

THE THEOSOPHICAL PATH

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VOL. XXXI, NO. 5

NOVEMBER 1926

“THE burden of suffering seems a tombstone hung about our necks. while, in reality, it is only the weight which is necessary to keep down the diver while he is hunting for pearls!”

— RICHTER

THEOSOPHY AS A UNIFIER

H. T. EDGE, M. A.

IN endeavoring to express the meaning of H. P. Blavatsky's message to the world when she introduced Theosophy, we find ourselves confronted by ideas so large and all-embracing that it is not easy to reduce them to a formula; and we must therefore usually resort to considering some one particular aspect of the whole subject. On the present occasion we propose to consider that message as one of *unification* and to relate it to the general movement of unification in the ideas and outlook of men which has been so marked a characteristic of the times wherein we live.

It does not require much knowledge of comparatively recent history to bring before our eye vividly the picture of the great progress that has been made in broadening our outlook and unifying our ideas. The parochial view has given place in very many instances to the universal view. The barriers between nationalities have already to a great extent broken down. The notion of separate religions, each one claiming to be supreme, is fast fading. The inventions of science have forced upon mankind a unity which cannot be ignored.

Looking back through history we may point successively to the recovery of ancient cultures through their preserved literature and archaeological remains, showing us that very ancient peoples had knowledge and culture equal in many respects to what we have known, and in other respects even surpassing us. No longer daring to speak of ancient Aryans, with skins darker than our own, as "the heathen in his blindness bowing down to wood and stone," we study (surreptitiously perhaps) the ancient scriptures of that 'heathen,' and scruple not sometimes to quarry therein for our own building. But it is superfluous in this place to make a lengthy enumeration of the countless instances in which this broadening of our views is illustrated by recent events; and this task may safely be 'taken as read.' What we are immediately concerned with is the connexion of H. P. Blavatsky's message therewith.

The very title of her principal work furnishes us with the answer — *The Secret Doctrine*. There has existed throughout the ages a great, single, and uniform system of knowledge, to which the above title, the Secret Doctrine, is applied, and which H. P. Blavatsky also calls the Wisdom-Religion, the Esoteric Philosophy, and by some other names. This system embraces all religion, science, and philosophy, being

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a sum-total of knowledge concerning these. It has sometimes been designated a *synthesis* of knowledge, or a synthesis of religions, sciences, etc.; but this word is perhaps open to the objection that it may be considered to imply a *putting-together* of things naturally separate, or an artificial building-up of sundered elements. But the Secret Doctrine is essentially one whole, an original unity, which has frequently been subject to artificial division into disconnected parts. Thus, when it is said that Theosophy is the synthesis of all religions, the meaning is not that the separate religions have been pieced together or blended into a sort of mutual accommodation and compromise, but that Religion itself is actually one whole, while the separate religions are artificial divisions that have sprung up in consequence of the lack of unity among mankind.

Our task must therefore be, not to construct a new system out of existing systems, but to reveal the actual existence of an original system, whereof the existing systems are only parts, and from which they have been derived.

It is thus evident that H. P. Blavatsky, in introducing Theosophy, was simply carrying out a paramount part of the great historical process of unification in our ideas which has been mentioned above as being so characteristic of our times.

The field she had to cover was large indeed; but she has dealt with it in a masterly way. We must not expect to find everything set forth in a neat cut-and-dried way, so that we can master it at ease in our armchair. Breadth and scope is its keynote; and the multitude of topics with which it deals, and their innumerable ramifications, will stimulate rather than pamper the intelligence of the reader. What H. P. Blavatsky has done is to sound a number of keynotes, to blaze out a number of trails, to sow a number of seeds. And succeeding years have already shown abundantly how those germs have developed.

Take the case of the fundamental unity of religions as an instance. Theosophy declares all religions to have a common root or parent, the WISDOM-RELIGION; and H. P. Blavatsky has analysed and compared the various religions with a view to demonstrating this unity and common origin. What do we now find with regard, for instance, to the Christian religion? We find that not only lay scholars, but clergymen — aye, some of the very Bishops and Deans of a great established church — have so sifted and scrutinized the Bible and the Gospels that they have whittled away the religion until we can really find nothing left that is characteristic of Christianity at all. The Teacher himself is reduced to a number of different conceptions in the minds of a number of different disciples; doctrines are found to be utterly uncertain and variable; the letter of the

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Book cannot be trusted, and ecclesiastical authority is equally vulnerable.

This is not what *we* are saying, but what these Bishops say. They may try to argue that Christianity has brought new and better moral ideas, but even this will not work; for it can be shown that all such ideas have been held and promulgated in all ages. We are driven back upon the teaching of Theosophy that the heart of man, his conscience, his spiritual intuition, is the source of inspiration to right conduct. Added to this is the teaching that great Teachers appear in the world from age to age, who, by their superior wisdom and power, are able to arouse mankind to a renewed faith in the eternal verities, and who thus initiate a new cycle of spiritual regeneration. But after these Teachers have departed, their teachings degenerate into creeds and sects, and it seems perfectly evident that at some time near the Christian era there was such a Teacher, and that various individuals and parties made his teachings into a formal religion, of which what we now call Christianity is the ultimate result.

Scholars have shown, and Bishops now openly admit, that such doctrines as the incarnation and the atonement are not peculiar to Christianity, though it is likely that under Christianity they have taken particular forms; but that they are doctrines belonging to the universal Wisdom-Religion and to be found in one guise or another in all religions.

There are certain essential features upon which all religions can unite, and these may conveniently be spoken of as the eternal verities. One, and perhaps the chiefest, is that man is a God incarnate in an animal body; and that there is a principle in him called the Christos, which is his means of communication with the divine. This is also called 'The Son,' whereby man can approach 'The Father.'

The Gnostics, often spoken of as a philosophical sect who tried to accommodate Christianity with Greek philosophy, really understood Christianity better than did the sectarians. For them, the Christ was the Higher Self of man; his sacrifice was accomplished by his incarnation in fleshly bodies. The real Self of man is veritably 'crucified' by his incarnation in the flesh; but it is a sacrifice of Love, and by it man is 'redeemed.' All religions can unite in the faith that man is thus able to accomplish his own salvation and ultimate perfection by appealing to the divine spark within him and by sacrificing his personality to the right and the good and the true.

H. P. Blavatsky has taken religions and shown how each and all of them are founded on the same fundamental principles and derived from the same parent-source. In the same way she has compared the scientific and philosophical opinions of various times and peoples, with a view to

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demonstrating their essential unity. In the field of archaeology she has shown how recent discoveries have all converged in demonstrating the truth of her claims regarding the greatness of ancient cultures; and we may now of course add that this kind of proof has greatly increased since the date of her writing. In short, all the numerous and varied data which she adduces and compares, if carefully studied, will be found to present to our mental vision a definite conception of this great underlying *unity*, the Secret Doctrine or Wisdom-Religion, and to convince us of its reality and of its inestimable value as a masterkey to all problems.

Such a unification of knowledge must of course greatly enlarge the scope of that knowledge; for when cultures or religions are separate and local, they are shallow; but, when united, the field covered is vast. Much enlargement still needs to be made in the science of man; for the idea that civilization is a recent phenomenon, and that all ages preceding our own were comparatively ignorant and barbarous, is narrow and parochial. The rapidly accumulating evidence of archaeology is proving the truth of the Theosophical teaching that culture is very ancient, and that we are the heirs of a mighty ancestry which at many times had attained to heights that we have not yet reached. The idea of man as merely a perfected animal is also narrow and inadequate to our growing needs and intuitions. As all religions teach, man is essentially a divine being incarnate in an animal body; and therefore he has vast potentialities still to be realized.

We must not forget to mention Reincarnation, which has so greatly enhanced our view of the extent and importance of a human life. It seems impossible for one who has made the idea of Reincarnation a part of his daily thought-life to imagine what his condition was when he believed that the present life on earth was all. With such a view, all effort seems useless and wasted. But, when we realize that this one life is merely one scene in a drama, wherein the real Man is enacting a particular part out of many, we can understand that no effort is ever wasted, and that our acts in the present are seeds whose harvest we shall one day reap.

Theosophy teaches that personality is a delusion, which will disappear in the light of a greater knowledge. All men are spiritually united; and it is in the line of our evolution that we shall one day attain a realization of this unity, and then the gratification of personality will no longer be the aim of our life. With faith in this knowledge to come, we can even now step to a great extent out of the narrow sphere in which we have been living, and realize a larger and more truly happy life.

The law of Karma — no new device, but a tenet of the Wisdom-

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Religion and an essential part of certain Eastern faiths — is surely a great generalization and unifying of ideas. For it invites us to recognise throughout human affairs the same unerring laws of cause and effect as we see in the field of science. This one teaching is a mighty solvent of mysteries, showing as it does how our destiny is the result of our thoughts and desires.

In fine, the whole body of Theosophical teaching constitutes a great single whole, and is at once a synthesis of knowledge and a clue to problems. Those who have studied it know that this is not mere rhetoric. But it will be left to posterity to fully realize the work that is being accomplished by the means of H. P. Blavatsky's great initiative.

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RONALD MELVILLE



WHEN the human soul, urged on by the desire for experience, incarnates on this earth, it does not come alone nor unattended. It is accompanied in its adventurous career by a whole host of appetites and impulses, as well as by one chief counselor, the mind, whose function is to counsel and advise the soul in all its enterprises, providing its patron with some plausible and high-sounding reasons for every act of self-indulgence the ego may venture on. The accompanying appetites attach themselves to the new-born soul and make up together what is known as character. The soul itself most often fluctuates between these sensuous desires on the one hand and on the other those spiritual aspirations that are the parents of all noble thoughts and high ideals.

Truly, the mind is the accredited counselor of the inexperienced soul, but it is not free to speak the simple truth unhampered by the soul's desires. "For mind is like a mirror"; it reflects the character of the one who looks into it and in time acquires the habit of those characteristics, be they high or low, be they spiritual or be they sensual. "The mind takes on the form of that which it contemplates." So says the Hermetic philosophy. And so this counselor is not impartial or unbiassed in the advice it gives. It is influenced by habit, and it must be trained by the constant reference to high ideals consistently applied. And this training of the mind is not the affair of one life; for we can all see for ourselves how many characteristics we bring with us when we are born, and which are not inherited from our parents.

If man's opportunities for self-improvement were limited to the

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scope of one earth-life he would indeed be in a bad fix; but such a proposition is so unthinkable that even many who still profess to hold that view find themselves forced to eke it out by a vague claim of an eternity of blessedness and spiritual perfection miraculously attained, as a reward for a simple declaration of faith in a certain dogmatic formula. But while a large proportion of unthinking people reject the doctrine of self-directed evolution, they more and more incline to the acceptance of its natural corollary — the doctrine of Reincarnation.

The continuity of soul-consciousness through death and all that follows is in itself so eminently reasonable; the annihilation of the sense of individuality so unthinkable that common sense almost compels a thinking person to accept, in some form or another, the immortality of the soul, even while vigorously repudiating the dogma. For the human mind is such a strange complexity that it can without much strain accept a principle and yet deny the formulated dogma in which that principle finds general expression.

It was said: "Man cannot serve two masters." But it is evident that few people believe that saying; for the majority spend all their time endeavoring to do just that. The mind in its capacity of counselor is called on to provide the soul with plausible excuses for the inconsistencies resulting from this futile effort to conciliate two masters.

The soul, or incarnating ego, finds itself at birth in that predicament between its rightful master — the spiritual principle — and the usurping host of elemental passions and desires masquerading as the voice of 'Nature.' And the mind echoing that voice says, "Listen to the voice of nature; follow the call of the desires," for 'all experience is good.' Then in obedience to the prompting of the Master-Spirit the vacillating soul declares: "I am the master, I the soul," which the supple mind confirms with the quotation: "Thou art That."

And thus the ever-ready counselor betrays the deluded soul, indorsing falsehood with perverted truths: and yet the traitor-mind is not dishonest, being what it is, a mirror that reflects as best it may the partial truths presented to it by the soul's two masters. The tangled mystery of this duality lies at the root of all the tragedy of human life. There is no goal too glorious to gratify the soul's ambition; nor is there depth of degradation too low to tempt the curiosity of the seeker for experience. The mind can find excuses for them all, good reasons logical and clearly argued, to justify the farthest flights of fancy of the aspiring soul, or hold it prisoner in its own castle of despair. Truly, the mind can well be called the counselor of the soul.

And mind and soul are both deluded by appearances, mistaking

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sensations for the realities of life, so that the blind led by the blind both fall into the ditch. How then can they be rescued from their plight? The answer to that question is to be found in study of Theosophy. The key that will unlock their prison is the finding of the Self, which is the secret of Theosophy. And this, the Secret of the Ages, now lies ready to the hand of the seeker as not for ages has it lain where all who will may find it, if they WILL. That is the mystery. Find thou thyself!

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KENNETH MORRIS

I

THROUGH her four casements that the ivy-leaves
Flecked with their shadows, all the world she knew
Glimmered before her: dawns and noons and eves —
Midnight and stars, and sun and rain and dew,
And great trees swaying 'neath gray skies or blue,
And through the trees the Road that Uthyr's Son
Built between Camelot, of old, and Babylon.

To north and south, these leagues of trees; to west
The glade, the hidden vale beyond, the sky
Golden at eve above the beech-topped crest
Of the far ridge . . . whenceforth the owl's keen cry
Sang o'er the vale, when the woods far and nigh
Worshipped . . . Capella o'er the beech-trees borne,
Or, trailing southward far, the white bloom Capricorn.

But on the eastward side the road descended
Steeply and soon to a green bottom deep
Where was the Well of Wonder. Thither wended
Shadowy impassioned things in quest of sleep
Once in an age. Who drank, 'twas said, should weep
No more, — no more through the dim midwood wander
Oppressed with things too vast for elfin minds to ponder.

