ourselves as to become more capable of spiritual vision and less capable of false enthusiasms, is our objective; its attainment is the greatest gift we can bestow on all mankind.

Now a lamp that burns in daylight might be put to better uses. They who cavil at unequal distribution of the world's material rewards may well consider the suggestiveness of lamplight wasted while the sun shines. A no less authority than Jesus is reported to have remarked "the poor ye have always with you"; and a countless series of sermons has been preached, an utterly innumerable stream of books brought forth, in efforts to explain that saying or to twist it, either into an apparent compromise with human hopes or else into a brief for fatalistic resignation. Yet its paradox is easy to interpret if we bear in mind that evolution goes on simultaneously on the spiritual plane and the material.

We being here to make experience, through which we may evolve into a higher state of consciousness and simultaneously change, by our employment of it, the particular material environment at which we have arrived, there is a dignity --- and more than that, a glorious responsibility in being born into the stratum of society where quality of manhood obviously most is needed. The illogic of the situation vanishes when that viewpoint is realized; for who shall know the needs of poverty unless he learn them at first hand? Who otherwise shall learn compassion?

Is it beyond the reach of human comprehension that a great soul, rich from the experience of aeons of earth-lives, as daring as the ray of light that plunges into gloom, and having reached that stage of self-directed evolution when it even can select its own next line of effort, should deliberately choose a birth into the very depths of poverty? Of what use else were all its well-earned alchemy? Shall it paint the lily white, or shall it plunge into a sea of misery and transmute that? Which effort is the nobler?

Shall a soul learn all the intricate economy of Nature through a series of births into a world of lethargy and ease? And may there not be souls whose turn has come to test themselves in that wide realm of opportunity that poverty presents?

Too readily we all identify ourselves with matter — shapes with which time clothes us when we go forth into earth-experience. It would be as sensible to call ourselves the clothes we wear. Brain, body, intellect, the senses, are the aggregate of what we have deserved through previous

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exertion; our environment is the exactly measured scope of our ability to play the man.

The paradox, so baffling to the men and women who believe they visit earth but once and then are done with it, grows clear as daylight if we keep man's true essential divinity in mind. The mystery of how, and why, "the poor are always with us" and no money can be made to buy more than a momentary anodyne, ceases to be a mystery at all. Materiality can no more change itself than darkness can. It is through spiritual consciousness that matter yields and men grow masters of their destiny; and disregard of mere material results, while aiming at the spiritual goal, lays matter in subjection.

To try to place matter in subjection by manipulating matter is the snare that traps the would-be 'higher occultist,' who, if he should expend the half of the amount of energy in striving to identify himself, by wholesome living, with that true divinity that is his higher self, would earn more virtue in a minute than a life-time of ambitious conjuring can gain for him.

The higher knowledge comes of higher living at the stage at which we are, not of trying to obtain it by manipulations of the intellect. All Nature is exactly balanced and the individual who leaves the royal road of duty, seeking to escape responsibility by stealing marches on his Karma, though he may attain a sort of misty half-acquaintance with another plane, will be unbalanced by it, having not the necessary wisdom. And the end of that is chaos, with the way out difficult to find.

We forget that Wisdom seeks us; that its line of least resistance is a balanced character; that he who has attained to self-control and a delight in duty is inseparably one with Wisdom, which will find him out and feel its way into his consciousness exactly in proportion to his value to the human race.

The survival of the fittest is undoubtedly a law of Nature; but the fittest are not necessarily the fattest, nor the richest, nor the most successful on the plane of mere material results. Viewed through the distorting lenses of materiality, Lao-Tse, the Buddha, Jesus, and Pythagoras, the Druids, and all truly spiritual teachers, have been failures; it is not recorded that they slew their tens of thousands, or excelled in sport, or left invested money to endow associations that should standardize religion and enforce its rule. With a convincing unanimity they all ignored the weight of popular opinion, the threat of violence, the said-to-be omnipotence of numbers and the lure of gold. Is there a financier on record, or a demagog, or an elected ruler, or a conqueror by force of arms, whose efforts have achieved one fraction of the benefit that theirs did? How many men were happier or wiser as a consequence of Caesar's triumphs?

AS TO SUCCESS AND FAILURE

Was it Croesus who expressed the Golden Rule? Did Roman arms, or Roman gladiators, pave the way for Vergil's poems, or was Shakespeare raised on the rapine of Drake? There have been great kings; which of them has wrought surviving changes on the earth remotely comparable to the bloodless revolution set in force by Lao-Tse, to cite one simple instance?

What then is fittest to survive? that is the question --- not whether to be or not to be, as Shakespeare makes the unhinged Hamlet ask. The dullest wit can answer, if the elementary and fundamental fact is not forgotten, that we shall return to earth -- it may be a million times, or oftener -- to meet the consequences of our action and neglect. What nature of conditions do we choose to meet when we revisit earth? And do we wish to be the victims, or to be the agents through whom the regenerative forces of the universe may find expression and prevail over materiality?

Success reshapes itself in that perspective. Failure dons new hues. Time loses its significance in the importance of the everlasting Now. Desirable results appear less tangible and not so measurable in the scale with dollars and political control. Intolerance of other men's and other nations' vanity succumbs before alertness to our own imprisonment within a mold of prejudice that we begin to work to break. Self-discipline replaces the desire to govern others. True self-interest is seen to be attainment of such self-command as shall admit more wisdom into our own complex nature, driving out the dregs of ignorance in front of it, thus fitting us for manlier life now. So destiny is fashioned. So are laid the genuine foundations of success.

The problem is one and the same, whether a man possesses millions, or owes them; whether he has been elected to a legislature as the representative of millions, or whether a community, for lack of wisdom, in itself and him, has thrown him into prison. Destiny appoints no favorites, anoints no specially favored sons, avoids no issues, and ignores no subtleties of surreptitious lapses from integrity. We carve our own careers; and he who wrings extravagant amounts of money from the sweated labor of men, women, and children driven to obey him by the pressure of necessity, will learn inevitably, in experience, the sharpness of that shape of selfishness. Death may afford a breathing-spell, but it avoids no consequences of the acts that we commit; and there is many a man in prison, brought up short by that predicament, and so provided with an opportunity to think and look for the solution of life's problem in himself, whose destiny will uplift and enrich the world.

Success and failure are twin frauds until the mask is stripped from them and we discern that dread of one is as unjustified as craving for the other.

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Then, those frauds exposed, we see the true direction for expenditure of effort and thereafter we permit the Lords of Destiny to measure our success exactly, by providing us with opportunity to prove, now, in experience, how far we have identified ourselves with the divine in us. That is the only test worth taking, and the only evidence that counts.

WHAT IS CHRISTIANITY?

H. T. EDGE, M. A.

LIBERAL views of Christianity are becoming more common every day, and the religion is being to a large extent re-interpreted. Theosophy has from the first advocated such views, as may be seen in the writings of H. P. Blavatsky — *The Esoteric Character of the Gospels*, and scattered through her editorials in *Lucifer* and her great books, *Isis Unveiled* and *The Secret Doctrine*. Theosophical writers in general have continued in the same strain to the present day; and Katherine Tingley chooses as one of her favorite subjects in her speeches this topic of the right understanding of the teachings of the Christ.

We read in the January *Hibbert Journal* an article by Professor James Ward, of Trinity College, Cambridge, on "Christian Ideas of Faith and Eternal Life," which shows how the ideas so long and ardently championed by Theosophists have gained ground in influential quarters. He says that the words 'eternal life' occur but five times among the sayings of Jesus in the synoptic gospels; but that any doubt as to their meaning is removed by the fact that they are connected with the phrases 'kingdom of heaven' and 'kingdom of God.' This kingdom is described as *present now*, wherever the new life has begun. In the fourth gospel and the Pauline and Johannine epistles, however —

"It is the *present possession* of this life by all who love God, far more than its future fruition, that is asserted and reiterated in the plainest terms. . . . According to the Evangelist, personal acquaintance with God (γνώσις) — called in later times 'God-consciousness' — is already eternal life."

As to Paul, Professor Ward points out that his insistence on the contrast between the old and the new life would be pointless if both lives did not pertain to the world we live in. But it is this 'new life' that Paul calls 'eternal life.'

Another important point: Paul's 'eternal life' is one of *development and progress*. "For now we see in a mirror, darkly; but then face to face: now I know in part; but then I shall know fully." Says the Professor:

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“We miss the meaning of ‘eternal’ in the New Testament, if we associate it with time at all, and especially if we interpret it as referring simply to a future life everlasting. The one sure way to have eternal life ‘more abundantly’ hereafter is to have it actually now; and the Christian view — whether it be true or not — is and always has been that, as Jesus taught, the soul possessed by Christian faith already has eternal life and is a member of the Kingdom of God.”

He next proceeds to ask whether there *is* such a Kingdom of God. “Is it purely mystical?” he says. For answer he says that, as men share a common intellectual life unknown to the animals, so there may be a third and still higher, a spiritual world or common life, *which intellect alone cannot discern*. Yet we may have glimpses of it, for intellect is not our only faculty nor our highest. And he instances our sense of the noble and sublime, and the inspirations to heroic action which emanate therefrom.

The writer’s next contention is one that will sound very familiar to all students of Theosophy. We give it in his own words:

“That in the course of time the inspiring ideas of primitive Christianity have been supplanted or overlaid by others altogether lacking in their religious value or their power to ‘overcome the world.’ ”

It would be too long, and is not necessary, to follow the writer in his synopsis of the details of this process of distortion. Jesus bids his disciples go forth and preach his gospel to the world, letting their light shine before men. Under the sons of Constantine, bishops curse one another, denying to each other the name of Christian and the hope of salvation. They rendered to Caesar not only the things which were Caesar’s but the things which were God’s too.

But in particular as concerns the present topic, the eternal life came to be regarded as *a state that only begins after death*. This then is not Christianity but one of the things that have been plastered upon it. Its corollary is the efficacy of death-bed repentance. “Can we say that religiously we have emerged from the Dark Ages?”

“ ‘The Christian religion,’ as Harnack has truly said, ‘is a sublime and simple thing; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God.’ ”

This concludes our summary of the article and we pass to comment. The present writer, among others, has often enlarged on the theme that to tack spiritual life onto the end of material life is a very crude specimen of religious carpentry. Put heaven beyond the grave, and you banish heaven from this life. It is on a par with that philosophy by which some scientific minds banish all life from matter, which they call ‘dead,’ and then invent a life-principle to animate it. It is like the artificial distinction between natural and supernatural. Having succeeded in making this life a hell, they find it advisable to have a heaven in prospect beyond the

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grave instead of here and now. They have driven all the eternity out of this life, so they have to invent a future life where there is nothing *but* eternity.

It was not convenient for some of those patrons of the new politico-Christianity to have people taking the gospel too literally. They could not use the kingdom of heaven in their system, so they removed it elsewhere. It is clear, as so many Christians both clerical and lay fearlessly admit, that a study of Christian origins and history cannot militate against the true interests of Christians, since it will reveal truth and unmask error. Such a study, or even the results of it, is foreign to the minds of very many devout Christians. Hence they live in a state of ignorance about their own religion. Little do they realize that they are obediently believing things that have been carefully prepared for them by those who in past times have changed and weakened the Christian gospel. The 'fundamentals,' to which they cling so valiantly, are to a large extent these very additions to the Gospel. If they should really go back to fundamentals, they would find themselves discarding much that they now fight for, and accepting not a little of what the Modernists demand.

As so often said, Theosophy has no quarrel with the genuine Christian gospel or the recorded sayings of Jesus. On the contrary it does Christians an invaluable service by reconstituting their religion for them.

At this point let us refer to a very important change which was made in the original Christian gospel; and one which, more than any other, has contributed to disparage the reputation and the achievements of Christianity. We allude to *intolerance*. Did Jesus and his original followers seek to impose a fixed creed on people of other religions, trying to force them to give up their own, and condemning them to eternal punishment unless they accepted the Christian creed, the only path to salvation?*

It is evident that what Jesus taught was a way of life, attainable by anybody who would follow his directions as to self-purification. Jesus was no sectarian. The heathen for him, were anybody who rejected the path of light and liberation, or who were ignorant of it and needed instruction. Bigotry and sectarianism have grown up as a gigantic excrescence on the Christian gospel, just as they have on some other religions. To what lengths this purely human failing can go, history teaches us but too well. Our present missionaries do not burn people, but they do try to convert them from their religion to the missionaries' religion. The whole spirit of missionizing is based on the idea that such conversion is

*Remember that the final verses of Mark's Gospel, containing the words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" — are generally recognised as spurious, not the words of Jesus at all, but something added by sectarians.

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necessary to salvation. But Jesus' missionaries were sent out to preach the gospel of the Kingdom of Heaven or of God, which is "within you."

This point is not touched by the writer we are reviewing. He takes no account of other religions. But was Jesus the first, the last, the only Teacher of salvation through faith in our own essential Divinity? Does not this form the bedrock of the teachings of all the Teachers, religious founders, philosophers? It is the essence of Religion itself. The teachings attributed to Jesus are those of an Initiate, of a man who has realized his own Divine potentialities, who has been "born again of the Spirit," who has blended his mind with his Soul. As such, he was one of a mighty brotherhood; and in all lands and times there have been such Initiates teaching man the Way or Path to knowledge and true freedom by union with the Divine Nature and overcoming of the lower nature. It would be easy to fill these pages with texts from the Gospels and Epistles to show that such were the original unperverted teachings of Christianity.

But we must forbear to think that the Christian creeds, churches, and body of doctrine are special and paramount; especially in these days when the whole world is drawing so closely together and adherents of numerous religions worship under the same flag. The effect of purifying Christianity from its accumulated dross and getting back to essentials is to show its kinship with other religions. All religions can be reconciled on these terms; for in essence they are one, and the divergencies are due to accretions. These latter can be recognised for what they are, without any useless attempt to iron out the superficial differences.

'Eternal' life means living in the immortal part of our nature, instead of in that which dies. This is no mere vague phrase, for it is very evident that Jesus and John and Paul really knew and taught that it could be achieved by man while on earth. This in fact is what is meant by the Path of Attainment. To become conscious of our immortality, by uniting the mind with the immortal Soul, and disengaging it from the passions — such was ever the goal set before the aspirant to the Divine Mysteries.

The dogmatic Heaven is static; but, as the writer says, Paul's eternal life was one of progress. The dogmatic scheme leaves no room for hope of growth: a few years on earth followed by unending ages in a final heaven — of what use is effort? Fortunately people have not the courage (or cowardice) of their beliefs, but act on their healthy instincts, like the birds that sing; so that people will behave as if they believed death didn't count. It is only the rare and favored few that can live their lives with one foot in the grave and the other on the golden streets.

What has become of that most vital teaching of the Divine Mysteries — Reincarnation? Life cannot be understood without it. A genuine Christianity must include it. This is no place to enter into that

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question; but study it and see that it not only is consistent with the true gospel but forms an indispensable part thereof. Room for indefinite growth under this teaching; no cutting short of life and experience by a final end.

In conclusion let us point out that the Christ is mystical, whatever may be the truth about the historical Jesus. Jesus was a Christ; but so can any man be. The *Christ in us* is that Divine Self, which is 'crucified' by being bound upon the Tree or Cross, this latter being the symbol for earth-life. But the Christ conquers death and redeems the whole nature of man. Only let us never forget that we must use the Will with which we are endowed, and not weakly wait for our salvation to be achieved for us (a contradiction in terms indeed!) by an external power.

IS SELFISHNESS A VICE?

RALF LANESDALE

I SUPPOSE most people will agree that selfishness is not a virtue, and many will declare that it is not merely a vice but that it is the parent of a host of vices: but how many people are untainted with it? It seems to lie at the very root of life; indeed, if we can judge by observation and experience we may be obliged to conclude that as self-indulgence is the principal concern of the majority of human beings so self-gratification is probably the cause of life.

Some philosophers have held that the desire to live, which is the immediate and the only apparent cause of life, is a universal law and is the fundamental cause of all existence. Yet on the face of it the theory appears incontrovertible, unless we are to admit the hypothesis of a superior cause, an ineluctable Necessity compelling us to live against our will, and forcing us to experience the pains and pleasures of existence in defiance of our craving for the bliss of mere oblivion.

If we repudiate necessity we must accept desire to live as the sole cause of life; and if we regard the gratification of desire as a fundamental law of life why should we brand obedience to that law as vicious? Can submission to the law be called a vice? And if there be an inescapable necessity can that be evil? How can we label the inevitable as either good or evil? By what standard can necessity be tested? Surely it must be its own justification, the law of laws.

Our attempts to classify events as good or evil are rendered futile by the lack of standards adequate to the purpose. We do not know the

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laws of life. We do not know the purpose of existence: what test then have we for the use of words like 'good' and 'evil'? What do they express except personal approval or disapproval? Unless we recognise some higher law, some larger purpose in existence, we must fall back upon our likes and dislikes as the ultimate tests of good and evil. From what standpoint then can we condemn selfishness or esteem its opposite?

The general prevalence of selfishness is no proof that it is the right expression of a fundamental law of nature; for it may be but the perversion of a law and not the law itself. Any attempt to justify our selfishness by calling it a manifestation of a law of nature breaks down before the general condemnation of humanity; for man is a part of Nature, and his virtues are his recognition of her laws. Vice is the violation of those laws. No power of reason can so change the law as to ennoble meanness. Will anyone pretend that selfishness is admirable?

A generous impulse overrides all argument, because the law of life is Universal Brotherhood. Man has attempted to replace this fundamental law of nature by an invention of his own, which he has called the 'struggle for existence,' the natural result of which is discord. This man-made law is a perversion of the law of Brotherhood and is an outcome of "the great dire heresy of separateness," which itself is a delusion of the lower mind. Thus man has deceived himself making the words 'good' and 'evil' merely labels indicating his own approval or disapproval. If Universal law is not the final test of good and evil, in the name of common sense *what is?*

We must not confuse self-consciousness and selfishness; though both seem natural; seem so perhaps; but are they so? If selfishness is natural why is it so despised even by those who most assiduously practise it? Can nature be so paradoxical?