And written close in runes of gramarye
Upon a rock thereby, the legend ran:
To be unappeased save with infinity,

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*This is the doom and heirloom only of Man.
Thirst ye for that Unknown? — Drink! ye shall scan
Its grandeur — and no more immortal fly
On faery wings, but die with them who are born and die. . . .*

Somewhere she had heard of it . . . and knew the ground
In that lush bottom was unvisited
With silver rhythms and violet, and sound
Of gnomish harpings when blue night o'erhead
His periwinkle-tinted mysteries shed
Over the forest-world, — that night or noon
No sunlight fell there, scarce a glimpse of stars or moon.

Sometimes she watched, beyond the somber pines
That rimmed it round, the mountains jagged and hoar
Fantastically upheaved, caverned with mines
Squat clubfoot goblins worked to increase their store
Of chrysolite and sards and priceless ore,
Whilst o'er them in the wan midwinter air
All night phantasmal hosts waged moaning warfares there.

Or her dreams flowed with the elemental throng
That thriddled through the mazes of dark trees,
Round and about the glade the dim night long
With wandering song and forest threnodies
Or elfin laughter rippling through the breeze,
And made the diamond darkness reel and flow
With the vague stars and flames the midwood reaches know.

And sometimes through the drowsy afternoon
Over the Old Road and aneath the treen
Stole sounds of goblin piping, and the swoon
Of dying music through the shadowy green;
And wandering from his thicketed demesne
And solitude came some wood-denizen
Of the tribes unhuman-souled, yet half allied to men,—

Fauns, horned and hoofed and beautiful and strong,
That stalked the roebuck through the green, still brake;
And then with sudden shout and uncouth song
Swarmed the smooth, branchless beechen-boles, to take
The squirrel's hoard, and in the tree-tops wake

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The woods with bickering laughter,— and again
Lapse into sylvan croonings, aimless-vague and vain.

And this was all her life: she dreamed of naught
Unseen; her mind was as the trees',— a thing
Untroubled by the vagrant swarms of thought
That all our griefs to us who are human bring.
Her thoughts were Summer, Autumn, Winter, Spring,
And day and night, and crystal hours aflow
From a kindlier Time than he who lays men's strivings low.

II

As some late lingerer sees, at dusk beneath dark pines,
Between two moments filled with only human thought,
A faery luminance that wanes ere well it shines,
And hears a fleeting song, with fateful cadence fraught,
That dies ere well his mind its purport dim divines;

And deems he long hath watched, somewhere, sometime, and seen—
Seen and forgotten all — the dance, and heard the tune:
The unregistrable rhythm, the twinklings beryl-green —
The opalescent sheen asparkle 'neath the moon,
Which, in the time we know, were not, and then had been;

And thence his life is changed, and haunted with a dream
Of life beyond his life and joys he may not taste:
Dance that forever flows, eyes that forever gleam,
Delight the changing years may never mar nor waste,
Beauty that spoiling time may never touch to seam;—

So passed her world from her. On a wan Autumn morn
When the dank yellow leaves dreamed their last dreams and fell,
And in its dying pomp the forest drooped forlorn,
Ominous, to her ears up from the Wonder Well
Sound of the waters dark, slow dropping there, was borne.

And sudden through the world that erst had been so fair
Sighed the infected breath of human tragedies:
The aroma of hectic hope moved in the Autumn air,—
Mortality was there: amidst the haggard trees
The sharp inconstancies of human joy and care.


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And unto Mirath, mute and startled, and alone,
 When the low dropping died to silence in the Well,
Opened and waned away the illimitable Unknown;
 And the dank yellow leaves dreamed their last dreams and fell,
And all her world went by estranged, her peace o'erthrown. . . .

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REGULATING OUR EMOTIONS

T. HENRY, M. A.

T is a familiar item of philosophy that the road to wisdom is through control of our passions. But we are ever prone to set the teachings of philosophy apart from actual life, as though they were something grand enough to be perched on a monument, but never simple enough to be eaten with our bread and butter. And this is surely one of the teachings which we thus treat. For the more I grow in experience, the more do I find that this teaching is not merely a sublime subject for pious contemplation but a genuine item of practical wisdom — a bald truth.

You have only to question your daily experience to find plenty of instances of the extent to which people's judgment is warped and colored by their emotions — for I think it is legitimate to substitute the word 'emotion' for 'passion,' the latter word being usually confined to emotions of the more violent sort. We may often find it difficult to understand how sharpers are able to impose upon people of by no means inferior intelligence by the simplest and most obvious swindles; but, in the light of the subject we are considering, it can be understood that the sharper plays upon the emotions of his victim — usually vanity and cupidity. The victim may be one sharp enough to see through much subtler tricks when they are practised upon somebody else; but when he himself is the one practised upon, his usually clear judgment becomes blinded by his desire for a quick and easy gain. He mistakes his desires for prophetic inspiration; he fills his vision with the prospect of success and drives away all thought of failure; an attempt to dissuade him will only raise his ire. This explains much of the spirit of the gambler. Just as in one of those optical puzzles, where the bright squares look so much larger than the black squares of the same size, so the prospect of winning looms

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so much larger before the imagination than the prospect of loss, that the estimation of probabilities is entirely vitiated.

Or it may be the vanity that is appealed to; as in the familiar case of the gypsy fortune-teller, who knows so well how to wheedle the silver coin out of the pretty gentleman, upon whom she has already practised the real triumph of her art by her clever sizing-up of his susceptibilities. Or we may take the case of the barber and his wiles, or indeed the whole art of salesmanship as taught by correspondence (send no money!).

Another familiar instance of the way in which emotions color judgment is what so frequently happens when we address another individual. He returns an answer that is altogether irrelevant. The reason is that his mind was so preoccupied with his own thought-emotions that, instead of listening to what you had to say, he merely heard what he *thought* you were going to say. You ask simply for the sake of information; he supposes that you are blaming him. His answer is therefore (to your surprise) an excuse; and, since you had never dreamt he was guilty, the excuse amounts to a self-inculpation. 'Tis thus we often learn of our brother's guilt — by his own confession. The man was full of himself; but, had he been wise, he might have known that you were full of *your* self. He thought you were thinking about him — thought so because he was thinking of himself; when of course nothing had been farther from your thoughts. It is also a matter of experience that any attempt to explain the mistake will only make matters worse; and so it is often found quite impossible to tell people things.

Imaginary troubles and grievances may vary in severity from the most mild and passing false impressions to actual insanity; the latter state being peculiarly liable to arise when morbid physical conditions are involved. Great people are assassinated by some neurotic who has nursed a real or imaginary slight till it has become a demon possessing more than fifty per cent. of his vitality and therefore able to overpower him. There are few of us who can plead innocent to weaknesses of the same sort in a minor degree. We have perhaps nourished an unpleasant suspicion, piecing it together out of various incidents; and then found the whole thing groundless and the said incidents unrelated to each other. A candid self-examination will show that the delusion took its rise in a personal emotion. Perhaps it was *fear*, that devil which we so needlessly create to torment us. Perhaps it was a hair-trigger vanity and susceptibility, which had become alarmed, and whispered to us that our friends had nothing more important to think about than how to slight us.

Another species of emotional delusion is that which induces us to

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think that a thing is likely to happen for no better reason than that we ardently desire it to happen; and there may be neurotic people living in a continual state of alternating expectation and disillusionment, and taking goodness knows how long to learn their lesson.

It is the part of the wise man to be able to discount the effect of his emotions and thus to judge events and probabilities with a clear eye. This power marks the beginning of a road that leads to greater and greater wisdom, and who shall say how far it may lead? It is seen too that wisdom and freedom are practically the same thing, for wisdom means freedom from prejudice. And not only will this new independence give us a clearer insight, but it will give an increased power of action; for our actions are usually fettered by our wayward emotions. It is the emotional man, the little fellow, that we have to master. When we have mastered him there will be room for the real man to manifest himself.

THE TIDAL WAVE

H. P. BLAVATSKY

[Reprinted from *Lucifer*, London, November 15, 1889]

“The tidal wave of deeper souls,
Into our inmost being rolls
And lifts us unawares,
Out of all meaner cares.”—LONGFELLOW



THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end — so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest-foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognised yet ever legitimate rights. It refuses to be any longer

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trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man — the direct, though now but broken ray and emanation of the Universal Spirit — has at last awakened. Hitherto, while so often reviled, persecuted, and abased through ignorance, ambition, and greed; while so frequently turned by insane *Pride* “into a blind wanderer, like unto a buffoon mocked by a host of buffoons,” in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer. . . .

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the twentieth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: “So far hast thou come; but thou shalt go no further!”

Amid all this external discord and disorganization of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety, and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century — we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great

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human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods.

Literature — once wrote a critic — is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The 'poet-philosopher' is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved 'authority,' lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests, and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the twentieth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old

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Puritan religious and social traditions, who will ever become the protectors and Saviors of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the medieval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea — not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and to put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses.

In order that one should fully comprehend *individual* life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand, and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognised, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful 'Snow-flowers' of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth.

Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the 'Upper Ten' of social circles from the broad and easy highway of wealth, vanity, and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing.

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It is also those who, already themselves awakened to a higher Soul-activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the 'disinherited' classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

. . . The root of evil lies, therefore, in a moral, not in a physical cause.

. . . Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the twentieth, if not the nineteenth, century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such. Having helped to awaken the spirit in many a man — we say this boldly challenging contradiction — shall we now stop instead of swimming with the TIDAL WAVE?



“LET it be known that your Society is no miracle-mongering or banqueting club, nor specially given to the study of phenomenalism. Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that Man may shape his own future destiny, and know for a certainty that he can live hereafter, if he only wills, and that all (so-called) phenomena are but manifestations of natural law — to try to comprehend which is the duty of every intelligent being.

“They have to prove . . . constructive of new institutions of a genuine, practical brotherhood of humanity, where all will become co-workers of Nature, will work for the good of mankind, *with* and *through* the higher planetary spirits, the only spirits we believe in.” — *From the letter of a Teacher* (1881)

THEOSOPHY AND CAPITAL PUNISHMENT

WILLIAM Q. JUDGE

[Reprint from *The Path*, September, 1895]

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i. e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention

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enemies of Society, as are the others; they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter-time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate — they are in fact not able to separate because they are bound together, by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted

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on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice, and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called 'sensitive' these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger, and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law — will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.



“If you grow weak and it goes hard with you, remember that you have a soul and that you can live in it.”— *Emerson*

THOUGHTS ON KARMA

MAGISTER ARTIUM



KARMA is often described as the law of cause and effect, as related to conduct and experiences: what we experience is the outcome of what we have thought or desired or done. In saying this, we separate an action into two parts, calling one part the cause, the other part the result. But it is possible to regard this distinction as artificial and to consider an action as one whole. In this case what we have called the cause is only half of the action; the action is not complete until the other half, the effect, has ensued. Every stone thrown up will come down. We can consider the upthrowing as one thing, and the downfalling as another, saying that the latter is the consequence and the former the cause; or we can consider the whole business as one thing.

Actions are often of very short duration, the effect following so quickly on the cause that there is no difficulty in connecting the one with the other and in discerning the unity of the two. But again the range of an action may be of great duration; and then it is not so easy to see the connexion between the beginning of the process, which we call the cause, and the end of the process, which we call the effect. For instance, a man may suffer at seventy years of age the consequences of careless habits indulged at seventeen. This is an illustration of the action of Karma on a scale where we can discern the connexion between cause and effect. There must necessarily be many instances where we cannot see the connexion; for our knowledge is quite scanty and we have still much to learn in such matters. In these cases we wonder at our fate, question its justice, attribute it to the will of providence, or simply call it fate or chance.

A study of the law of Karma, and a constant examination and pondering over its workings in our own life and in those of our fellows, will most certainly enlarge our knowledge to an ever increasing degree. By this means we shall gradually discover how we are the makers of our own destiny, and shall no longer have to resort to pessimism or skepticism or blind resignation to an inscrutable will. If anybody doubts whether this is so, let him ask himself whether he has ever studied life from this point of view. If he has not, then it is easily understood that he may have overlooked many things which he can now begin to learn.

The most important and interesting point in connexion with Karma is of course the way in which it operates across the gap of death;

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so that the cause and its effect may be in different lives. We may be reaping now what we have sown in a previous life; and we may be now setting in motion causes which will not produce their effect in this life but in a future life. In view of the fact that we know so little of what life and death are, or of what are the constitution of man and the laws of nature, it is not surprising that there are great gaps in our knowledge concerning the mechanism of the law of Karma when acting across the gap of death. It is therefore permissible to say that our present ignorance will be replaced by knowledge, in proportion as we grow in experience, and as a result of our normal evolution.

Instead of dismissing a doctrine because we cannot yet fully understand it, we should hold constantly before our eyes the faith that we shall one day come to understand it; not all at once perhaps, but gradually, as knowledge is usually attained. H. P. Blavatsky, in *The Key to Theosophy*, and in other writings of hers, has elucidated this subject to a considerable extent; and those who have learnt to regard her statements as worthy of study, and as likely to lead the earnest student to discovery, can profit by what she has said.

And so we say, Enter anew upon a study of life from the point of view of Karma, and you will surely find many problems cleared up. It will make a great difference in your attitude towards your destiny. If you find yourself in an atmosphere of irritation and vexation, you will infer that you must at one time have created that atmosphere yourself; and may perhaps be able to put your finger on the exact time when you did it.

What is it that brings you into contact with people who affront or injure you? What is it that determines whether you shall turn to the right or to the left where the road forks, thus changing your destiny? It is some cause or group of causes which you cannot trace, and to which you therefore give the name of 'chance,' a mere docket used to label unknown things. Is not our destiny affected by circumstances of the kind deemed trivial and classed as fortuitous? It is indeed so; and thus we see that these so-called trivial incidents are the channel through which destiny acts, and are as important in deciding the pattern of our lives as the microscopic scratches on a disk are important in determining what tune the record will play.