Theosophy alone explains the apparent paradox by teaching the duality of mind. It teaches that the true Self is divine, is universal, while the lower self is an illusion, a reflexion of the higher self whose light like the Sun's rays may be reflected in a pool of dirty water as well as in the ocean. The reflexions vary each from each, yet all are images of the same Sun. The number of the images is incalculable, their source is One. So is it with the host of personalities, each different, not one of them more real than any other, though some are bright and others all deformed, distorted, and discolored.

The world we live in is pervaded by duality, because we live almost entirely in mind, and mind is dual. Man being mostly ignorant as to the true constitution either of himself or of the world he lives in is constantly deluded as to realities and appearances. At this stage of our evolution man lives almost entirely in his lower mind mistaking appearances for

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reality, and driven like a dead leaf on the wandering wind here and there by every breath of fancy, leads a purposeless existence, careless of whence he came or whither he may be drifting. Nor does the average man believe that it is possible for him to know these things. He is content to drift, deluded by desire, from one emotion to another; until at last his soul awakes and bids him take the helm and himself steer the ship of his own life.

Then he begins to ask whither he is bound, whence he has come, what is the meaning of it all. Finding no answer to such questions either in science or religion, many have thought they must resign themselves to ignorance and pessimism. But this is not necessary. The answer is within the reach of all. The teachings of Theosophy are now accessible, and in those teachings may be found the key to all the mysteries of life.

It has been said, "to every mystery there are seven keys, and each key must be turned in the lock seven times." This is an allusion to the sevenfold nature of the universe and the sevenfold constitution of man. It has been further said that "step by step we climb." And that, I take it, means that one key at a time is all that we can use. One of these keys is the duality of mind. With it we may unlock the mystery of self and selfishness.

Man and the universe of which he is a part are manifestations of the law of life. "Man's mind is like a mirror." It reflects as good an image as it can of the supreme Self-consciousness. The finer the mirror the more perfect is the image. The truest image of the Supreme would be the Perfect Man.

But if the mirror is distorted the image of the Spiritual Self will be deformed. Such a deformity would be a selfish man, ignorant of his divine origin, believing himself independent and separate from all his kind, obedient to no law but that of his own desires and the promptings of his lower nature. For him the harmony of life does not exist; his joy is discord or the monotonous reiteration of the one note of self-indulgence; which makes a discord where there should be harmony.


The selfish man is not a pleasing object; and it may be difficult to trace in him the image of divinity; yet it is there, or there is nothing human, a mere shell. So too the highest man, so long as he is man, is but an image of divinity, however perfect. When once the ray becomes absorbed into its source; when once the human soul has been withdrawn into the Parent Soul; that which was man is man no more. The ray has rebecome the Sun; "the dew-drop slips into the shining sea."



"SELFISHNESS is the line of greatest resistance. Why not choose the opposite and easy way?"— *Katherine Tingley*

TRANSLATIONS OF THE ANCIENT GREEK AND ROMAN PHILOSOPHERS BY THOMAS TAYLOR

VREDENBURGH MINOT

HOMAS TAYLOR was born in London, 1758, of parents in humble circumstances. He was a pupil at St. Paul's School; later he became a school-teacher. Subsequently, an annuity of a hundred pounds from a friend relieved him of the necessity of earning money by acting as bank-clerk in London, and thus he was able to give much time to translating and elucidating the ancient classical writings of Greece and Rome. According to the publisher's advertisements in the back of one of his translations, he appears to have translated about twenty classical works, and to have written about twelve original works of his own. Taylor died in 1835, at more than seventy-five years of age.

Now let us hear what H. P. Blavatsky, the founder of the Universal Brotherhood and Theosophical Society, has to say about him. Outside of this Society his translations have so far been appreciated by only a few, and many who have read them think them of an inferior order. In *The Secret Doctrine*, Vol. I, p. 425, H. P. Blavatsky calls Thomas Taylor "the most intuitional of all the translators of Greek Fragments"; and in *Isis Unveiled*, Vol. I, p. 284, she says:

"One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor."

She further says that our Taylor became so absorbed in finding among ancient writers the corroboration of his own speculations concerning a number of obscure rites in the Mysteries, that he spent his whole life in this search. She denominates him an untiring, brave, and honest defender of the ancient faith. To quote again from her *Isis Unveiled*, Vol. II, pp. 108-9:

"However much dogmatic Greek scholarship may have found to say against his 'mis-translations,' his memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators have rendered us, in more correct phraseology, Plato's words, but Taylor shows us Plato's meaning, and this is more than can be said of Zeller, Jowett, and their predecessors."

H. P. Blavatsky, in her *Theosophical Glossary*, says that Taylor was the last ardent disciple and follower of Proclus, and the translator of his works, and Kenneth Mackenzie makes the statement that Thomas Taylor "was a modern mystic who adopted the pagan faith as being the

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only veritable faith. . . .” Thus we see how much H. P. Blavatsky esteemed him both as a man and as an interpreter of the ancients.

Needless to say that as the translations and other works of Thomas Taylor were published about a century ago, they are now difficult to obtain; those few who really appreciate him are unwilling to part with his books, unless circumstances of life force them to do so. I have read only three of his books, two translations and one original work on the Mysteries of Ancient Greece. I have carefully read Jowett's translations of Plato and also translations of many of the Greek philosophers of old, prepared for our modern schools and colleges. However, such readings always left with me the strong impression that the respective translators considered the ancients as representing earlier stages of human mental development, leading up to the superior philosophy and mentality of the modern sage. On the other hand, as one can see from the above quotations, Thomas Taylor always constructed the phrasing of his translations to show that such was not the case. His translations tell us that the ancient philosophers whom he translated are our teachers in the fundamentals of the true philosophy of life,—the Wisdom-Religion. Therefore any Theosophist must recognise in Taylor a brother deeply imbued with the Theosophical spirit, and lacking only the support of such friends and associates as in our days have banded themselves into the Universal Brotherhood and Theosophical Society, to have become practically identical in thought and feeling with the members of the latter Society. The very fact that most of Thomas Taylor's translations were of the works of such Neo-Platonists as Plotinus, Proclus, and Iamblichus, and also of Plato himself, shows that Taylor was practically a Theosophist; for H. P. Blavatsky says on p. 2 of *The Key to Theosophy* that the word 'Theosophy' comes from the Neo-Platonists, and that the Neo-Platonists themselves started the Eclectic Theosophical system. In the *Theosophical Glossary* she further says that Neo-Platonism "sought to reconcile Platonic teachings and the Aristotelian system with oriental Theosophy." Plato himself was an Initiate into the Mysteries, and as such, his name appears many times in the works of H. P. Blavatsky; for his writings and sayings have done much to corroborate the truths of Theosophy, the Wisdom-Religion, as it is known today.

In Section IV, chapters iv and v, of Taylor's translation of *Iamblichus on the Mysteries*, there is the following passage:

"But the powers that are superior to us know the whole life of the soul and all its former lives; and, in consequence of this, if they inflict a certain punishment from the prayer of those that invoke them, they do not inflict it without justice, but looking to the offenses committed by souls in former lives; which men not perceiving think they unjustly fall into the calamities which they suffer. The multitude, also, are accustomed to doubt in common the very same thing concerning providence, *viz.*, why certain persons are afflicted undeservedly, as they have

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not done anything unjustly prior to their being thus afflicted. For neither here is it possible to understand perfectly what the soul is, and its whole life, how many offenses it has committed in former lives, and whether it now suffers from its former guilt. In this life, also, many unjust actions are concealed from human knowledge, but are known to the Gods. . . . For men, indeed, define justice to be the soul's performance of its own proper business, and the distribution of desert, conformably to the established laws, and the prevailing polity. But the Gods, looking to the whole orderly arrangement of the world, and to the subserviency of souls to the Gods, form a judgment of what is just."

One may read the above quotation and say that it does not make unmistakably clear the fact that the soul has had former lives on some earth or material plane like our own earth; however, it would not further the evolution of the soul if on this earth in this life, it suffered physically or morally, in order to compensate for some fault committed in a former life, as, let us say, an angel in heaven. The soul would not understand the relations of acts of an angel to those of a human being definitely enough to learn a concise moral lesson therefrom. However, I shall now quote one of Taylor's translations in order to show that he and the ancients in reality were well acquainted with the law of Reincarnation just as Theosophy now states it, *i. e.*, a series of lives for the soul right here on this earth of ours. The quotation is from *Plotinus on Providence*:

"In the like manner, he who has unjustly destroyed any one, shall be in a similar manner unjustly slain — unjustly with respect to him who is the cause of his destruction, but justly as far as pertains to him who is destroyed. Indeed it is not right to believe that any one is a servant by a blind distribution of things, nor that any one is taken captive by chance, or without reason is violently assaulted, but that in a former life he perpetrated what he suffers for in the present; so that he who formerly destroyed his mother, shall afterwards be born a woman and be slain by her son. . . ."

And Plotinus adds that he who dishonors a woman shall afterwards be changed into a woman and be dishonored. This quotation makes it clear that the former lives were on this earth, and the succeeding lives during which wrong acts are to be compensated for are to be right here on this earth amidst similar human surroundings. In accordance with such a law of Reincarnation — the Theosophical one,— if the human soul suffers in one life in some way, it can know by analogy just the kind of thing it is making compensation for, and how to correct its future conduct.

I know that before I joined the Universal Brotherhood and Theosophical Society, in reading its literature, I used to be somewhat embarrassed in speaking to my friends about the new philosophy of life I had found, over the fact that many ancient words and terms taken from the Sanskrit of the Hindûs were used in these books. To tell my friends that I believed in the principles of the Râja-Yoga School, which Katherine Tingley had established, aroused among certain of my listeners a feeling that the importation of such terms into the scholastic life of our practical America was out of place. Furthermore, in *The Key to Theosophy* as well

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as in many other Theosophical books, Sanskrit terms are used in great number, as *Karma*, *Âtmâ*, *Manas*, *Buddhi*, *Kâma-rûpa*, etc. Recently I ran across the following from Taylor's translation of *Iamblichus on the Mysteries*, Section VII, chapter v, which partially explains the use of such ancient terms:

"For if anything else in religious legal institutions is adapted to the Gods, this must certainly be immutability. And it is necessary that ancient prayers . . . should be preserved invariably the same. . . . For this is nearly the cause at present that both names and prayers have lost their efficacy, because they are continually changed through the innovation and illegality of the Greeks.¹ For the Greeks are naturally studious of novelty, and are carried about everywhere by their volatility; neither possessing any stability themselves, nor preserving what they have received from others. . . . But the Barbarians [meaning Egyptians, as the previous text of the chapter shows; the Greeks called 'barbarians' all peoples not natives of Greece]² are stable in their manners, and firmly continue to employ the same words. Hence they are dear to the Gods, and proffer words which are grateful to them; but which it is not lawful for any man by any means to change."

I think that people living in the West today, many of whom consider non-Christians as barbarians, can derive some emphatic lessons from the words of Iamblichus just quoted.

This is an age when symbols are little understood. The forms, rituals, and ceremonies of the different branches of the Christian Church which used to mean so much to us are fading into the background of our mental horizon. The age when a great painter could take the subject of the infant Jesus Christ, just after birth, surrounded by his mother and others and be sure the public would understand in a decisive way the message he, the painter, was trying to convey, is past; nor could a musician today take a Biblical subject like that dealing with the prophet Elijah, which Mendelssohn worked up into an oratorio, and feel that his intended musical and poetical symbol of divine majesty and prophecy would hold such a permanent place among the world's classics as the *Elijah* of Mendelssohn. The inspiration would be lacking. In Section VII, chapter xi, of *Iamblichus on the Mysteries*, Iamblichus gives us two symbols which are powerful enough to stir up the aspirations towards divinity of any intelligent person of any religion. I cannot do better than give Thomas Taylor's translation of these passages.

"For by the God 'sitting above the lotus,' a transcendency and strength which by no means come in contact with the mire [the material plane on this earth]³ are obscurely signified, and also indicate his intellectual and empyrean empire. For everything belonging to the lotus is seen to be circular, viz., both the form of the leaves and the fruit; and circulation is alone allied to the motion of intellect, which energizes with invariable sameness, in one order, and according to one reason. But the God is established by himself, and above a dominion and energy

1. Iamblichus here speaks of the Greeks of the third and fourth centuries A. D.

2. Words bracketed off are mine.— V. M.

3. Bracketed matter is mine.— V. M.

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of this kind, venerable and holy, superexpanded, and abiding by himself, which his being seated is intended to signify."

The second symbol in this chapter is that of a God represented as "*sailing in a ship*." In this symbol the God is to be considered as the pilot of the boat, who directs all its movements, "giving from himself a small principle of motion to the vessel." The analogy of such a God as pilot of a ship with a God piloting the movements of the universe, is obvious; the symbology is clear and invigorating. We are indebted to Taylor for the way in which he brings to us the spirit and meaning of these symbols, instead of trying to make some closely literal translation which would considerably hamper the spiritual understanding of the reader.

H. P. Blavatsky discusses this book which we have been quoting from, of which the full title is *Iamblichus on the Mysteries of the Egyptians, Chaldaeans, and Assyrians*; she says that Iamblichus was the first in the Christian period of history to found a school of practical theurgy among Alexandrian Platonists. Theurgy she defines as "a communication with, and the means of bringing down to earth, planetary spirits and angels -- the 'gods of Light.'" From the point of view of many modern men of scientific turn of mind who are trying to get most of their knowledge of the universe through their physical senses, it may seem of little use to try to communicate with the gods. But from the Platonic point of view, as well as from the Theosophic point of view, the essential part of that wisdom and knowledge which all men are seeking is held by the gods, angels, planetary spirits, etc., who are guiding the movements and actions of our universe.

It is without doubt known to all who have made a serious study of the ancients, that such theurgy could be practised successfully only by those who had attained great purity of moral life and had become 'initiated' into the Mysteries of the temple sanctuaries.

In treating of spiritual hierarchies which preside over our universes Iamblichus uses many different names to describe different degrees of spiritual development in these hierarchies, as Gods, archangels, angels, daemons, heroes, archons, souls, and so forth. H. P. Blavatsky says that much of the Theosophical thought resides in the teachings of Iamblichus, and that his works treating of the various kinds of daemons (spiritual beings) are for the student a well of esoteric knowledge.

Such novels as *Zanoni*, by Bulwer Lytton, and other similar works of literature, are much more understandable if one has studied the writings of the Neo-Platonists, or the oriental sources from which they are in the main drawn. How otherwise explain the wonderful powers of *Zanoni*, his wonderful penetration into the inner world of spiritual beings and gods

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which rule? How otherwise explain the alchemical experiences of Glyndon, in the lonely castle-home of Mejnour, and the fearful conception called "Unutterable Horror" that pursued him until a more virtuous and altruistic attitude towards his fellow-men had arisen in him? Iamblichus in his books warns people with great care against meddling with these bad daemons, and says that one must try to become like the higher beneficent spiritual entities who speak *only through the Higher Self of man*.

The rich atmosphere of the nature-spirits, good and bad spirits of many kinds, including the clear-cut character of Mephistopheles himself, in Goethe's *Faust*, would indicate that Goethe had steeped himself pretty thoroughly in the writings of the ancients before writing his poem. As a matter of fact his biographers report that he studied Iamblichus and other Neo-Platonic works, besides the works of Paracelsus, Agrippa, Boehme, and the like, before writing the masterpiece *Faust*.

In Section III, chapter xi, of *Iamblichus on the Mysteries*, Iamblichus makes some illuminating remarks about oracles. A certain priestess of Clarius in Colophon was accustomed to give oracles after drinking water from a certain fountain there, and many who have read about such kinds or oracles have believed that the prophetic power resided in the peculiar qualities of the water which was drunk; but Iamblichus here explains that it is not the case that a certain prophetic spirit pervades the water, but the water only prepares the prophetess, by purifying her luciform spirit, so that she is able to receive the divinity which then speaks through her. Furthermore, in the case of this prophetess of Clarius, before she has drunk the water of the fountain she has abstained from food for twenty-four hours and has retired to certain sacred places inaccessible to the multitude, wherein the enthusiastic energy of the divinity begins to make its entry into her being. Thus the inspiration of the God, he says, shines into the purified seat of her soul, and she finally delivers the oracle. All through this book Iamblichus tries in a similar way to show his readers that it is the divinity within man and nature which is the real source of power and vitality in the material world, and that the latter only forms vehicles fitted to different kinds of manifestations of the Divinity.

I shall now quote some passages to be found near the end of *Iamblichus on the Mysteries*, Section X, chapters v and vi, in order to show some of the matured fruits of the Mysteries of the ancients, *i. e.*, fruits accruing to men earnest in their endeavor to follow the precepts of the Mysteries:

"But the sacerdotal and theurgic gift of felicity is called, indeed, the gate of the Demiurgus of wholes, or the seat, or palace, *of the good*. In the first place, likewise, it possesses a power of purifying the soul, much more perfect than the power which purifies the body; afterwards it causes a coaptation of the reasoning power to the participation and vision of *the good*, and a liberation from every thing of a contrary nature; and, in the last place, produces a union with the Gods, who are the givers of every good. Moreover, after it has conjoined the soul to the


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several parts of the universe, and to the total divine powers which pass through it; then it leads the soul to, and deposits it in, the whole Demiurgus, and causes it to be independent of all matter, and to be counited with the eternal reason alone. But my meaning is, that it peculiarly connects the soul with the self-begotten and self-moved God, and with the all-sustaining, intellectual, and all-adorning powers of the God, and likewise with that power of him which elevates to truth, and with his self-perfect, effective, and other demiurgic powers; so that the theurgic soul becomes perfectly established in the energies and demiurgic intellections of these powers. Then, also, it inserts the soul in the whole demiurgic God. And this is the end with the Egyptians of the sacerdotal elevation of the soul to divinity."