We do in truth carry our destiny about with us; and it is an undoubted fact that the attitude of mind with which you set forth in the morning will determine the kind of people you will meet and the manner in which they will treat you. It is matter of common experience that your manner and feelings, in dealing with a person, will make all the

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difference in the way in which he treats you. If you are out of tune he may quarrel with you; if you are negative he may take advantage of you. A smile or a frown from either one of you may bless or mar the day for the other. Thus we know that the law works in some matters which we can understand; and it is legitimate to infer that it also works on a much larger scale and in ways that we do not yet understand. But, as time goes on, we come to understand more and more of the workings.

One effect of recognising the law of Karma is that we cease to have such feelings of rebellion against circumstances, or of being ill used. This however implies that we are strong-minded enough, candid enough, to admit the justice of our lot. This is something like being able to see a joke when it is against oneself. How did I get myself into this fix? will be the question asked.

A firm and honest desire to be just and truthful is likely to arouse into action some seeds of Karma which are latent in the character; because such a resolve brings about a readjustment of our moral nature, and we square up our accounts, so to speak. We have issued a challenge to the Law to deal justly with us.

In speaking of Karma, or of 'fate,' as good or bad, we should bear in mind that these terms are variable. What seems bad luck to the personal self may be the most wholesome and strengthening medicine for the real Self; and we may by our own aspirations ordain for ourselves a course of strenuous treatment, which comes as the answer to a sincere prayer.

A good motto is to "take the bad with the good"; but we occasionally forget it and allow ourselves to accept the good without regard to whether we deserve it or not, while complaining over what is unpleasant. The laws of nature know better than we how to maintain a proper balance in our lives.

The idea of reward and punishment dwells eternal in the human breast, but is perhaps not the best idea of which the human breast is capable. It is well to know that our good actions will win reward, and that just retribution awaits our evil deeds; but it is not healthy to dwell too much on that topic; and it is a fact that we do not allow ideas of loss and gain to enter much into our calculations in our ordinary doings. It is surely much finer to perform an action well from love of performing it well, than to have one's mind full of the idea of reward.

People sometimes fall into fatalism, or what is called 'determinism,' from want of a knowledge of Karma. It seems as though we were inextricably bound up in a whirl of causes and effects, continually re-

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producing each other, and as if we had no free-will. But this is true of the lower self only. The Higher man stands outside of this chain, or as though at the center of a revolving wheel, and is a spectator of the changes and chances that go on around him. Great relief is found in the thought that our real Self is thus independent; and it becomes possible by practice to isolate ourselves mentally and emotionally from the tangle of our personal worries and projects.

Karma, like all truths, cannot be learnt from books, but has to be studied through experience; and the progress we make in that study is proportional to our sincerity and our devotion to truth and right.

PRAYER

STUDENT

PRAYER is recognised by the best minds to mean an aspiration towards communion with the Divine. In contrast with this meaning, we have the vulgar idea of prayer as a petition, made to some higher power, for the granting of some particular wish. But even the best of those who believe in a personal God will tell you that it is foolish and impious to presume to dictate to him what he shall do; and that we ought rather, if we petition him at all, to ask him to bestow what, in his superior wisdom, he knows is good for us. In short, prayer includes a sacrifice of the personal wishes and plans, as being shortsighted and full of error; and an acceptance, in place thereof, of the Divine Wisdom. In the 'Lord's prayer' of the Christians we find no spirit of selfish desire. The Lord says: "Your Father knoweth what things ye have need of, before ye ask him." In his prayer he says: "Thy will be done in earth, as it is in heaven."

Prayer is truly a communion with the Divine — with the Divine part of our *own nature*, with our *Higher Self*. If we attempt to enter this state with desires in our heart, or plans in our mind, then our effort becomes a species of black magic: we are attempting to use our powers of will and imagination to bring about specific results which we believe to be for our personal benefit. In so far as we accomplish anything at all, we shall only rivet upon ourselves burdensome desires, or create results which will not prove for our good at all. There are people who offer to teach you how to bring about such results by certain methods of mental training, though it seems to suit their own purpose better to sell their books and take your fees.

Prayer may be addressed to various powers, either in oneself

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or in external nature; and thus may vary from a selfish petition for particular boons (or what we in our shortsightedness imagine to be boons) to a pure and sincere resignation of personal wishes in reverence of an impersonal power for good. It is of course in this latter sense that it is used in Theosophy. We find it said in an ancient Indian book of wisdom, the *Bhagavad-Gîtâ*:

“There dwelleth in the heart of every creature, O Arjuna, the Master, *Īśvara*, who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bhârata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.”

Here we find the indwelling God, often called ‘the Son’; and the Teachers of religion speak in this part in such utterances as the following:

“I am the Knower in every mortal body. . . . I am the imbodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss.”—*Bhagavad-Gîtâ*

“I am the way, the truth, and the life; no man cometh unto the Father but by me.”—*Bible*

The Key to Theosophy, speaking of wrong ideas of prayer, says:

“Prayer has several other meanings besides that given to it by the Christians. It means not only a pleading or *petition*, but in days of old meant far more, an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindûs, has precisely such a meaning, for the Brâhmans hold themselves higher than the common *devas* or ‘Gods.’ A prayer may be an appeal or an incantation for malediction and a curse — as in the case of two armies praying simultaneously for mutual destruction — as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, . . . the result is that prayer, as now understood, is doubly pernicious: (a) it kills in man self-reliance; (b) it develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature.”

And then, speaking of true prayer, the same author goes on:

“INQUIRER. Is there any other kind of prayer?”

THEOSOPHIST. Most decidedly; we call it WILL-PRAYER, and it is rather an internal command than a petition.

INQ. To whom, then, do you *pray* when you do so?

THEO. To ‘our Father in heaven’ — in its esoteric meaning.

INQ. Is that different from the one given to it in theology?

THEO. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, *Matthew*, vi, 6), not to an extracosmic and therefore finite God; and that ‘Father’ is in man himself.”

It is clear that, to get a just idea of what prayer really is, we must believe in the essential divinity of man; for prayer means a reaching up towards the higher part of our own nature. We must realize that man, whatever he may be physically, is divine both in origin and destiny; and that behind the veils of passion and intellectualism there *is* that higher light always ready to help those who sincerely desire to do their

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duty. How many mistakes and troubles we should escape if every morning and every evening we laid aside selfishness and tried to think of ourself as a potential center from which might radiate helpful and inspiring influences to other people; if we could sincerely ask for that which is really best for us! In this way we should forestall the effects of those desires and delusions, which, when thus unchecked, grow larger and larger until they work their woe.

It is said in *Theosophical Manuals*, No. XIV, 'On God and Prayer':

"A Theosophist believes that he should endeavor to understand Divine Law and bring himself into harmony with it, rather than wish to alter it in his favor."—chapter v

Who can deny that, without a belief in the Higher Law, and the Soul in man, life is an insoluble enigma? The plans and wishes of the personal self count for so little; the destiny we fulfil was not designed by them. What is it that guides our life? The Soul has its mighty purposes to fulfil; in it resides knowledge. Rather than rebel against the power that overrules our plans and desires, should we not try to understand it and to unite our will with it? It would at least be more dignified and more comfortable to walk our path in life erect and calm, rather than reluctantly, pulled this way and that, like a beast being driven to market. This has been called willing our own destiny.


OUR THREE OBJECTS

H. P. BLAVATSKY

[Extracts from an article published in *Lucifer*, London, Sept. 15, 1889]

"ALL the performances of the human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."—JOHNSON

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."—HUGHES

 F the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded

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. . . vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science.

The Society is barely fourteen years old [*i. e.*, in 1889], yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. . . . Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self — colorless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis. To the Secularist, the Agnostic, the sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race-hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which center upon the human 'heart,' and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the 'Secret Doctrine'; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical, and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of

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human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling. . . . It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the 'Impassable Chasm'; in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita-Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mûlaprakriti — the 'rootless root.'

With the present publication of *The Key to Theosophy*, a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the 'correspondents' of . . . and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* 'dogmas of the Theosophists' that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in *The Key to Theosophy*.

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.



"SELFISHNESS is the basis of the world's unhappiness."—*Katherine Tingley*

THE MIND AND ITS MASTER

H. TRAVERS, M. A.



THE intimate relation between body and mind has caused some to think that the mind is a mere function of the body (we ask pardon for penning this nonsense!); or at least to infer that the mind is hopelessly under the influence of the body. Where they go wrong is in failing to recognise the duality of the mind in human beings. It is only the lower part of our mind which is thus intimately blended, in continual action and reaction, with the body. But there is a Mind which has no direct connexion with the body. It is thus independent of the body. It can act on the lower mind, and, *through* the lower mind, on the body; but the body cannot influence it — the Higher Mind. As we read in 'Psychic and Noetic Action,' by H. P. Blavatsky:

"The 'Higher Ego' cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the 'lower' *Self* does: and its action and behavior *depend on its free-will and choice* as to whether it will gravitate more towards its parent ('the Father in Heaven') or the 'animal' which it informs, the man of flesh. The 'Higher Ego,' as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego* — the Personal Self."

The human mind is actually dual, not in a mere philosophical sense or as a convenience of classification, but historically, as taught by Plato, whom H. P. Blavatsky so often quotes. That is, there was a time when the merely animal man became informed by a spiritual entity, as is indeed taught in religion. It would be better for some purposes to consider the mind as triple rather than dual. For the Manas, the human Soul, stands midway between what is above and what is below. While in the flesh, Manas is therefore dual, hovering between the attractions of sensuous life and the inspiration from the Spiritual nature above or within. It is only after death — say rather between incarnations — that Manas, now liberated from its earth-chains, is associated with its higher counterpart. The goal for man is the completion and perfection of his entire nature, when Manas, blended with the Spiritual nature, shall dominate and rule the terrestrial nature, being no longer a slave to it.

See how greatly a knowledge of these truths gives us the advantage over materialistic psychologists, who can see no way of avoiding the conclusion that mind and body are bound together in a perpetual

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action and reaction, as though there were no choice and free-will — as though mechanism and fate ruled the whole. But man, through his higher nature, has the power to stand aloof and contemplate his own personality, as a disengaged spectator. He has the power to will his own destiny, setting himself against the attraction of his personal desires.

In the book from which we have quoted, H. P. Blavatsky enters at some length into questions of physiology, comparing the body to a lute with two sets of strings, one of coarse catgut, the other of finest silver. The emotions and passions of the personal man play on the coarse strings; but the chords of silver respond only to the high and pure vibrations inspired from above, through the intermediation (as said above) of the lower self. It is thus that man can be so changed, by his own pure aspirations, that his whole nature responds, his very body becoming refined.

It is impossible to overestimate the importance of these facts, because the common erroneous views are associated with pessimistic ideas as to human possibilities, whereas a knowledge of the actual facts opens the door to limitless hope and faith. It is so easy for the lower mind and the body to act and react on each other, so that the reason becomes tinged with the grossness of the animal nature, and a cynical and skeptical philosophy of life is generated. But if we remember that there is a higher aspect of the mind which is unaffected by the passions and doubts, we have always a reserve power on which to fall back, whatever our difficulties.

We give another quotation from 'Psychic and Noetic Action,' as follows:

"Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kâma-Manas*) is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the existence of, this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the 'personal' and the 'impersonal' *Egos*."

We see from the above that the affinity of man with the animals is fully allowed and explained; while at the same time the immeasurable difference between the two is accounted for. Further, it is said that, without a recognition of the higher mind in man, we cannot even fully understand the workings of his lower mind.

This little item of knowledge might prove of the greatest conse-

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quence in the actual life of the world. It might often save a man from suicide. Much more often, it would rescue many of us from becoming entangled in worries; a process which can go on increasing until we are made ill, or perhaps take to stimulants and drugs, or even at last are driven to self-destruction.

It is related of the celebrated Lord Palmerston, Prime Minister of England, that, when asked how he preserved such wonderful health and spirits amid his heavy cares and burdens, he replied, "It is because I do not have to take my business to bed with me." Then he explained that he had, by long practice, acquired the power of throwing his business clean out of his mind, when he went home, no matter how important and urgent it might be. We are not told that he entertained any clear-cut idea as to the duality of human nature, such as has been described above; but it is evident that he had found out the existence of his power and was in the habit of using it.

We could all of us, with practice, acquire this power of giving ourselves a rest from importunate thoughts and emotions; and it would not only greatly benefit ourselves, but promote the successful issue of our affairs; for worry merely increases difficulties. At least any one of us can start practising, on however humble a scale. And we shall be fortified by the knowledge that our power rests on undoubted facts as to the constitution of human nature.

People who are fatalistic in their philosophy act nevertheless as though they were independent of the chain of fate; which shows that the theory does not fit the facts. Man does possess an originating power; or, at any rate, his acts can be determined by motives that are independent of the chain of causation set up by desires and habits. There is a philosophy known as 'determinism,' which holds that we are all bound in such a chain, everything being determined by what has gone before. But actual experience proves that we have the power of overcoming habits and starting new ones; and there is no reason for setting any limit to the extent to which this power may be carried. If a man imagines himself as part of a great impersonal power, he is thereby enabled to some extent to stand outside of his own personality, and thus to escape the perpetual bondage to the chain of desire. The mechanism of the lower mind and its various organs will run on, but he is not involved in it; he does not feed it by dwelling upon it; its power over him will wane, and he will achieve greater independence in action.

In discriminating between the higher and lower mind, it is important to remember that the higher is impersonal; it does not crave personal advantage — not even personal virtue. From this it may be


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seen that a good deal of what is *called* the higher mind is simply the lower mind in another guise: as when we are invited by some psychic quack to practise 'concentration' for the purpose of drawing out our 'inner powers' and thereby gaining some object of desire or ambition. In contrast to this, let us remember the "fruits of the Spirit," as enumerated in the Bible.

People usually blame circumstances (over which they 'have no control') for their failures and privations; when, if they only knew it, they are to a great extent forging their own fetters by their thoughts, and especially by their want of faith in the power of pure aspirations. Of course it is *selfishness* in some one or other of its many guises that causes the trouble; perhaps the word 'self-love' might also be used. Honest reflexion will show that vanity, egoism, fear, impatience, and the like, lie at the root of most of our woes; and these things are within our power to overcome; they are not 'beyond our control.' There is no one of us but might easily get rid of some of the anxiety about himself, thus achieving a new peace of mind and an increased freedom of action.

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RALF LANESDALE

F all the elements of Nature with which we are most intimately connected the closest and most intimate is surely the earth's atmosphere, which wraps us round and blends with the constituent elements of our physical bodies, and yet as constantly eludes our comprehension, baffling our most successful chemical analysis with its psychological subtilities. Immersed as we are from birth to death in the earth's atmosphere, our bodies are continuously in contact with the elements of which that earth is made.

Man claims as his the earth and all that lives thereon; but for the atmosphere he does not think it necessary to assert his claim: he takes it and defiles it at his will, holding himself as nature's over-lord, that does her honor by his mere existence; and perhaps rightly so, for is she not his foster-mother? Are not her ways as crude as his? And he but imitates his fosterer in making his own atmosphere and peopling it with his own thought-creations. Man is indeed essentially a home-builder; and what is the essential element in a home but a home-atmosphere? Without it there can be no home.

Man has the right to be considered a creator, for he can make an

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atmosphere, which is the basis of creation. And yet in the fullest sense man can only be said to be potentially a creator; for the divine function of true creation was forfeited when man fell from his original condition of primordial spirituality, and can now be exercised by few, and by them only at rare intervals. Such are our modern men of genius. For man has forgotten his divine prerogative, and in the mass has fallen almost to the level of the animals.

But now the message of Theosophy is heard once more, and man is called to rise from the sleep of ages, to recover the freedom of his spiritual will and make it operative in answer to the call of the divine voice demanding expression in the world of form.

This is the soul's work to express in a fitting thought-form a spiritual idea and make it live. That is creation, the giving form to a divine idea; for the divine idea is but a formless potency without the intervention of the creative will in man. How can this be done? The answer to this question involves a paradox; for it is only by using the will that the will can be recovered.

The first step in the divine art is to create an atmosphere in which the will can operate. This is an act of faith, a paradox indeed. Yet if a man would live he needs must breathe the air, thereby converting it to breath. Without his will to breathe he cannot live, and the atmosphere will not be breath but merely air unless he breathes it.

Man makes the atmosphere in which he lives by merely breathing the air in which he is immersed. So too he makes his own mental atmosphere, whether he will or not, by the mere act of thinking; and as is his thinking so will be his thoughts, and such will be his mental health to a very great degree. It is true that just as he breathes the same air as those about him and is to some degree affected by it; so too his mental atmosphere may be contaminated by the thoughts of others, or it may be he whose thinking may affect the mental atmosphere of the community in which he lives or does his thinking.

If thinking consisted of merely inhaling and exhaling other people's thoughts the mental atmosphere would become stale; and such a thing as an original thought would soon be an impossibility. But while in overcrowded districts this may be actually the case, it is not so where the conditions are more normal: indeed the mental atmosphere is partially revived by the mere effort at original thought honestly made by any independent thinker. For an original thought has its inception in the higher regions of man's consciousness, and consists in an emission of pure spiritual energy, that vivifies and vitalizes all the lower strata of the mental atmosphere through which it passes on its way to ultimate

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expression in the form of a coherent thought. And even then its life-giving power is not exhausted but it remains active in the thought-sphere of the world for an indefinite period as a beneficent influence.

Every original thinker to some degree makes his own mental atmosphere and inevitably also vitalizes that of the community to a greater or a less degree; and therein lies his usefulness. There have been such who colored the thought-sphere of the world and lived unrecognized by those who profited by their activities. Then there are those who make their own atmosphere and live in it so consciously that all men are attracted to them as to a beautiful flower-garden in which new types of beauty may be found; and where the gardener himself does honor to his own originality. These too have their usefulness; and none should begrudge them the fame they love: for they have earned their reward.

The ordinary person does not attempt to formulate a thought for himself; he is content to have his thinking done for him: but in spite of his lack of originality, and of his inability to create a thought of any kind, he cannot separate himself from the thought-atmosphere of the world in which he lives; and he must take his share in the responsibility that all intelligent people bear for the quality of that atmosphere; for no one can let in a thought and send it out again uncolored or unmodified in some degree. However negative a mind may be it cannot fail to set the stamp of its own lack of character upon the thoughts that find a momentary shelter there.

If we reflect upon this matter of the mental atmosphere for the character of which we all are more or less responsible, and which must in many ways so seriously affect our lives, we may be less inclined to blame the unfortunate who gives practical effect to criminal thoughts that may have at some weak moment found a shelter in our mind. And we may come to realize the real importance of maintaining at all times a guard upon our mind against the approach of undesirable thoughts and dangerous fancies that may be lurking half concealed in our thought-atmosphere.

We may be shocked to realize it but the fact is that the thinker of pernicious thoughts who never sinned in any open manner may have greater responsibility for crime than has the weakling who is unable to resist the insidious suggestion of an evil thought that is stamped with the approval of those sinless ones who gave it heedless shelter in their mind. When we consider how many weaklings draw their thoughts all ready-made from the common stock of the world's mental atmosphere, we shall no longer need to ask: "Am I my brother's keeper?"

OPPORTUNITIES: THEIR MANUFACTURE AND USE

MAGISTER ARTIUM

IT is often remarked that, when we condemn a fault in another person, we are liable to commit that very fault ourself. This is usually regarded as a reason for refraining from condemning others. It is true that we should not condemn others, but this is not a reason for it. To refrain from condemning the faults of others because I commit those faults myself, would amount to a tacit conspiracy of mutual indulgence.

In what has just been said, two phrases were used: ‘condemning others,’ and ‘condemning the faults of others.’ This gives the key to the question: it is faults that must be condemned, not persons. Let us avoid personalities and judge matters impersonally. What is to be done is to resist the faults wherever found. Viewing the matter in this light, we see that, when we condemn a fault, we challenge it; our action brings the evil thing vividly before us. It was in our neighbor that we saw it; but it had been lurking in ourself. We have *named* it. A spoken word is a creative power, able to evoke things that were hidden or asleep; hence it starts to life from its lair in our own bosom. But — and here is the important point — this is our *opportunity*.

Opportunity. When it knocks, dare we miss it? If I have blamed another for saying bitter things, and then have caught myself in the very same fault, shall I rest content with merely refraining from condemning him in future? If so, I have missed a golden opportunity; I have refused to heed the gracious voice of wisdom, I have declined to exercise my prerogative of freewill. I have re-condemned myself to another spell of subjection and defeat, when I might have gone up another step on the road of strength.

We are always seeking ways to power, and missing them when they come! Is it the fates that are cruel to us, or we that are cruel to ourselves?

Other people are useful mirrors, enabling us to see things in ourselves that are hid from direct vision. The fault having been detected — and hated — it is for me to accept its challenge and to battle it; letting personalities alone. I can probably do more good to the other person by a silent resolve to correct the fault in myself than by an open rebuke.

Another similar way in which such opportunities come is when I

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have made a speech or written an article extolling some virtue. There is evidently a law — so my observation tells me — that I shall very quickly be confronted with an opportunity, an opportunity of either making good or —. But am I to avoid making such remarks in future? Am I to say, “I never talk about virtues because, if I do, I am sure to find I don’t practise them myself”? I *have* heard that said, but I do not admire the saying; it does not sound very brave. Am I to say, in a sad mock-humility, ‘I am not good enough to preach to others’? It just depends on what path I have marked out for myself. If I am content to remain on the under-side of things, the victim of faults and circumstances, never rising to the dignity of a being endowed with wisdom and will,— then I may say the above. But if I happen to contain a spark of real courage and worthy ambition, shall I not rather say: “If my preaching convicts myself, then let me preach and preach, so that I may make more opportunities”?

This law, that, when we name a fault or bring it vividly before us, we challenge it so that it forthwith assails us — there is nothing very mysterious in it. Psychology admits that we are full of latent instincts; our own experience confirms it. Matters that are latent or quiescent may always be brought up by some stirring process, some chemical precipitation. By naming a person you may recall him to his senses or awaken him. A mere idea may remain inert for a long time, until put into words; and this will condense it, materialize it, add vibrations to it. The power of words has always been recognised, and people will instinctively refrain from speaking or writing down certain things.

It is a duty to teach, and H. P. Blavatsky has said that “No Theosophist has a right to remain idle on the excuse that he knows too little to teach.”

We cannot teach without benefiting ourselves, nor abstain from teaching without injuring ourselves. Personality does not count at all in such matters. We should teach as a lamp shines, because it has been lighted. One who has really learnt, begins forthwith to teach, because he cannot help it. One who thinks he has received knowledge, and proposes to keep it to himself, whether from selfishness or an affectation of humility, has not actually learnt anything. It has been said:

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Note — not glorify *you*, but your Father which is in heaven. This means that you shall manifest the light you have received, that others may receive it. But that light is of such a nature that it cannot

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be imparted except on condition that it is imparted again. To refrain from passing on the light would be to lose it.

The way to power, to knowledge, to self-realization — how people seek for these! And it has been said that the secret is so simple that you could hardly believe it *could* be so simple; which is rather irritating. Yet it is true, and the more one experiences the more one finds out its truth. For instance, what could be simpler (in theory at any rate) than to seize the opportunities as they come along, instead of missing them? And in practice too it may not be so difficult. A changed attitude of mind makes a great deal of difference. If you decided to regard every stumbling-block as a stepping-stone, to look upon difficulties as simply tests, hardships as practice,— this changed attitude of mind would change your track in life considerably. After all, the secret of success is to bring your force to bear on the point of resistance. This point may meet you at any moment, and you may succumb in your customary manner; but a realization of your own power may carry you over the difficulty this time, and then what a new world you will have won!

Thus one great secret is how to make the right use of opportunities. No one can justly complain of not having opportunities. As we have shown above, he is quite liable to bring them upon himself thicker than he cares for.

And then consider knowledge. Who was it said that wisdom is hid from the wise and revealed to babes? You may be deploring your own ignorance and admiring some bigwig, and all the while you may be wiser than he; and as like as not *he* knows it. Self-depreciation and vanity are twin faults, forms of personality. These things are apt to vanish in a society of united people, all working for the same high ideals, loving and trusting each other, and taking good with bad in their common endeavor to help along.

Opportunities, therefore, arise out of our reaction to circumstances. Just as all nature is beautiful to a man with a rich power of appreciation, while nothing is beautiful to an utterly unresponsive person; so life is teeming with opportunities for the man who stands ready to recognize and grasp them, while nothing can stir the inert man. Hence all depends on our own internal feelings. We must learn to evoke this inner power which can thus transform circumstances. It is our true Self, which lies deeper than that mere personality which seems so insignificant. We always get back to the oft-repeated truth that the right attitude is not one of straining towards a distant vision, but rather knowing how to act where and when at any given moment we *are*.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

AMONG reports from many fields of study in America, one of some interest has lately come from Governor Esquerro of Lower California, Mexico, the extensive peninsula stretching about seven hundred miles south of California, U. S. A. The Governor has informed the Mexican National Museum of Natural History and Archaeology of the discovery of a cave near Mulego in Lower California containing archaeological specimens supposed to be of immense antiquity. Pictures of human figures, some nearly eight feet tall, were found on the walls. The discovery was made by an accredited scientist from the Heye Foundation, New York, and is presumably authentic. If the pictures are really of great age and represent a race about eight feet high, the discovery may open an entirely new chapter in American research, for the report indicates a far more advanced culture than anything displayed by the very primitive Indians of this region.

It is singular and significant that the old giant-legends will not die. Every now and then we hear of alleged giant human footprints found on ancient rocks, or of abnormally large human bones being found in some cavern. Not long ago there was a circumstantial story reported very widely about a group of human skeletons nine feet tall being found in another part of Mexico, and the Oakland (California) scientists who reported the strange 'dinosaur'-pictographs in the Hava Supai Canyon, Arizona, also mentioned having seen what might be petrified men about eleven feet long in a very inaccessible place in the side of the canyon.

There is always something uncertain about these reports of giants' remains, and although they may not have been disproved or shown to be the product of a lively journalistic imagination — which not infrequently is the case — they cannot be accepted as conclusive testimony as to a far greater size of former mankind. Yet some of the accounts are apparently well-founded.

According to H. P. Blavatsky, the races of the lost Atlantis were far taller and larger than modern man, and it is significant that the Cro-Magnon skeletons of the Old-Stone Age testify to the size of this wonderful race; the men were about five feet eleven inches in height. These people are considered to be probably the ancestors of modern humanity, or at least of a large part of it. The next preceding race, the Neanderthals, are not supposed to be our ancestors in any way; they were of a brutalized though large-brained type, and have entirely disappeared. The problem

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of the origin of the modern-looking and evidently highly intelligent Cro-Magnons has never been solved, but the Theosophical records indicate that they came from the lost Atlantis and preserved traces of their giant ancestry in their height and other ways.



At the time of writing, no news has arrived from Colonel Fawcett's expedition to the wilds of Matto Grosso in Brazil, and considerable anxiety is felt, as nearly a year has passed since he left civilization in order to explore the alleged mysterious city of the burning light which is supposed to lie in a dense jungle, swarming with dangerous animals and fearful insects, and containing exceedingly savage Indians. It has recently been reported that Colonel Fawcett was tempted to make this venture, not only by the strange reports of friendly Indians, but by an account of an experience of some Portuguese gold-seekers of the eighteenth century, still preserved in Rio de Janeiro. According to the high-class Swedish journal, *Vetenskapen och livet*, these Portuguese wrote in 1753 as follows concerning a remarkable city they stumbled upon in their wanderings in the wild interior of Brazil. It had been ruined by earthquakes and was abandoned to wild beasts:

"One enters through three immense vaulted arches. . . . These arches lead to a wide street with houses whose fronts display fine carved stonework almost black with time. Over the portal of the largest building there was a stone carved in relief and representing a youth naked to the waist, crowned with laurel, and wearing a belt and shield. Below this are engraved letters half obliterated.