A more beautiful bit of writing than the above quotation could hardly be found in the literature of any religion the world over. Buddhist, Taoist, Confucian, follower of Zoroaster or of Christ or of any other great spiritual teacher, in reading such a passage, could feel that the end and ultimate purpose of all human life were therein adequately portrayed.

THE NEEDLES ROCKS AND FRESHWATER BAY ISLE OF WIGHT, ENGLAND

C. J. RYAN

HE Needles Rocks, at the western extremity of the Isle of Wight in the South of England, are well known to all travelers by the numerous liners leaving or entering the important port of Southampton. These three curious chalk rocks, like small narrow islands, stand out in a line from the steep cliffs, and in sunny days shine in snowy whiteness against the deep blue of the sky and sea. Their exceeding brilliancy and that of the precipitous and overhanging cliffs is accentuated by the numerous rows of black flints which define the lines of stratification. These can be clearly seen in the accompanying pictures. Some of the chalk flints contain the remains of low forms of life petrified by the infiltration of silica of exquisitely beautiful colors. When cut and polished they make handsome ornaments.

The furious winter storms which break upon this exposed coast are steadily but surely eating away the comparatively soft chalk rock and undermining the cliffs, so that constant changes are taking place in their appearance. In old times, the name Needle was more appropriate than it is now, for a narrow and sharp pillar of chalk rose 120 feet above the top of the innermost of the three rocks. It fell in 1784. The Needles appear rather dwarfed by the great height of the cliffs from which they seem to spring -- about 500 feet -- but the tall lighthouse on the outermost rock offers a measure by which to judge their size. It is impossible to approach them except by water, and this is not usually easy.

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The Isle of Wight is a favorite resort for tourists from many countries, for although it is only twenty-six miles long by thirteen wide it contains such a variety of scenery and so many interesting relics of antiquity that it is regarded as an epitome of most of the leading characteristics of the South of England. It is a paradise for geologists, for in a few miles' walk, fine sections can be studied of many rock-strata from the later Secondary to the highest Tertiary and Recent periods. At Brook Point there is a remarkable stone 'raft' composed of the trunks of innumerable pine-trees transported from a distance by the great Wealden river, submerged in the sand and mud of the estuary, overgrown by seaweeds and shells, and finally petrified by Nature's mysterious alchemy into hard and imperishable rock. The Wealden river-deposits extend half across the south of England and represent a stream, probably about the size of the present Amazon river, which drained the northern part of the vanished continent of 'Lemuria' many millions of years ago, in the late Secondary Age.

Against the north side of the high chalk promontory from which the Needles jut out so boldly, lie a long series of brilliantly colored vertical beds of clay, marl, and sand, which in combination or contrast with the pure white chalk cliffs and the deep green water, constitute one of the most singular natural scenic effects in England, or perhaps in the world. These colored strata have been thrown into a vertical position by some violent convulsion or great folding movements of the crust. In some lights they present a perfect rainbow of color as described by a well-known geologist of a century or so ago, Englefield:

"Deep purplish-red, dusky blue, bright ochreous yellow-green, gray approaching nearly to white, and absolute black, succeed each other, as sharply defined as stripes in silk; and after rain the sun, which, from noon till his setting in summer, illuminates them more and more, gives a brilliancy to some of these nearly as resplendent as the high lights on real silk."

Another writer compares the endless layers of vivid colors to the stripes on the petals of a tulip. The delicacy and thinness of the layers of colored sand and clay are surprising.

The western end of the Isle of Wight has other claims to attention in addition to the Needles and the colored cliffs of Alum Bay, for at Freshwater Bay, a few miles away, the poet Tennyson spent more than half his life in a house "close to the ridge of a noble down" where

"Groves of pine on either hand
To break the blast of winter stand;
And further on, the hoary Channel
Tumbles a breaker on chalk and sand,"

and much of his writing reflects the spirit of the natural surroundings: the miles of barren cliff, the smooth grassy hills, the rural villages with old thatched cottages and moldering churches, and the long sea-waves

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breaking eternally on their "cold gray stones." At the highest point of the high down behind the Tennyson home, on which he loved to walk, a monument has been erected to his memory in the shape of a Celtic cross.

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" . . . Life has no other goal but happiness and constant joy. Death is the entrance into a new joy, immense and unknown. . . ."— *Count Lef Tolstoy*

BORIS DE ZIRKOFF



COUNT LEF NIKOLAYEVICH TOLSTOY, the great novelist, philosopher, and thinker, has been, perhaps, one of the most discussed personalities of the last twenty-five years, whether in his native country or outside of it. If one listens to the different opinions, to the multifarious judgments, expressed in the world in reference to the famous writer, one will be utterly unable to form an adequate conception as to the real complex being that was Count Tolstoy. It is only by studying his writings, and especially his profound — though for the *non*-Russian reader sometimes incomprehensible and dim — philosophical discussions on the topics of religion and psychology, that one can hope to grasp the inner, hidden, and thus the true meaning of many an idea ascribed to Tolstoy and disfigured beyond any comprehension by the envious and prejudiced Society which he tried so vigorously to reform and lead on to a new and brighter path.

One of the reasons why Tolstoy is so thoroughly misunderstood and misjudged is the totally false habit of public opinion of taking one single period of his life, one particular epoch of his soul-development and spiritual evolution, and, thinking that in that one period the whole of Tolstoy's being was manifested at once, building upon this unsure ground a conception of his philosophy of life. The mistake is too evident to be discussed.

Tolstoy, like every man in this world, and especially in his case, had many a phase of inner development and many a stage of self-evolution, during which he assumed different and sometimes even contrasting appearances if judged from the standpoint of surrounding opinion. And if we judge him as he was during his literary activity, or at least as he was while at the apex of his achievements as a writer, we certainly shall be misled as to the character he possessed during his quiet hours of meditation and psychological studies in the later part of his life; the reverse of this would be also true.

The real Tolstoy is not the Tolstoy of such or such a period, of such

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or such a year; the real Tolstoy is the sum-total of all the separate periods, of all the successive epochs which constituted his entire life, taken as a whole. Developing, evolving, expanding either in one direction or in another, achieving now one success and now another on all the multiple domains of human thought, his soul can be judged only in its various expressions, covering the whole gamut of man's emotions, feelings, and aspirations.

It is only if you analyse as a *whole* all the periods of Tolstoy's life and draw a general picture of his evolution in this one earthly existence, that you will be able to approach in a more correct way the essence of his being. By splitting his life into the particular periods mentioned above, you lose yourself in mere details and unimportant things of everyday life. But the panorama that unrolls before your eyes when you meditate upon the inner evolution of each of these periods and connect them together in a long and unbroken chain of cause and effect — this panorama fills your heart with admiration and awakes in you the feeling of the eternity of life. Yet how many persons have taken just one single fact of Tolstoy's existence, one single event in his life-drama, one single sentence or word in his immortal writings, and, developing the idea in their own limited prejudices, have covered the memory of the great thinker with the shadow of injustice and immorality which was but the reflexion of their own narrow horizons!

Tolstoy has been accused of everything; he has been represented as the most abject atheist of his time; he has been looked upon as the representative of 'Satan' himself, and consequently dreaded by the Church; he has been said not to have believed at all in any life after this one on earth, and his conceptions upon that subject have been caricatured and distorted in the most unfair way. Yet the great philosopher and reformer was at the threshold of the Ancient Wisdom. Take for instance his conception of life. In its fulness and beauty it is Theosophy.

Speaking of the problem of life, before the Psychological Society of Moscow, he says: (The translation from Russian is by H. P. Blavatsky, founder of the Theosophical Society.)

"Let us grant for a moment that all that which modern science longs to learn of life, it has learned, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought; and that finally, all this is known, not only to the city-student, but to every village school-boy as well.

"I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? *The question — what are the thoughts and feelings I ought to generate in myself and others, remains still not only unsolved, but even untouched.*

"Yet it is precisely this question which is the *one* fundamental question of the central idea of life."

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Tolstoy knows that the fact he asks his audience to admit for a moment is a perfect impossibility. He knows that science will never be able to reach the ultimate truth of being, and reveal the secret which nature reserves for the metaphysician and the occultist. But he knows, too, that the principal, the most important, element in this unknown essence of being lies not in the discovery of the origin of life, but in the way *how* to conduct this life and build a firm ground for the ultimate perfection of Humanity. He says further:

“The question inseparable from the idea of life is not *whence* life, but *how we should live that life*; and it is only by first starting with this question that one can hope to approach some solution of the problem of existence. The answer to the query ‘How are we to live,’ appears so simple to man that he esteems it hardly worth his while to touch upon it. . . . *One must live the best way one can — that’s all*. This seems at first sight very simple and well known to all, but it is by far neither so simple, nor as well known as one may imagine. . . .”