"We followed the long street and came to an immense market-place in the midst of which stood a great pillar of black stone. On its summit was a statue of a man with his right hand on his hip and his left stretched out with the forefinger pointing towards the north. In each of the four corners of the market stood an obelisk, resembling the Roman. Nearby were the ruins of a large building which we took to be a temple. . . . On its crumbling and half destroyed walls could be distinguished fine human figures, emblems of various kinds, crosses, and wreaths, and many other designs. Among others, we saw one building covered with a great stone slab inscribed with wonderful inscriptions in relief which made a very mysterious impression. . . .

"In that extreme solitude we found nothing which could explain the mysterious fate of the city to us. . . . We remained a long while marveling before those ruins and imagining to ourselves its greatness and wealth in the days of its prosperity. . . . One of the party found in a house a round gold piece larger than our coins of 6400 reis. One side of the coin bore the image of a youth with bent knee, and on the other there seemed to be a bow, a wreath, and a musical instrument."

Certainly if Colonel Fawcett brings authentic information respecting this marvelous and utterly unknown city, a profound impression will be made. The fact that it does not appear to have ever been plundered by invading armies, renders it probable that untouched relics of antiquity of inestimable value may be found.

NEWS FROM THE ARCHAEOLOGICAL FIELD

ANOTHER South-American expedition has lately returned to London with news of remarkable discoveries in the northwest part of the Amazon basin. The press-reports are probably wide of the mark, and it will be well to wait for authentic first-hand accounts, but the following quotation will give an idea of the claims:

“Dr. McGovern found traces of gold and silver, which may have come from the now lost supply of the Incas, and also coal and petroleum, whose existence formerly was unsuspected. In a later stage of the journey he found, in conjunction with the University of Lima expedition, the remains of a great civilization, estimated to be thousands of years older than the Incas, in the midst of a desert three days' journey from the nearest stream. Perfectly preserved mummies and arts superior to the Incas' was revealed.”

As we do not know the duration of the civilization of the Incas of Peru, it is not easy to date other relics by that!



Another specimen of the famous *Pithecanthropus Erectus* tribe has been found in Java at the place where Dr. Dubois disinterred the fragments of the original relic of a vanished race, in 1892. Dr. Heberlein of the Netherlands Government Medical Service, the discoverer, reports that his specimen is a complete skull in good condition, but does not say whether the lower jaw is present. Miss M. Tildesley, of the English Royal College of Surgeons Museum, comments:

“A complete skull of *pithecanthropus erectus* would be most valuable for further research-work, as it would show the base which is lacking in most ancient skulls and which is a very important part for anthropologists in the investigations from which they make their deductions.”

According to the Theosophical teachings, we may expect to find remains of a great variety of human and semi-human creatures of great antiquity — some of them ‘failures of Nature,’ others truly human but belonging to races which have died out in the past just as the Tasmanians have died out in our time. None of these — such as the *Pithecanthropus*, the Neanderthal, the Piltdown, etc., — are the ancestors of modern man, who cannot be traced farther than the Aurignacian and Cro-Magnon of western Europe, according to science. The real ancestors of mankind of today were civilized races inhabiting Atlantis at the time the *Pithecanthropus* and the other low types inhabited other parts of the world, just as Borneo and other regions support savages of very degraded intelligence within no great distance of highly civilized communities.

The evolutionary history of mankind is far more complex than modern science has yet discovered. It has established the broad, general fact of the succession of many physical forms of animal life in a progress

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toward greater complexity of structure, and in some cases, of better and larger brains permitting the manifestation of higher intelligence, but the really important problem of the evolution of a spiritual being gaining experience through various incarnations in material bodies, is still ignored. H. P. Blavatsky brought from the East the true methods of studying the inner life in Nature and Man which is none the less real because its secrets do not yield to the geologist's hammer or the knife of the dissector.

According to the Eastern Wisdom the great apes descended, in a measure, from early races of men, though the subject is more complicated than can be indicated in brief. It is interesting to see how such an idea — absolutely shocking to the great pioneers of evolution in the nineteenth century — is now taking hold of some of the best scientific minds of today. The Associated Press published the following from the anthropological congress in session in Salzburg, Germany, September 14:

“The ape is descended from man and not man from the ape, according to Professor Max Westenhofer, custodian of the Pathological Museum of the Berlin University.

“He points out that chimpanzee cubs resemble human beings much more than do their parents. He says that certain human inner organs evidence that man's ancestors lived for a time in water.

“These peculiar characteristics are missing in apes which, he declares, ‘shows that the ape represents the subsequent development and proves that man is the older form of mammal.’”

Professor Westenhofer might have said (and perhaps did) that the young of the gorilla also are far more human in appearance than their parents, and in still greater degree than those of the chimpanzee, because the adult gorilla develops great brow-ridges and other characters of a more extremely brutal type than anything the chimpanzee displays.

The point of the argument lies in the biological theory that immature animals pass through stages of growth corresponding to the evolutionary stages through which their ancestors have passed. If, therefore, the ape was ancestral to man, its young should be far less intelligent or human-looking than the parents, but if the case is reversed, we should naturally expect the young anthropoid to bear some resemblance to its distant human or semi-human ancestors — which is what we find! H. P. Blavatsky, without accepting the full ‘recapitulation-theory of types’ of science, makes effective use of the above argument in *The Secret Doctrine*.


No doubt, Professor Westenhofer would be likely to find the story of man's evolution, as given in the Eastern Wisdom, difficult to follow in some of its unfamiliar lines, but he has attained a point of view on this pivotal subject — which came first, man or ape? — which is in perfect harmony with Theosophy and is a significant sign of the times.

THE VOICE OF THE SILENCE

H. TRAVERS, M. A.

“Erst wenn wir einsam werden
sind wir nicht mehr allein,
und Himmel wird und Erden
uns dann geoffnet sein.”—HEINE

“Never but when we're lonely
Are we alone no more,
'Tis then that earth and heaven
Reveal their hidden lore.”

UCH a revelation comes to earnest and thoughtful natures; and far oftener than is thought, for in how small a proportion of instances must the capacity to feel be linked with the gift of expression! The student of wisdom has to learn, “The fullness of the seeming void, the voidness of the seeming full.” The noise and glare of outward life, the babel of words and voices in our talk, in our reading, must often seem like a mist and veil that blots out the real from eye and ear; its sudden surcease like the lifting of that veil, the unrolling of that mist, the welcome filling of an emptiness. But does this necessarily mean that the social spirit has yielded to the spirit of selfish isolation? It can mean that, but not necessarily: to be alone with oneself, means one thing or the other according to the sense we attach to the word ‘self.’ It is possible that, by shunning the outer contacts, we may link ourself in a more real and closer union with other lives, with the universal life; it is conceivable that the outer senses are glaring lights and buzzing noises that drown the perceptions of finer senses.

Again, is it necessary, in order to achieve this revelation of the silence, that we should adopt the seclusion of the hermit, or wait until the moment when we find ourself alone? Or can we perchance find a way of maintaining the inner communion while partaking of the outer? This would be a way of being ‘in the world but not of it,’ as a common saying has it; and here also comes in appropriately this quotation from the appropriately named *Voice of the Silence*:

“Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.”

Yes, we can learn to be lonely in company, still amid noise. The winning of the wisdom that comes in the silence does not entail any selfish seclusion, any cutting of ourself off from the privileges and the

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duties of the common lot. But let us never forget that the silence does exist.

For many souls perhaps the din and glare of the outer sense-world is all they know or can conceive; its cessation means an intolerable void; they must renew and ever renew the distraction, or seek relief in sleep or some form of narcotization.

Another quotation from *The Voice of the Silence* comes aptly to mind:

“The Mind is the great Slayer of the Real.”

On the mountain-top, in the flowery meadow, amid the surf and sands, the pure life of nature may pulsate in our veins, and for a moment we know what the animals enjoy that makes life so sweet for them. Truly life is joy and earth is a fair sweet thing. But only for a moment; the *mind* has intervened. We have done what no animal or child ever did — analysed our sensations. The sensations are gone, and only the analysis remains. I have been supremely happy in dreams, because the mind has been asleep; and the happiness has gone the instant the reason has awaked.

Before the inner senses can speak, the outer must be silent — ay, and the mind too — the mind is a collection of mental senses. This does not mean that we must become mindless; it only means that the mind is one of the instruments of the Soul, and that we must learn to use it, not let it use us. The animal, that has no mind like ours, is a stage we have left behind; to it we cannot, should not, desire to return. Before us lies the status of him who, having a human mind, knows how to use it: to turn it on and turn it off again.

There is a background to life, a place of retirement. This is the Silence. It conducts us out from the personal into the universal, from time into eternity. This thought gives a different conception to culture from that ordinarily entertained. Is the true end of culture to enable a man to get on in life? That is one end, no doubt; or part of the end. But in the light of what has been said we can see that there must be a kind of culture which fits a man to be at home with himself in the Silence. This kind of culture must consist in exercising the finer appreciations of our nature — those which pertain neither to the bodily senses nor to the cogitating mind.

Perhaps it may be said, We have no time for it; all very well for the leisured; the busy worker is too much occupied. But we have all the time there is; for the process can go on simultaneously with our other engrossments. Leisure is not required; it may be doubted whether

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lesisure affords the best soil for this cultivation. The mere conviction that we have a higher Self is enough to establish a communion with it. Thinking takes a long time, but intuition comes in a flash.

The poet implies that, in our ordinary state, we are alone; for he says that, when we become lonely, we are *no more* alone. The seeming void is full. Heaven and the realms of earth are opened to us.

NOTHING IS GREAT, NOTHING IS SMALL, IN THE DIVINE ECONOMY

R. MACHELL



So says the Hermetic philosophy. All is Law. Nothing is too big, nothing too small, to be an expression of the Law. When we speak of the higher law I often ask myself if it would not be more correct to say the Law in action on a higher plane. The laws of Nature act on all planes in a manner that is fitting to that state of being; but though the state of consciousness may be higher or lower, the law is still the same. Another occult axiom explains this fixity of natural law in this way, "As above, so below."

In modern popular science one may read of some great discovery that will upset all the established laws of nature; but it is not the law that is upset, it is the accepted theory of the day as to the action of the law that must be changed and not the law itself. That is unchangeable within the limits of this universe, being the life-principle of that universe, and not a mind-made speculative theory. If the Law changed, the universe would be no longer the same; the Law being *the action of the aggregation of the directing intelligences in the Kosmos* cannot change its mode of manifestation so long as the Kosmos itself exists unchanged.

So that, humanly speaking, the laws of Nature may be said to be immutable. But not so the laws of man, which change continually.

Thus the law of gravity acts punctually on the heaviest as on the lightest bodies, although if you cast a handful of pebbles out of the window along with a handful of feathers the pebbles will fall in a straight line to the earth, and the feathers will not though the law is acting as certainly in the one case as in the other. Then too a pebble as it falls gains momentum at calculable speed; but not so a feather, which may be whisked about both up and down in most fantastic fashion.

Such too is the law of Karma, by which the life of man is governed

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when it falls “like a leaf from the oak-tree of the world, that is caught by the wind and whirled away and away, and none may say whither it goes wind-borne. . . .”

Just as the law of gravity may appear to be modified in its action by the casual interference of other forces such as atmospheric resistance, the wind, inertia, magnetic attraction, or the devices of man, yet the law of gravity remains unchanged.

Different indeed are the laws of man; as, for instance, there is in human jurisprudence a well-known axiom which runs in this wise: “*de minimis non curat lex*”: the law has no care for negligible trifles, such being beneath its consideration. But in the divine economy there is neither great nor small, the Law being inherent in every atom of the universe; being in fact the very life-force of the atom and the universe.

So too the Theosophical student finds his study different from that required in any ordinary university, for he is a student of the divine art of life, the laws of which are the creative forces operating in himself and in the lives of those about him. Mere intellectual study by itself will not carry him far, in fact it will not qualify him to become a real student of Theosophy at all. And yet the study of Theosophy will both strengthen and refine the intellect, giving it more depth as well as wider vision. And this is no mere empty claim, but is a natural result of a sustained attitude of mind, a constant concentration on the causes rather than the effects of those strange forces whose interplay makes up the endless drama we call life. The real Theosophic student is, above all else, a student of life, in its deeper aspects.

Success in this course of study demands an impersonality undreamed of by the ordinary college graduate, besides requiring a purity of personal conduct that would appear ascetic to the pleasure-seeking resident of the fashionable university, who plays at study and does not even make a study of his play.

The real Theosophist is a profound observer of the mundane as well as of the divine economy; that is to say he does not despise the world, but lives his life more fully and more understandingly than the mere pleasure-lover. He studies all the world's wild ways and learns the causes and the consequences, avoiding the entanglements of worldly joys and yet despising no experience; for he knows that the divine economy holds nothing as small or great, while the mundane is wholly composed of these distorted shadows of unseen realities. He studies causes and effects, and knows that all is Karma: and the key to Karma is Theosophy.

Study Theosophy, but do not separate your study from the routine

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of your daily life. For it is only by putting a principle into practice that you can reach to understanding of it as a vital force. So say the teachers of Theosophy, as I at least have understood the teaching. The latest writings of our Teacher, Katherine Tingley, show clearly that Theosophy is meant for daily use and not for a metaphysical amusement. Her whole life and work both at Point Loma and abroad is a protest against diletantism in the study of Theosophy, and an insistence on the practical application of that ancient axiom, "Nothing is great, nothing is small, in the divine economy." Let us bring our lives into line with her instructions, and we shall not be long in understanding the laws of life.

SEEDS OF BROTHERHOOD

LYDIA ROSS, M. D.



It is nearly thirty years since Katherine Tingley founded the International Brotherhood League, one of whose objects is "To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them."

This idea of working up a sympathetic understanding between progressive and primitive peoples was a new field of endeavor. For the connecting ties between the two had been the traders and the missionaries — the one seeking to exploit, and the other to convert the 'heathen in his blindness.' The natives' goods and ancestral gods were bargained for in exchange for calico, glass-beads and strange Bibles. The well-meaning missionaries forgot that natural evolution proceeds, not by leaps and bounds, but step by step. And so, their intensive training of various South-Seas natives into the ways of civilized life, for which they were unfitted by habit and heredity, reacted badly upon their rugged health and often upon their original morale. Extended experience has made it painfully clear at last that our so-called civilization cannot be grafted upon any primitive peoples overnight.