This is the idea which has been so often the subject-matter of many a lecture given by our great Leader, Katherine Tingley. She has repeatedly expressed, and reinforced in the minds of her audience, the fundamental idea that man does not think it worth while to touch upon the old problem of life and conduct, and lets it drift unsolved down the current of selfishness and pleasure. The way in which Tolstoy analyses the search of man for the origin and the seat of life is one of the master-strokes of the great thinker, and we cannot abstain from quoting in full his words on that subject:

“The idea of life appears to man at the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor in the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. IT IS EVERYWHERE AND IT IS NOWHERE. It comes to this: Life cannot be found in any of its dwelling-places.

“Then man begins to look for life in Time. And that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he has thought. Now, I have *lived* fifty-eight years, so says my baptismal church-record. But I know that out of these fifty-eight years I slept over twenty. How then? Have I lived all these years, or have I not? . . . Again out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during this time or not. I may have lived a little, and vegetated a little. Here again one finds that in Time, as in the body, life is everywhere yet nowhere.

“And now the question arises, Whence, then, that life which I can trace to nowhere? Now — I will learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly.

“Therefore, once we have to go in search of the whereabouts of life — if search we have to — then *it should be neither in space, nor in Time, neither as cause, nor effect, but as A SOMETHING I COGNISE WITHIN MYSELF AS QUITE INDEPENDENT FROM SPACE, TIME, OR CAUSALITY.*”

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The life of Tolstoy was a long and difficult journey from the manifested world outside of man into the hidden Universe of the inner Being. It was a gradual progression from the plane of the visible and the tangible effects of life, into the plane of invisible and unmanifested causes which lie at the foundation of existence. Step by step he went through the experiences of life and receded into the depths of his own consciousness in order to find in it the real meaning of the world-drama. Disgusted with the empty theories of an atheistic science, unsatisfied with the dogmas of a limited priesthood, he began to listen to the 'small voice within' and, in his obstinate search for the origin of life and being, he turned towards the realm of invisible and latent potencies hidden in man's own nature, and his seeing eyes pierced, with the flame of meditation, the veil which hides the Eternal Truth.

As soon as he found life within his own being, *independent* of Space, Time, or Causality, Tolstoy went on to search for the possibility of its cognition. He says:

"What remains to do now is to study SELF. But how do I cognise life in myself? This is how I cognise it. I know to begin with that I live, and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me* pleasure."

Note that the great thinker does not mix this feeling of ultimate selfishness with the other feeling of devotion and sacrifice which is the keynote of our inner being. *He paints here the essential character of our lower Self, of our animal nature*, and the colors of that picture are vivid enough to let us see all the struggle of life when it is looked upon from the standpoint of egotism and ambition. Tolstoy goes on:

"Meanwhile something else is bound up with the knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it, namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that these creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment.

"But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait."

Here is the definition of the *personality* in man. Here is what the Darwinists would call the 'struggle for existence'; and as far as the lower self of all living creatures is concerned, this struggle may be in some way natural. Tolstoy continues in this passage to draw for us the picture of the world as seen by every egoist and materialist, and as reflected so correctly by modern science. But this is only the half of the celebrated

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dissertation on the problem of life. From now on the thinker penetrates into the realm of Ancient Wisdom and, searching for the real constituents of human life, comes to the conclusion that:

"It is as if there were TWO 'I's' IN MAN; it is as if they could never live in peace together; it is as if they were eternally struggling; and ever trying to expel each other.

"One 'I' says: I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that *I* may be comfortable.

"The other 'I' replies: The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

"Life becomes a dreadful thing," adds Tolstoy, when one realizes the necessity of that battle, the unavoidable victory that one of the two 'I's' must have over its adversary. Until the problem is solved, and solved in the positive way of existence, the struggle is terrible and merciless.

"One 'I' says: I only want the gratification of all my wants and desires, and that is why I need the Universe.

"The other 'I' replies: All animal life lives only for the gratification of its wants and desires. *It is the wants and desires of animals alone that are gratified at the expense and detriment of others.*

"Still worse!

"But the most terrible of all, that which includes in itself the whole of the foregoing, is that:

"One 'I' says: I want to live, to live for ever.

"And that the other 'I' replies: Thou shalt surely die. As also shall die all those thou lovest, *for thou art and they are destroying with every motion your lives.*

"This is the worst of all. . . ."

The master-genius of Tolstoy penetrated to the very arcana of Existence. He saw the panorama of life as it appears to the personal, limited self of man: everything lives but to die, and struggles but to disappear forever in the abyss of nothingness. But he saw also the reverse of the picture. He understood that *everything dies but to live*, dies at every moment of existence within our own body, and the innumerable bodies of living creatures throughout the Universe. With every motion we make, something dies within our organism, and it is just this perpetual death which gives the possibility for a new and fresher life to manifest itself in a new and ever-perfected vehicle. He saw the fight that goes on at every instant between the immortal Self of man, thirsty for spiritual life and true happiness, and the lower counterpart of it longing for pleasure and self-gratification and constantly aware of the end that will come to it when its part is played.

What is the way out of that riddle? How is it possible for man to put an end to the internal battle on the field of his inner consciousness? Is there any means at hand to find a new conception of existence, and a new and brighter life? Yes, there is; and the way to it is clear and open for those who see with their spiritual eye the grandeur and beauty of man's higher Nature. Says Tolstoy:

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"No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. To live such life as you feel and see in your past, the life lived by animals, *and many men too*, lived in *that* way, which made you become what you are now,— is no longer possible. Were you to attempt to do so, you could never escape thereby the struggle with all the world of creatures which live as you do — for their personal objects; those creatures will inevitably destroy you. . . ."

Tolstoy goes on to declare that the first step man usually takes, is to try to *transfer his objects in life outside of himself*, and try to reach something which is entirely contradictory with the One Eternal Law of Existence. He proves the sure failure of such a foolish enterprise. He takes Bismarck's achievements as an example of bold and immense undertakings, attained by the intellect of man; and he takes, too, the dinner of Bismarck prepared for him by his own cook. This is one of the trifling necessities of our personal self. He goes on to show us how both undertakings, notwithstanding the apparent grandeur of one, and the nothingness of the other, are entirely identical with each other from the standpoint of Eternal Law. Built on ambition and selfishness, the first one will disappear as a cloud under the warm rays of the sun. So will the dinner also. That which shall survive, is alone the Universe, which will never give one thought either to dinner or Bismarck's achievements, least of all to those who cooked them.

Little by little, step by step, seeing the illusion of his personal and selfish enterprises, man:

"comes to the idea that *no happiness connected with his personality is an achievement, but only a seeming necessity*. PERSONALITY IS ONLY THAT INCIPIENT STATE FROM WHICH BEGINS LIFE, AND THE ULTIMATE LIMITATION OF THAT LIFE. . . .

"Where then does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin? THERE IS DAY, AND THERE IS NIGHT; THERE IS LAND, AND THERE IS SEA; THERE IS LIFE, AND THERE IS NO-LIFE."

The word *death* is absent from the vocabulary of Tolstoy. He calls the state that is the reverse of that earthly life — *no-life*; and the profound, philosophical truth which is hidden behind that expression is too evident to many a reader of intuition to need here a more lengthy discussion. Says Tolstoy:

"*Our life*, ever since we became conscious of it, *is a pendulum-like motion between two limits*.

"One limit is an absolute unconcern for the life of the infinite Universe, an energy directed only towards the gratification of one's own personality.

"*The other limit is a complete renunciation of that personality*, greater concern with the life of the infinite Universe, a full accord with it, the transfer of all our desires and good-will from one's self to the Universe and all the creatures outside of us.

"The nearer to the first limit, the less light and bliss, the closer to the second, the more light and bliss. Therefore, *man is ever moving from one end to the other — i. e., he lives*. THE MOTION IS LIFE ITSELF."

Here Tolstoy treads the Path of Eternal Wisdom. He is swinging

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on the ocean of Eternity. Motion is the characteristic of the Universe. It is the rhythmic, ceaseless ebb and flow of the worlds; it is the omnipresent, invisible current that underlies the sum-total of the manifestations on our plane of illusive shadows; and it is also the current that permeates the planes of spiritual existence and constitutes the essence of being itself. Life is manifested by Motion, and Motion is the proof of Life. It is the 'Great Breath' which pulsates throughout the Eternal Space. This Motion is the ultimate Principle of Being; it is:

"The ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end . . . , unconscious yet absolute Consciousness, unrealizable yet the one self-existing Reality, 'a Chaos to the sense, a Kosmos to the reason.' "— *The Secret Doctrine*

And when Tolstoy speaks of life, he knows that the very idea of that life is indissolubly connected with the idea of *consciousness*. Life cannot be for him devoid of consciousness. He is well aware that there is an unconscious existence in the lower kingdoms of Nature, but he says that this life is only a certain state or condition of existence manifesting to us. Man's life, as soon as he has attained the right path of living, which is with Tolstoy the renunciation of personality, becomes at once so conscious and so intensely positive that the previous one, passed in the gratification of one's own petty desires, seems to be a heavy nightmare, outside the limits of conscious existence.

Speaking of the definition that could be suitable for that very consciousness, Tolstoy comes to the conclusion that consciousness cannot be defined, as our mind, which works out the definitions for the things it perceives, cannot find a name for that which is itself, or at least its higher aspect.