The idea of a 'better understanding' evidently has taken root in the social mind, here and there. A movement is now on foot to create a large model aboriginal state in central Australia. The object is to save the race, which is

"disappearing before the advance of pastoral settlement and railway penetration, both of which seriously diminish the natural food resources of the natives. The petition urges that the

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model state should be eventually managed by a native tribunal with a native administrator, and have representation in the federal parliament, similar to that of the Maoris, for it is now acknowledged that the Australian blacks have considerable mental development, and are capable of learning industries. Cannibalism and cruel rites would be prohibited, but otherwise native laws and customs would operate, and whites would not be allowed to enter the model state unless duly accredited."

This move in the direction of Brotherhood doubtless will be as educative to those who give the opportunity as to those who receive it. And the experience will be illuminating, if studied in the light of human destiny, as explained by H. P. Blavatsky in her great work, *The Secret Doctrine*. For the experiment of conserving this disappearing people is foredoomed to failure, as she shows plainly that their racial course is nearly ended, as is also that of some African and Oceanic tribes. She adds that Australia is one of the oldest lands above waters; and as its archaic fauna and flora suggest, it is subject to the law of retardation — which is also true of the natives who come from a prehistoric ancestry.

However, nothing is lost in the divine economy. Though the race disappear, the individual souls will reincarnate in due time and place, to continue their evolutionary journey from the very milestone where Death invited them to rest a while. It may not be a small thing, after all, to give these outgoing native tribes a farewell touch of justice and sympathetic understanding. The impressions of the dying color the course of their next life. It may be that such humanistic impressions of mutual regard and toleration will grow with the growth of the savage's future career, so that he will celebrate his two thousand years of civilized religion otherwise than with a gigantic war.

Brotherhood is a magic talisman in human life.



"LIFE is a scientific problem, and must be approached scientifically: we cannot carry with us false and useless notions, and thereby conduct our lives to a success; for somewhere on the road we shall catch our feet in them and be tripped up; and have to start again from the beginning.

"We shall come, all of us, to the place where the Law and life itself will demand renunciation from us, and it can no longer be postponed: then we shall need a large burying-ground for the foolish and too-much-loved fallacies that have blocked our way. It was this that Jesus meant when he said that a man cannot enter into the Kingdom of Heaven until he has become as a little child. It is a cleaning of one's mental house — a preparation of the mind for a larger vision and equipment."

— KATHERINE TINGLEY

CREATIVE EVOLUTION; OR — SPECIAL CREATION?

C. J. RYAN

I



BRIEF consideration of a recent work on organic evolution in man and Nature as a significant sign of the times may be of some interest, especially because the opinions expressed concern important principles of life which Theosophy illuminates with its harmonizing teachings. Not only is the religious world, especially in America, divided into the Fundamentalist and Modernist camps, but even the scientists are becoming unsettled about the causes and the method of Evolution. Says Professor Ritter, University of California:

“If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battle-ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves.”

The most important work of the Theosophical Movement is, and always will be, “to leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy” (H. P. Blavatsky) and “to declare to man: You are essentially Divine! There is within you soul-life, and if you WILL to bring out that life it will reveal to you the truth” (Katherine Tingley), but there is a framework, so to speak, in which the spiritual teachings of Theosophy are contained. This scientific framework, the cosmic and terrestrial scheme of things, appeals to the mind as well as to the heart and moral nature, and gives, in short, an outline of the true ‘Descent of Man,’ his origin, and nature.

The Theosophical outline of Evolution is not derived from the imagination of theorizers, nor laboriously pieced together from scattered and uncertain material testimony on lines of inference and probability, but, on the contrary, these teachings have been handed down from remote antiquity and preserved in material and other forms by instructed Custodians. What H. P. Blavatsky brought to the West as the result of her unusual opportunities of study in the Orient is only, as she said, a mere outline of a small part of the tremendous story, but it gives the clues which both science and theology need in order to harmonize their antagonisms. Perhaps we should say ‘religion’ rather than ‘theology,’ for Theosophy demonstrates that while all the great world-religions

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contain more or less clearly the true story of Man, it has been almost obliterated by the various man-made theologies erected on the simple facts.

In the question of Evolution *versus* Special Creation by a Personal God, the antagonism between the two sides is increasing; already several of our States have prohibited the use of the word 'evolution' in public-school books. The Fundamentalists have become bolder of late, and are even beginning to fight the biologists with their own weapons, while the scientists in many cases are not defending their more-or-less materialistic position with the confidence and aggressiveness of the 'brave days of old,' of Huxley, Spencer, and Haeckel.

Among recent books on evolution one of unusual character by Professor G. MacReady Price is offered to the general reader and —

"to all those candid people among scientific workers who still have open minds . . . who are not quite certain that the doctrine of organic evolution is forever a closed question upon which no further light can be expected."

As students of Theosophy feel convinced that very little is known to the world about the true causes and methods of evolution, they should be naturally willing to listen to the ideas of a well-informed scientist who declares that there is a very different significance in the records of the rocks from that which materialistic evolution offers, even if they do not find them conclusive.

The author is not only a scientist but a 'Fundamentalist,' and his main position cannot be sustained by students of Theosophy. He was once in the orthodox scientific camp, but now, repelled by the materialistic dogmas, as he calls them, of the biologists, and strongly impressed by the uncertainty of some of the foundations upon which their towering structure is built, he actually denies Evolution *in toto*, and pins his faith on the principle of 'Special Creation,' somewhat as understood by those who read the first chapters of the Hebrew Bible literally — although he apparently does not accept the limited chronology as dated in the margins of the first part of *Genesis*.

It is strange that men of education should still be found who take Oriental scriptures literally, especially as translated into modern languages by men who knew nothing of their inner meaning or even that there was any, and who disregarded the Kabalistic signification of the subject or the change revealed when certain words were transposed into their corresponding numerals and reconstructed so as to convey the real meaning to those familiar with the system. H. P. Blavatsky indicated some of these meanings, and, by means of a comparison with other

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world-scriptures, showed how widespread were the ancient teachings about the true nature of man and the complexities of human and other evolution.

In looking for a 'supernatural' explanation of the universe, the author tries to force established facts into the narrow framework of medieval theology, but one may nevertheless admire his desire to substitute anything for purely materialistic theories, and some of his criticisms of the uncertainties and weaknesses of popular views on evolution are valuable, *but far more to the Theosophist than to the Fundamentalist*. The outstanding interest of the work, however, lies in its unconscious call for the illumination that Theosophy alone can give. Theosophy harmoniously combines the 'creative action' of Divine Intelligences with the progressive unfolding called Evolution. It declares the stately procession of the unmanifested becoming manifested in form and matter, and its complement, the gradual return after cycles of experience and effort to the One Source.

Professor Price claims that "geology tells us of the ruins of a world, not of its growth and development." He believes there was an original 'Special Creation,' a Golden Age of peace and prosperity with a world-wide pleasant climate, and that man and all kinds of animals, including the giant reptiles, the huge mammals, and the rest, whose remains we find in the rocks, lived in their proper localities *contemporaneously*, and not, as science has deduced from the arrangement of the strata, in successive geological epochs, lasting millions of years!

Then came the 'Deluge,' a tremendous catastrophe which destroyed most of the land (and even marine) animals (the latter as evidenced by the enormous masses of fossils of fish that appear to have been killed very suddenly) and from which the few that managed to survive, including man, emerged greatly weakened. After this disaster a great multiplication and modification of species took place until present conditions were reached. He claims that —

"the concurrent testimony of the geological deposits throughout the world is that some very profound and even enormous catastrophe must have happened to the world some time in the long ago . . . since man and the other living species of plants and animals were alive."—p. 58

In support of this he gives arguments supported by more or less evidential facts in nature and by the frank admissions of scientists of high standing, of the weakness of certain evolutionary positions. As a matter of fact, however, his valid and strongest criticisms of materialistic evolution favor the Ancient Wisdom — the Theosophical interpretation of Evolution (found in *Genesis* under a thin veil) — rather than the

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literal 'Creation and Deluge' theory. While his criticisms based on accepted facts are valuable, we feel that some of his conclusions are inadmissible, for they depend on interpretations which strain our ability to follow them. For instance, he claims that the scientific arrangement of the succession of the strata is not accurate and that we cannot tell which are really the older strata: sometimes the older strata are lower down than the newer, as indicated by their fossil contents, and therefore he boldly ventures to assert that:

"We now know that the Cambrian fossils are not intrinsically older than the Cretaceous or the Tertiary. To give but two examples, in Montana we know that the Cretaceous fossils were deposited *before* the Cambrian and various other Palaeozoic types, while in the Salt Range of India the Tertiary forms were laid down *before* the Cambrian of that particular locality. In other words we now know that these geological formations merely represent ancient floras and faunas buried near to their former habitats."— p. 215

Of course, the Tertiary and Cretaceous are nearly always found many geological periods — hundreds of millions of years in time — *above* the Cambrian which is very archaic. But there are places where the Cambrian is above. Is it therefore not so old after all? Is it contemporary with the Cretaceous and Tertiary and only distant in space not time?

Such cases of the inversion of strata are undeniable, but the geologists are well aware of them, and have their explanations, and the *general order of the sedimentary rocks, taken as a whole, is in accord with the system of geology*. According to science, the few exceptions can be accounted for by the crumpling of strata under lateral strain, and by other forms of violent action. Professor Price demurs to these explanations, and it may be that the causes of *all* these singular phenomena are not yet fully worked out. But to accept his suggestion of one grand world-wide catastrophe having destroyed, *at one blow*, the primitive trilobites and ganoid fishes of the Primary Age, the giant dinosaurs and other monstrous reptiles of the later Secondary (all these turned into stone) and the Pleistocene camels, elephants, and tigers, and the Siberian mammoths (the latter still retaining their flesh in eatable condition) and even early man, would be to make the geological record a confusion impossible to decipher.

As we understand the teachings of Theosophy, the general succession of strata, as defined by the labors of the geologists, is correct in the main, though, of course, there is much yet to discover. Enormous areas of former dry land are now covered by the oceans, and their secrets are not revealed. At the present moment plans are being carried out — by M. Charcot, and others, for the Society for Atlantean Studies, - - to sound the depths of the Mediterranean Sea and the Atlantic Ocean with

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a view of proving the existence of the lost Atlantis, but even this will not give information about the stratification of the deeper beds.

Theosophy teaches that there have been several major transformations of the earth's surface, during which great destructions of living forms took place, and the reconstructions practically amounted to a new world. (Note, *The Secret Doctrine*, I, 756) The latest, the 'Deluge,' so-called by some, broke up the lands of which Plato's *Atlantis* was a last lingering relic. But the giant reptiles perished some millions of years before, and vast numbers of other extinct forms vanished in earlier reconstructions of continents. As the progressing animal monads needed higher vehicles for their experience, the more intelligent mammals usurped the place of the small-brained and overgrown reptiles which themselves had succeeded the teeming primitive fishes, and so forth. Partial records of these evolutions have been found in the rocks, but, according to the Eastern Wisdom, some of the testimony has been misunderstood by scientists, for the subject contains factors which they are not yet prepared to consider as having any bearing on it.

To realize these 'astral' complexities, the student should study pages 68 and 684 of *The Secret Doctrine*, volume II, but one quotation may be given from the first volume which indicates the very different standpoints of the Materialist and the Theosophist:

"It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false* . . . to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore have to remain unknown to Science, because left unexamined." I, 640

The central and perhaps most significant feature of Professor Price's criticism of materialistic evolution lies in these sentences:

"The essence of the Evolution Doctrine is that only the modern natural processes have prevailed during all past time: the present is the measure of all the past. But Creation is the exact antithesis of this. It teaches that all things originated in the past by some method quite distinct from those natural laws which are now displayed in perpetuating them."— p. 205

If we remove the implication of a 'Personal' Creator from this statement, it will be found in fair harmony with the teachings of the Secret Doctrine, where the subject receives an illumination not to be found elsewhere in modern literature. In common with Theosophical

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critics of Organic Evolution on a materialistic basis, he is attacking the *origin* of the greater differences in animals and plants, not the disappearance of species, which is another question. In many cases, such as the Dodo, the Passenger Pigeon, very obvious causes have exterminated them — men with guns. His position is clearly defined below:

“Now I am willing to grant that all of the cats over the world may have had a common origin; that all of the bears may have had a common origin; or that all of the genera included under the *Canidae* may have had a common origin. Yet I deny utterly that there is any scientific evidence worthy of the name to intimate that the cats and bears and dogs have all sprung from a common more generalized type in the long ago. Of organic evolution in this sense of the term there is not a shred of evidence worthy of being called scientific.

“Thus we have reached the crux of our whole argument. Charles Darwin entitled his great work *The Origin of Species*: and he and most of his successors have assumed that when they have proved the derivation of several species from a common generic type, they have thereby demonstrated the truth of organic evolution. . . . I have pointed out the high probability that many modern species have had a common origin in the not very remote past . . . through natural means since the original creation. . . . It is even quite possible that in some cases at least all of the genera under a family may have been thus ‘evolved,’ if the reader wishes to use this term, from some common original stock. But to call this process ‘evolution’ is a confusion of terms. . . .”—p. 207

“Regarding the ancestral forms of the great families of both animals and plants . . . it seems to me that the creation of at least the families, and in some cases the genera, is the only hypothesis that in this year of grace, 1924, we can call scientific and reasonable.”—p.209

While, presumably, this original ‘creation’ of basic types took place long before the ‘Deluge,’ the author believes that

“the great diversity among the plants and animals of our modern world has come about from comparatively few originals which survived the great world-catastrophe of the Deluge.”—p. 209

However this may be, in relation to the last (Atlantean) destruction, it is extremely interesting to the student of Theosophy to find a well-informed geologist daring to advance in face of ridicule by his fellow-scientists, a theory in some respects similar to the teachings of Theosophy, and reached by original thinking about the facts presented by nature. We refer to the hypothesis of ‘generic types.’

The diagram reproduced herewith from *The Secret Doctrine*, volume II, page 735 (*q. v.*), shows roughly the pedigree of the ungulate (hoofed) mammals, leading back to the Unknown Root of the two families shown “where science comes to a standstill.” As H. P. Blavatsky further says, this

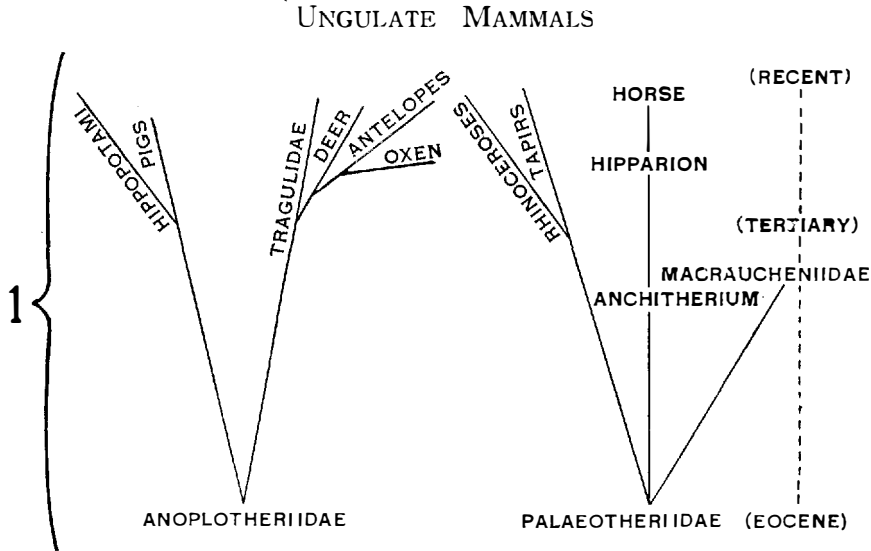
“represents the realm explored by Western Evolutionists, the area in which climatic influences, ‘natural selection,’ and all the other *physical* causes of organic differentiation are present.

*Note the expression ‘segregation,’ which means isolation or setting apart, not *origin*, and which segregation is now largely elucidated by the Mendelian principle of heredity unknown in Darwin’s time but which greatly strengthens the Theosophical interpretation of Evolution.

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Biology and palaeontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer, and others, to the *segregation of species*."— *The Secret Doctrine*, Vol. II, p. 736 [*See footnote on page 472]

In explanation of the cause and nature of the 'Unknown Roots' of the various families, H. P. Blavatsky shows that the basic and generalized archetypes of each came down, or in, from another plane or state of existence, which might crudely be called a semi-spiritual world but is



more accurately spoken of by her as 'astral.' The midway point of Evolution "is that stage where the *astral* prototypes definitely begin to merge into the physical and thus become subject to the differentiating agencies now operative around us," as she says. The prototypes of the animal families are few, but each contains the potentialities of the physical forms which slowly 'segregated' into the numerous related species of each family on the terrestrial plane.

Science has not yet grasped this explanation, and until it does the Evolutionists will be immersed in the difficulties indicated by the present confusion of opinion about the *origin* of species and the *methods* of evolution. Yet it is but carrying the Mendelian principle of heredity, with its liberation and inhibition of factors, back to a plane of greater subtilty than the gross material one which we are apt so foolishly to regard as the only manifestation of form and the only field of life and intelligence.

Mendel's theory of heredity has revealed that there are numerous factors in each stock, and that these are 'released' or 'inhibited' at times, thus forming 'sports,' some of which become permanent varieties. How

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this is done is unknown to science, but H. P. Blavatsky gives a clue to the method; the 'designers' are —

"simply *Builders*, or Masons, working under the impulse given them by the . . . Master Mason. . . . In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis* — like the lynx, the tiger, the cat, etc.— it is the 'designers' who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments."

— *The Secret Doctrine*, II, 732

Mendel's theory was not known to the world of science when the above was written!

When Professor Price accepts the necessity of a limited number of Root-types from which genera and species diverged, he is, of course, right; and also in pointing out that the rocks have provided no conclusive evidence that the Root-types were produced by organic, merely mechanistic, evolution from lower terrestrial forms. But he sees no way out of the difficulty except the action of a Personal Deity 'creating' the original patterns and then letting 'natural causes' work out the details, so to speak. Theosophy, however, while fully accepting the principle of Divine Intelligence behind all manifestation and repudiating the blind-force and chance-variation theories, presents a scheme of Creative Evolution which satisfies our spiritual intuitions, without offending the intelligence by repudiating the mass of evidence in favor of *some kind* of evolution.

In ancient times the wise looked upon Evolution from the spiritual standpoint, in the Middle Ages it was entirely obscured in the West, and in the last century it was revived upon a crudely materialistic basis: the Twentieth Century will surely see the restoration of the knowledge of antiquity (as more or less imperfectly recorded in the world-scriptures, including the Hebrew) with additional details worked out by the patient and laborious researches of a more intuitive generation of thinkers.


(*To be continued*)



"AND this is really the keynote — the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason, may seem to choke it; even though science in its blindness may not see it — yet it stands majestic, the core and heart of each man's life — the dictator of his being, the director of his destiny."— *Katherine Tingley*

OUR MOTHER-EARTH

T. W. WILLANS

E are aware from instruction taught in our schools and universities, that the Earth has three definitely accepted motions, that is to say, it rotates on its own axis; cycles round the Sun; and the whole of the solar system cycles round another point in the immense system of worlds, probably a still greater Sun. This appears to be quite correct as far as it goes: and apparently establishes, together with natural phenomena observed in life on the exterior of the Earth, a cyclic system of motion that probably touches on part of a universal law. If this is a universal law, then it will also apply to the formation of worlds and their period of existence in material form: consequently from their birth or beginning to their maturity in physical form and eventually to their disintegration they will occupy a cycle of time.

It is generally admitted that at some period in the past, the crust of the Earth hardened: what can this mean, but that it was more tenuous, that is to say the molecules were on a different rate of vibration, and that this tenuosity was not sudden, but very gradual, beginning with so filmy a veil, that it was hardly a veil to that which was beyond, and from which it proceeded. So the same process is described in disintegration as in integration. The crust will gradually 'soften' and eventually disappear and the Earth will go into the corresponding state of matter to that from which it proceeded. Consequently as these various states of matter are dependent upon one another, and are required for disintegration as well as integration, they are in existence and interpenetrating this globe now.

Let us leave cosmogony for the moment, and turn to anthropogeny. As mankind has a physical form of matter corresponding to that of the Earth, with senses suitable for cognition on that plane, is it not equally necessary for man's form to have the same process of existence as that of the Earth of which he is a part? Consequently we have also our series of grades of matter of the same nature as that of our Mother, and in each grade there are senses suitable for cognition on their particular grade. The laws that govern the Earth and its inhabitants on its solid plane would, naturally, act very differently in the more tenuous forms of matter.

Take for instance the mental power of thought in which is the consciousness that cognises with the aid of the senses the objects of solid matter: it has very little, or very slow effects on solids; probably

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most of us would conclude it had none at all: but it is easy to understand that on more tenuous and subtil matter, it would have a formative power: consequently if by any means we illegitimately cognised on this more tenuous and subtil form of matter, our desires, which energize our thoughts, would take form and subject us to the most extraordinary hallucinations, and would have the same effect as, or even more destructive effect than, if we opposed Nature's laws on the physical plane. There is a path through this maze of matter, but only those who *know* the laws, can have the slightest possible hope of success.

Now let us leave anthropogeny and direct our attention to consciousness. The late Professor Huxley stated in words, "On a rigidly scientific basis from the known to the unknown, he could conceive of intelligences in the universe as much greater than man's, as man's is to that of a black beetle." This statement appears to me to have a missing link, which is disastrous to a rigidly scientific basis. As a matter of fact, what do we know of any other man's consciousness? They have but to remain silent, and we may be completely misled in our estimation of their intelligence, judging by what they articulate, and not knowing what they retain in silence: even misunderstanding what they do say and write because we cannot see the point, that is, have no touch with their state of consciousness.

To say we know the reach of man's conscious intelligence, we should have to prove that we were in conscious touch with the full meaning of all the words written and spoken throughout the ages, and left in hieroglyph and symbol. This is a large order, but to me there is a still greater one: in fact an impassable gulf between the facts and the late professor's statement as quoted, that is: *all the conscious intelligence of man that has remained in the silence.*

Is man actually 'the microcosm of the macrocosm,' as somebody who I think *knew* said long ago? If so, would it not be hard to say to what point the potential and manifested intelligence of man could reach and has reached, in this solar universe? Who can say what others have done — unless they know the *Truth*?

A learned professor in our local university said quite recently that "the idea of evolution being on an inclined plane is entirely exploded, and it is cyclic in its progress." A fair deduction from this accurate scientific statement is, that it might be wise to pay a little more attention to our very ancient forebears, and try to get in touch with their intelligent consciousness when they were on the apex of their cycle, and not to imagine them all 'cave-men,' as some of us are today. There are 'wheels within wheels' undoubtedly in the rise and fall of nations and

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racés, covering immense periods of time, all within the grand cycle of human evolution.

I have touched very lightly on what is treated most exhaustively in *The Secret Doctrine* which may be called *the intelligent conscious knowledge that has been retained in silence* by its custodians from far beyond the time of known history, even that of old China, and now for the first time publicly given out, at the latter part of the last century. This is what is stated, and in itself bears witness to its truth; for where will you find in ancient or modern cosmogony and anthropology anything to be compared with it? You may find parts of it, hidden in glyph and symbol, in wise sayings and teachings of old sages and teachers, which would guide their *true* followers to that hidden knowledge; but *nowhere* will you find the actual scientific and philosophic basis publicly given out as it is in *The Secret Doctrine* — handed on to us in this age by H. P. Blavatsky,—in its original editions, revised during her lifetime, and republished accurately at Point Loma, California, by Katherine Tingley, and its teachings explained, and the keys to it emphasized by their further writings and public addresses.

Now *why* have we (for there are many of us) this confidence and dare to say to the most keenly intelligent and goodhearted man or woman on this old Mother-Earth that this is *the Truth* and will well repay your devoted attention, no matter who you are, or what you are doing? I am content to 'shoot my arrow in the air,' trusting it may hit the common heart.

When I was a little child my mother read to me the Old Testament Bible-stories, to some of which I strongly objected, especially that one of Jacob cheating his brother out of his inheritance, and I told my mother earnestly that it was very wrong, and God did not do right in favoring Jacob. I was very young then, had no other teacher, heard no other opinions, and we were always alone together at those times. I tried to convince my mother many times and pointed out the wrong in other Bible-stories; but my mother held to her belief that it was all 'God's Word,' and hoped, I think, that I would see differently when I grew older. She never dealt harshly with me for these opinions. We were very fond of each other, and trusted one another; to no one else of the family or friends did I ever express these opinions, for they were very personal to me in those days, and to no one else would I confide them.

Later on, when eight years old, I suddenly asked my mother, "What is the Truth?" She did not reply. When I tried to help her out, and asked, "Are fairy-stories true?" She said "No." Then I said, "What is true?" She replied, "History." From that moment I never

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paid any attention to fairy-stories, nor would I read them for many years afterwards.

Commencing at once to read history, I read all the books on history I could get, ancient and modern. They were made my story-books for a long time, though previous to this, on our voyage out from Ireland, I read and was greatly interested in *The Children of the New Forest*, and books of that kind. History took up all my time for reading, after commencing it. Then came the historical novels, the *Waverley Novels*, which I read many times. Afterwards I read modern contemporary history on British and European affairs in the London newspapers, which my father used to get at that time. By then I was old enough to be very interested in stories of adventure, being fond of all athletic games, and field-sports.

While still in my 'teens,' some pressure was brought to bear on me (not from my family) to join an aggressively semi-religious body; but I decided I was not old enough and would not join any society or body till I was twenty-five years old, for by that time I thought I would know what to do. At that age, those associations were a long way off geographically and otherwise.

Then came the usual round of society-life, for some years: outside of my working hours at applied mathematics in the State Public Service. My reading then was on free thought, and philosophy, ancient and modern. I was much attracted to Carlyle, Emerson, and John Ruskin, also the leading authors of the day: Russian, American, and British. The Russian books were translated into English. There were two things I had strong personal objections to: one was publicity, in any shape or form; and the other having anything whatever to do with so-called 'psychic research,' even to the extent of seriously warning my friends against a 'willing game,' or anything in the form of hypnotism.

Then in 1888, when thirty-four years old, came my introduction to the writings of H. P. Blavatsky, through the instrumentality of a Dutch friend. I had many friends then and acquaintances amongst Swedes, French, German, Danes, and Americans, besides my own countrymen which includes Great Britain and Ireland, for I belong to them all and their descendants here in Australia; but my Dutch friend was a close personal one, for I had only two or three such: he said he thought I would be very interested, and I was. The first preliminary works held my attention at once, and when I read *The Secret Doctrine*,— *I knew it was true*. This was the answer to the question I put to my mother when I was a little child: and her answer was *true* — *History*. This is the real History of the Human Race, spiritual, mental, moral, and material, where all can find their old home on this dear old Mother-Earth.

THE MOON AND THE WATER

H. T. E.

IT is an ancient and universal belief that the moon influences water and is connected in various ways with matters watery. The phenomenon of the tides is of course the most striking instance of this: it has to be recognised for a fact; and, by way of explanation, it is referred to gravitation. The word 'gravitation' stands for certain observed effects, just as does the word 'attraction,' of which gravitation is a particular instance. These effects have been generalized into a 'law,' but of their cause we are still ignorant. We say, then, that the sea is moved by the moon in the same way as a stone is moved towards the earth, or as Venus is held in her orbit. It might be said that people satisfied with so vague an explanation have no reason to boggle over other phenomena on the ground that they cannot explain them.