MAN is for Tolstoy the ultimate expression or exponent of Life and Consciousness. He says that if we are to study life and try to fathom its mystery we have to study it in the very depths of our own being, for if we begin to search for the solution of the riddle outside of ourselves, and turn towards the various kingdoms of Nature lower than we are in the scale of evolution, we shall be misled and shall draw false conclusions from our study, as these lower kingdoms are devoid of the most important factor and faculty of our life, namely *self-consciousness*, though they may be ruled by a supreme Intelligence permeating them and forming the background, as it were, of their respective evolutions. So the only possible way to learn the real meaning of life, is, with Tolstoy, the study of Man's own Nature; and we know well by the preceding paragraphs that this Nature of which he speaks so often is the Higher Nature of Man (the very opposite of his personality), the *individuality*, eternal and immortal. And after that shall we say that Tolstoy was not on the threshold of Theosophy? The facts are there to prove that he was.

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Even the problem of Death becomes clear and simple in the mind of the great thinker, after he has mastered the definition of life and found the solution of its problem. He says on the subject of death and consciousness:

"The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognising it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him *to kill himself out of sheer fear of death?* Why should it be so?"

"BECAUSE A MAN WHO SEES DEATH IS A SICK MAN, ONE WHO HAS BROKEN THE LAW OF HIS LIFE, AND LIVES NO LONGER A CONSCIOUS EXISTENCE. He has become an animal himself, an animal who has also broken the law of life."

Tolstoy thinks that a conscious man, who knows that life *is* and *must be joy*, is unable to recognise the *actual* existence of something that could possibly be called Death. He thinks that such a man ought to see everywhere but Eternal Life, Eternal Motion, and Eternal Bliss. Death vanishes like smoke on the wings of the wind, and behind her illusive appearance shine the splendor and beauty of a Life to come.

The center of man's being is for Tolstoy in the depths of his soul. The body is for him but a tool of the spirit. He says:

"We possess a certain familiar organism united to us, namely, the organism of our animal, which is but too well known to us, as the material of our life; *i. e., that upon which we are called to work and to rule by subjecting it to the law of reason. . . .*"

The reason of the fear of death that man feels is depicted by the great genius in words that remind us of the pure teachings of Theosophy:

"*No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life at all, than he becomes wretched, and sees death. . . .* A man who conceives life such as he finds it *in his consciousness*, knows neither misery, nor death; for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him.

"The death of particles in the animal, we know. The death of animals and of man, *as an animal*, we know too; but we know nought about the death of conscious mind, nor can we know anything of it, JUST BECAUSE THAT CONSCIOUS MIND IS THE VERY LIFE ITSELF.

"AND LIFE CAN NEVER BE DEATH. . . ."

Thus ends Tolstoy his famous lecture on the Problem of Life. Verily it is "a treatise on the Alchemy of Soul," as it has been called by H. P. Blavatsky, that extraordinary Being, before whose eyes no veil or shadow could hide the Truth. Let all those who slandered the great genius and tried to throw mud in his face turn to those few pages and realize their foolishness and the limits of their understanding. Let them all see the real, the hidden, and beautiful side of Tolstoy's inner perception, and intuition.

"His world-conception," says a noted writer, "was far from what might be called mysticism, or anything of that kind; he was a matter-of-fact spirit, well in the reality of this world."

If so, then why have you slandered him? Why have you misrepre-

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sented him, and accused him of foolish and empty speculations, you, the most 'matter-of-fact' and 'practical' people of today?

As to ourselves, we believe that *Tolstoy was a mystic*, for to be one means to long for a world that is above our own, and to aspire to the beauty and splendor of Spirit. It means to try to fathom the secret of life and death, and the ultimate mystery of being, by deep meditation and inner perception within the precincts of the ever-victorious soul.

CHRISTMAS

[Prepared Address delivered in the William Quan Judge Theosophical Club on December 18, 1924]

LARS EEK



WHAT study, what subject, in the whole realm of thought is more profoundly interesting, holds more riches, more depths, more opportunity for increasing one's understanding and broadening one's vision, than the study of human nature in its marvelous complexity and yet divine simplicity. Throughout endless ages men have lived and loved and hoped and trusted, and the Silent Watcher, the Real Man, has ever sought to lift men's eyes up towards the Sun, the great Life-Giver, the great Center of Spiritual Force in one sense, and no amount of suffering, no amount of human deception, weakness, insincerity, wickedness, or brutality has succeeded in wholly depriving men of that inward urge towards the Light, towards the Divinity, which indeed is the only thing, almost, that gives us the right to the name of human beings.

How shall we explain that urge which wells forth from the springs of man's being? It is not a thing you can see or touch, or measure; it is of the quality of Light, of Life, of Joy, and Hope. Its power is so infinite and glorious that not even the darkest Night of Despair can prevent its rays from penetrating into the heart of things and beings.

Christmas in some form or other is the outward expression in most countries and among most peoples of the outpouring of spiritual force on the inner plane of life at a time when in outward respects the great vital forces of the Sun seem to give less of their fullness than at any other time of the year. It is an epoch in the lives of most men, particularly to the children, who are as yet unsophisticated and to whom the unseen worlds are just as real as the things surrounding them in every-day life;

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to whom goblins, and giants, elves and fairy-queens are of the very essence of reality, for no cold soul-killing theories or hypotheses have smothered their imaginations.

What a glorious time Christmas is to our young ones! It is a time of giving, and a time of forgiving, it is a time of sacrifice and a time of profound religious import. It is the time when dreams come true, when the very atmosphere is tingling with that touch of unselfishness without which after all we would starve to death spiritually and morally. And withal it is a time when the doors of Paradise stand wide open and the Voice of Eternal Love proclaims to all the world the message of Peace and Good-Will.

When we approach this thought of Christmas we must do so in a spirit of deep sincerity, nay, reverence and devotion, for we are then tuning ourselves to one of life's great mysteries, we are entering the Temple-doors of Divine Realities, and if we are true it may be we shall catch a glimpse of the Supreme, hear the Silences, the melodies of Infinity vibrating from one end of the universe to the other.

In the North-land of old the men and women used to gather in the shade of the pine-forests and invoke the bounty and the love of the gods and the heroes of their ancient songs and sagas, and they listened to the eternal music of the winds as they passed through the woods. And there was the roar of the giants and the plaintive song of a myriad of beings that peopled the unknown wastes of the Land of Forests and Lakes. They kindled fires in their huts and their homes and gathered around the light telling stories from the childhood of the race, and singing the magic mantras of their forefathers. They knew the inner significance of Christmas. And so did the Romans, the Greeks, the Chaldaeans, and the Egyptians; and all the ancient races alive today continue to do so wherever they live. It is one of the race-memories that so strangely haunt us from ages long forgotten.

Christmas is not a date in the almanac; it is a cyclic returning event in the life of man. It becomes a reality first in the soul and then it manifests itself in the world of matter.

What, indeed, do we know of life and its mysteries? We are as a race merely touching the outer fringe of Reality. We are dabblers in Science and in Ignorance; we violate without a redeeming blush of shame every single law, human or divine; we scoff at the Unknown, we live for pleasure and selfish gratification, and we think ourselves wise when we discover that this universe of ours is not three, but four-'dimensional.' But we cannot change nature's laws, and whether we call an ancient festival of Light and Life after the birth of the founder of one of the Earth's religions; or are able to recognise in it something deeper and greater, the

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one eternal fact remains as true today as it did a thousand million years ago. As surely as Justice and Love are the underlying principles of the whole of the Universes, as surely do Spirit and Light break through in great cyclic waves and vivify and vitalize and regenerate all that lives and thinks and feels. And whatever name you give to the closing week of the year, whatever conception you may have of it, it is, and will ever remain, rightly understood, a period of light and of life, of rejoicing and of hope. It will always be a time when little children will dream their childhood-dreams of glory, and when older folk will turn their eyes inward and then give forth of the treasures of their hearts, give and give and give. And the whole world will resound with the undying song of the gods:

“It is greater to give than to take
It is greater to love than to hate
And greatest of all is to forget oneself
In the service of all.”

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P. A. MALPAS

IV



ALEXANDER was dead and it had been suggested that Kalanda should return; but the journey would have been very difficult. It was not easy to forget the fifteen thousand Macedonians sleeping under the sands of Beluchisthân. The way to Egypt was far more settled and, though a long way round, was in the end safer and quicker. So Kalanda's party had agreed to go with Ptolemy and they were on their way there now, their movements being regulated by the pace that Hari was able to make.

They came to a little town on a hillside called Nazareth. Just an ordinary Palestine town surrounded by fields of flax and corn, pasture and olives, vineyards and barley. The walls were plain white surfaces and the roofs flat; the houses were like boxes with occasional holes in the sides to act as doorways and windows. It was a dull, sleepy little town, but it had one peculiarity. It was noted as a resort of a strange society of ascetics called the 'nazars' — people 'separated,' set apart. These nazars had been known from time immemorial and in the neighborhood of the Dead Sea they had been known for 'thousands of years' as popular tradition went. Usually they did not live much in towns, but this Naza-

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reth was so much a center of theirs that it had acquired the name that it bore, from their presence.

Hari was sick for several months in Nazareth and the party were forced to rest while he regained his strength. Kalanda reveled in the opportunity to study the language and dialects — Syriac and Babylonian, and Hebrew.



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ALEXANDER THE GREAT

pleasant fiction, and if Kalanda and the rest were well treated, the Greeks were quite capable of maintaining it as a substantial history without being too rudely contradicted.

Of Kalanda's travels in Palestine and Egypt we have no space to tell

He had discovered by now (he was seventeen) that Râma-Sinha was more than he seemed to be. He was a wise counselor and though he had seemed to keep in the background while Kalanda found his feet, he was really the guiding star of the party. Perhaps — who knows — he had been chosen and sent for the very purpose by one wiser than himself, Chandragupta-Asoka.

Finally they came to Egypt. Fortunately they did not lack money. Of the incalculable millions that Alexander had stolen from the Persians there were many that had not been stolen in turn from him, and both he and Ptolemy saw to it that their 'Exhibit A,' namely Kalanda and Hari and their company, should have the best of everything. Were they not the most striking 'proof' of Alexander's 'conquest' of India? It was a

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much. In their passage down through Judaea they came to the ancient Holy City of King Zedek and Lord Zedek (Melchizedek and Adonizedek, King and Lord of Justice). Here they found a curious colony of Persian and Syrian origin who had created a local habitation and name out of nothing — nothing more than an Indian-made and Babylonian-revised ritual which they had persuaded a former King of Persia (who found it convenient to believe them) to accept as real cash-down history.

The then Egypt — practically in *later* world-history though early in European archaism, a colony from Southern India — possessed a special interest for our travelers. Here, as usual, Kalanda either discovered or was unconsciously guided by Râma-Sinha into discovering the world of mysticism and philosophy. His mind was young and he could absorb what an older man could never understand in twice the time.

All things end at last, and the time came when Kalanda had to part with Hari. Fortunately the old elephant found a happy home in an Egyptian temple where there were those who soon learned to treat him in such a way that he missed Kalanda very little. It was a hard thing to say good-bye to the faithful old beast who had gone through so many travels and dangers and pleasant paths with them, but the farewells were said and the Indians turned their thoughts towards home.

Now in times of old the 'King of India' had made a strict law that the Egyptians should come to India not in a warship but in one merchant-ship only. This was that King Erythras (the 'Red') from whom the Sea to India took the name of the Erythraean Sea, a name even now borne by the Gulf that runs from it to Suez. We call it the Red Sea and give the name only to a small part of the Erythraean.

But the Egyptians were wise in their generation. They built an enormous ship on exactly the same lines as the smaller ships of the day but with many compartments. In this giant-ship they were able to do as much business as a whole fleet of ordinary merchant ships could do.

It was in this ship that Kalanda and his companions returned to their beloved homeland. The wonders of this great vessel were an endless source of delight to the Indians. There were many pilots and many officers and seamen to manage the huge sails and ropes; the ship was divided into sections, each as big as an ordinary merchant-ship. The cargo was very precious and varied, and what seemed strange in an Egyptian ship, there was no corn. In every ship that left Alexandria for the north there was corn and *corn* and *more* corn, but the Indians needed no corn, for they had rice and liked it better than expensive foreign imported corn. But there were many other things, and the return-cargo from India was equally varied.

The weather was carefully chosen and the voyage passed without

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incident. In six weeks they reached the port we now call Bombay and at last Kalanda was in his own country though still a long way from home. Not many boys of his age had had such experiences, and fortunately he had been able to take advantage of what he had learnt, through Râma-Sinha's guidance. Kalanda was a man more manly than many several years his senior, and, what is far more to the point, he had faithfully observed his pledge to Chandragupta to keep himself pure in mind and in every other way.

Even here he found the influence of Chandragupta in full force, far away as it was from Pâtaliputra. The very first day ashore they showed him a pillar surmounted by a lion beautifully carved. And on the column was engraved in deep letters a long series of edicts. Here is one of them that will tell more history in a few lines than we can in many pages. For it shows how Chandragupta had brought peace and prosperity to all India.

“The Kalingas were conquered by His Sacred and Gracious Majesty the King when he had been consecrated eight years. One hundred and fifty thousand persons were thence carried away captive, one hundred thousand were there slain, and many times that number died.

“Directly after the Kalingas had been annexed, began His Sacred Majesty's zealous protection of the Law of Piety, his love of that Law, and his inculcation of that Law. Thence arises the remorse of His Sacred Majesty for having conquered the Kalingas, because the conquest of a country previously unconquered involves the slaughter, death, and carrying away captive of the people. That is a matter of profound sorrow and regret to His Sacred Majesty.

“There is, however, another reason for His Sacred Majesty feeling still more regret, inasmuch as the Brâhmanas and ascetics, or men of other denominations, or householders who dwell there, and among whom these duties are practised (to wit), hearkening to superiors, hearkening to father and mother, hearkening to teachers and courtesy to friends, acquaintances, comrades, relatives, slaves, and servants, with stedfastness of devotion — to these befalls violence or slaughter or separation from their loved ones. Or violence happens to the friends, acquaintances, comrades, and relatives of those who are themselves well protected, while their affection for those injured continues undiminished. Thus for them also that is a mode of violence, and the share of this distributed among all men is a matter of regret to His Sacred Majesty, because it never is the case that faith in some denomination or another does not exist.

“So that of all the people who were then slain, done to death, or carried away captive in Kalinga, if the hundredth part or the thousandth part were now to suffer the same fate, it would be a matter of regret to His

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Sacred Majesty. Moreover, should any one do him wrong, that too must be borne with by His Sacred Majesty, so far as it can possibly be borne. Even upon the forest-folk in his dominions, His Sacred Majesty looks kindly, and he seeks to make them think aright, for otherwise repentance would come upon His Sacred Majesty. They are bidden to turn from their evil ways that they may not be chastised. Because His Sacred Majesty desires for all animate beings security, self-control, peace of mind, and joyousness.

“And this is the chiefest conquest in the opinion of His Sacred Majesty, that conquest of the Law of Piety, which, again, has been won by His Sacred Majesty both here in his own dominions and among all his neighbors as far as six hundred leagues, where the King of the Greeks named Antiochos dwells, and to the north of that Antiochos where dwell the four kings named severally Ptolemy, Antigonus, Magas, and Alexander — likewise in the south, the Cholas and Pândyas as far as the Tâmrarna river — and here, too, in the King’s dominions — among the Greeks, Kambojas, the Nabhapantis of Nabhaka; among the Bhojas, Pitinikas, Andhras, and Pulindas — everywhere they follow the instruction of His Sacred Majesty in the Law of Piety.

“Even where the envoys of His Sacred Majesty do not penetrate, these people, too, hearing his Sacred Majesty’s ordinance based upon the Law of Piety and his instruction in that Law, practise and will practise the Law.

“And, again, the conquest thereby won everywhere is everywhere a conquest full of delight. Delight is won in the conquests of the Law. A small matter, however, is that delight. His Sacred Majesty regards as bearing much fruit only that which concerns the other world.

“And for this purpose has this scripture of the Law been recorded, in order that my sons and grandsons, who may be, may not think it their duty to conquer a new conquest.

“If, perchance, a conquest should please them, they should take heed only of patience and gentleness, and regard as a conquest only that which is effected by the Law of Piety. That avails for both this world and the next. Let all their joy be that which lies in effort; that avails for both this world and the next.

“This is the doctrine of the white elephant bringing indeed happiness to the whole world.”

Kalanda stood in meditation a long while before this edict of the Emperor. Many thoughts came crowding in on him as though the magic of the Indian air again awakened dormant intuitions. Flashes darted through his mind of strange penetration. Chandragupta’s word carried

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even to this distant ocean-shore, now that he had followed the empire of the Good Law; when others had followed the power of arms their word rarely carried far and never lasted longer than the arms were there to support it.

Antiochus and Ptolemy, Antigonus, Magas, and Alexander, had all held land in rental from Chandragupta and to that extent were his friendly vassals. *His* 'conquests' through the Good Law had spread far and wide over the known world of the west, and he, Kalanda, had been used as one of the agents. Even dear old Hari, with that strange but efficient symbolism which carries greater weight than any books or words, had been the token of 'happiness to the whole world.' Was not Buddha himself a 'White Elephant' of Wisdom who had been born a man? The least thing done by such a one as Chandragupta had its meaning for the welfare of the world and if some meanings came crowding on Kalanda's brain at this time, how many more and greater ones might not come flashing through his intuitions later? For one thing, the young man now realized more clearly every day that Râma-Sinha was more than he seemed to be. He was an agent of the Emperor, quietly and unostentatiously doing what he had to do under the disguise of his guardianship of Kalanda. And while Kalanda had been learning, Râma-Sinha had been sowing seeds of future conquests of the Good Law. Time would show what it all meant. Only Chandragupta-Aśoka really knew what was being done, and he let events speak for themselves.

(To be continued)