When it is said that the moon controls water, we must take the word 'water' in a wider sense. 'Water' was one of the ancient cosmic elements, together with 'Fire,' 'Air,' and 'Earth'; but these are larger and more inclusive categories than our modern scientific solid, liquid, gaseous, etc. Astrologers are aware that a 'watery' sign denotes far more than mere fluids. Certain parts or functions of the body come under the head of water and are influenced by the moon; certain parts or functions of the mind also. Hence the lunar physiological cycles and the phases of lunacy.

We understand from an article by Raldo Emerson in an unidentified clipping that there is a spring at Rumford, Maine, which flows at the rate of 42 gallons a minute when the moon is full, and increases to 60 after that phase; and that there is another spring in Africa, possessing the same peculiarity of varying with the moon. Incidentally it is remarked that the spring in Maine rises higher than any possible source within reasonable distance. With regard to this, it is not always remembered that springs, like fountains made in the laboratory, *can* rise higher than their source if air is included in the rising column. Geikie, in his textbook of Geology, gives a diagram of how this may happen in nature in a limestone formation with cracks and caves. So that point need raise no mystery. As regards the varying with the lunar phases, we can only say that the moon does somehow affect underground waters; and, as people do not really know how it affects overground waters, there is no greater mystery in the one case than the other.

Professor R. S. Knappen of Harvard is quoted as saying:

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“If you had submitted these facts to me ten years ago, I might have said there is no such thing; but investigations have proven to us that anything is possible in nature.”

Therefore let us investigate and investigate; and look upon science as obligated to explain what does happen, not to decree what *may* happen.

TO LIVE TO BENEFIT MANKIND

H. K.

“He who bends to himself a joy
Does the winged life destroy;
But he who kisses the joy as it flies,
Lives in eternity’s sunrise.”— WILLIAM BLAKE



THOSE who aspire, find life beset with trials which call forth spiritual effort. Recognising these as opportunities for growth exactly suited to our immediate needs, then with every victory we realize something of that fine joy of the larger life that lies always outside of our petty selves - - the great ocean of gladness in which we should habitually live and breathe. It is our duty to keep our part of this ocean of spiritual energy, which is at once joy, love, and wisdom, ever pure and fresh through efforts constantly sustained.

It is natural that victories should be followed by rejoicing; but the moment we allow personal satisfaction to obscure the truer realization of life which follows the emancipation of the mind from some constricting fear or limitation, the fruits of the victory are already lost, not only to ourselves, but to all who should have shared in their blessing. For where such satisfaction begins, creative effort leaves off, as the life of a joy is nourished only by an ever re-inforced continuation of the inner creative effort which gave it birth. The joy of the endeavor is indeed for us though only that it may inspire and stimulate to further effort, so that with every breath we draw, millions unknown to us throughout the world, stressed and tried in every walk of life, may feel the strong pulsations and take heart again.


In the light of our greater and impersonal interests, it is in the end really *we* who reap the inward gain, and in a way which infinitely transcends the fleeting delights of any paltry material reward or personal satisfaction.

“If thou wouldst have that stream of hard-earned knowledge, of Wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond,” says *The Voice of the Silence*.

SCIENTIFIC ITEMS

BY THE BUSY BEE

INFLUENCE OF THE MOON

CCASION is continually furnished us for commenting on the great strides which orthodox science is making in the recognition of finer substances and forces in nature than those which alone were recognised a few years ago. The change of attitude has to a large extent been forced upon the scientific world by the force of discovery, which has outstripped theory, compelling the acceptance of things not provided for by theory, and necessitating some kind of explanation. It may be taken as a general rule of investigation that we are sure, when looking for something, to find something we were not looking for. On the basis of certain known facts we construct a theory; we explore the recesses of nature in search of additional facts to confirm our theory; and we discover other facts, which, instead of rounding out and completing our theory, open up new fields. Roentgen, experimenting with a vacuum-tube, accidentally discovers X-rays; radium-emanations are discovered; the atom is dissected and yields altogether unexpected results in connexion with electrons and protons.

One result of all this has been to render men of science more ready to allow the possibility of things which they formerly denied; although the evidence available is no greater now than then. The human mind is not the cold logical machine which it sometimes vaunts itself to be; it is naturally and laudably swayed by sentiment; and the existence of a strong desire *not* to prove something true is bound to militate against the proof of its truth. It is thus that scientific men may have considered themselves intrusted with a brief to show just reason why such and such a thing is unworthy of credence; and may have resorted to plausible special pleading in a cause they deemed worthy. But now, a *prima facie* case having been made out for the defendant, the task of defending him has become less invidious, and the trend of the pleading may be in the contrary direction.

The influence of the moon upon the growth of vegetation, upon the habits of fish and other creatures, upon certain physiological functions, upon the mental cycles of lunatics, etc., has long been known to the common man. The common man's ideas in this matter may be described as a mixture of fact and superstition. Hence it is easy for the special pleader to dwell strongly on the fact or on the superstition, ignoring the

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other, according to what case he desires to establish. The old mechanism provided for the universe did not furnish a convenient way of explaining these lunar phenomena; there had been made such a neat and tidy scheme of things that some people were pardonably reluctant to remold it. But now is found ready at hand a vast new machinery which will enable people to find an explanation for these phenomena, hence to permit them to be true. It would perhaps be asking too much of human nature to expect such people to admit that they were wrong and the common people right; but they can avoid the painful necessity by some sort of bluff such as saying that the common people sometimes unwittingly stumble into truths.

In the August *Forum*, H. Munro Fox summarizes ancient and popular beliefs concerning lunar influence, and we find that the new possibilities of scientific explanation have inspired a willingness to concede the truth of some of these beliefs; while others of them are rather explained away than explained. We consider, for instance, the following explanation as inadequate:

“The reason why the moon was supposed to give moisture was a simple one. When the sky is cloudless the ground cools down most rapidly, for heat leaves the earth to pass off into the sky. Because of this cooling on cloudless nights we get the greatest deposit of dew.”

But the same phenomenon occurs on cloudless nights when there is no moon, so there seems no reason to connect the moon in the above manner with the deposition of dew. Moreover, since the question is one of moisture, rain is surely a far more potent cause of moisture than is dew; and what reason would they have had to connect rain with the moon?

He cites authority for the universal belief of antiquity that the moon was consort of the sun, and shared with him in bestowing vitality; and that the moon was peculiarly associated with moisture. Ancient theogonies always show a masculine and feminine aspect of deity, the great father and the great mother, Osiris and Isis, the sun and moon, etc., etc.; but there is reason to think that the real Moon, wife of the Sun, was not our little satellite, which latter is merely a sort of substitute for the former. However, to explain why the moon was associated with moisture, with vegetable-growth, with the recurrence of certain vital phenomena, etc., we shall need to undertake a thorough study of the real meaning of ancient symbology, which was in fact a mighty science, couched in its own peculiar language; and such explanations as the one just quoted will appear altogether insufficient.

He also refers to the sailors' belief that the moon eats up the clouds; saying that it is doubtful whether the moon really clears the sky; but that, rather, when the sky is clear, the moon is seen. But surely

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this is making the sailor out to be almost an idiot. When it is a cloudless night, he does not say, "We shall see the moon," but, "The moon has eaten up the clouds." Why not say the same thing of the sun? We had supposed that the belief was that the moon rising amid a clouded sky drove the clouds away. These instances may be considered to show that concessions are made with reluctance; and that testimony is estimated in accordance with its agreeability to the latest view of science.

The writer quotes extensive statistics which have been made to determine if there is a lunar cycle in birth-frequency and other related functions. The result of the statistics was in the affirmative; and the fact also emerges that it is not the synodical month of $29\frac{1}{2}$ days that is concerned but the period of the lunar revolution, $27\frac{1}{3}$ days. This would go to show that alternations of light and darkness are not the reason, but some influence emanating from the moon itself, which we can now call electric or ionic or by one of several other handy names.

As to the growth of plants, we may quote the following from the same article. The opening and closing of petals had been supposed due to sunlight.

"But quite recent research has shown that the opening and closing really depends on the amount of atmospheric electricity, which varies from day to night. More interesting to us than this, however, is the fact that the famous Swedish man of science, Svante Arrhenius, proved the amount of electricity in the atmosphere to vary with the rotation of the moon. [He must mean 'revolution.'] He then put forward the theory that periodic functions in the human body, which apparently recur with a lunar rhythm, depend really upon the atmospheric electricity."

We may for certain purposes divide people into those anxious to find truth, and those whose anxiety to find it is qualified by their desire to find their theories confirmed. The former class will be disposed to attach far more importance to a universal consensus of testimony than will the latter class. The fact that so many beliefs, formerly dubbed 'superstitions,' have been shown to have a scientific explanation, added to the fact that science is now making so many fresh discoveries, will increase their willingness to accept that testimony.

There is one more consideration which we should like to add here. Scientific experiments made with the object of proving or disproving certain alleged facts may unwittingly impose conditions which prevent the success of the demonstration and insure its failure. If it is an *omen* of bad luck to walk under a ladder, the truth of this belief is not impaired by the experiment of *deliberately* walking under a ladder; pushing down the needle of a barometer will not bring rain, nor will it disprove the belief in the barometer. The possibility that phenomena which occur naturally may fail to occur under experimental conditions, is worth considering.

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THE MILLIKAN RAYS

IN an article on Dr. Millikan's discoveries it is said that, while we have regarded 'space' as empty, we now find it pervaded by the most powerful form of energy yet known. Curiously vague ideas — space filled not with matter but with energy; one had not thought of energy as occupying space; let us forbear the attempt to unravel this perplexity. The 'cosmic, *alias* Millikan, rays' do not proceed from earth; they seem to increase with the distance from the earth, and they radiate in all directions. Whence do they originate? Dr. Millikan, it is stated, suggests that they may be due to the collapse or transformation of atoms on a large scale in the vast spaces of the stellar universe.

What crude notions we have held about the construction of the universe! Empty space containing chunks of matter! Pythagoras taught his followers to study mathematics. Mathematics tells about the relations between things, and may vary from the crude process of dividing a quantity into two equal parts, to the division of the quantity into parts having all sorts of interesting ratios and relations to each other. Our speculative scientific mathematics has been like simple arithmetic, two-and-two-are-four. We need more imagination. If mathematics is so varied and complex, how can the universe be less so?

"The fullness of the seeming void." It has been remarked that we often call things simple for no better reason than that we know so little about them: a gas was considered simple in structure, because its complexities escaped our vision; unexplored territories in a map look charmingly simple, yet are apt to be full of jungles and mountains. It would really seem as though, the emptier a thing looks, the fuller it really is: empty vessels make the most sound. There is more ground for regarding this solid earth as a hole in space, like the holes in a Swiss cheese — until you happen to bang your head against it.

But the chief point of interest that emerges from these considerations relative to the new discoveries is that we are acquiring scientific warrant for the conviction that the universe is eternally self-renewing, and does not run down like a clock, as was the older notion. To this we may add that all things seem very much alive. Instead of visualizing a chaos of dead matter, in process of being built up or organized by an almighty finger or its scientific equivalent, we are to see a universe full of sparks of *living fire*, or *living souls*, engaged in a great work of evolution, under the direction of intelligences and wills from a source that does not come within the scope of science.


Would you know more? Study esoteric Theosophy as taught at the International Theosophical Headquarters, Point Loma, California.

THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

The Story of Siddhârtha-Buddha

P. A. M.

IV

S the prince entered the forest place-of-suffering his body lighted up like the sun, and all the holy hermits and their followers came to see the wonder. "It is the Sun and Moon come down to dwell with us," they said in their admiration.

But Siddhârtha respectfully asked them what were the rules of the religious life they led. "I have only just come," he said, "and I do not know how one should live."

And the Brâhmans told him their austerities. Some ate nothing that came from a town, but lived on roots and herbs, flowers, and fruit, and water from the woodland streams. Some lived like the birds, eating food like the birds. Others lived like the deer, eating grass; others like the serpents, eating almost nothing, and, as they said, living on air; others ate nothing touched by wood or stone; some ate with two teeth only until they cut their lips; others begging their food and giving most of it away again, keeping only a very little for themselves; others letting water continually drip on their heads; others worshiping with fire; some lived in the water like fish. They did all this in order, as they thought, to obtain a happy life in heaven when they died and to obtain peace at the last through their sufferings now.

Siddhârtha thought deeply about all this and it did not please him.

"Pitiful indeed are such sufferings! All you want is some human or heavenly reward. You escape not from birth and death but ever come again in other bodies and go through the same sufferings over again. How small is the reward for it all! Can you not see that it is all because of desire of heaven or happiness or what not, and desire is the cause of all unhappiness and rebirth in a body? Perfection comes not where desire is, but through duty and the accomplishment of duty alone.

"If you are right and heaven comes from eating grass and nuts, then cows and monkeys are fit for heaven more than men, for *they* eat grass and nuts.

"If you say that suffering voluntarily undergone brings merit

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to a heart already good, why should not a good heart live at ease and be just as deserving of happiness?

“Nay, it is all useless. But make the mind and heart right and the body will go right of itself, for the body is governed by the heart and mind.”

Thus they disputed until evening twilight fell. The Brâhmans performed their evening religious ceremonies, but the Bodhisattva could see no use in them, for they were not the result of right thinking. And he prepared to leave them.

The Brâhman ascetics all begged him to stay. They said that theirs was the only way to perfection and if they had not succeeded it was because they were not earnest enough in the things they did.

But the Bodhisattva insisted that there was no value in what they did. *They* had received such methods from their teachers, but *he* wished to be free of all such things, and to escape from birth in a mortal body, which they would never do the way they were going.

Then one of them who slept in the dust of the ground and dressed in the bark of trees, with tangled dirty hair, sore eyes, and other signs of great holiness (as the Brâhmans thought), spoke to the Bodhisattva. The Brâhman had great difficulty in looking at him, because he had been spending his life with his head backward, gazing at the sun with his nose pointing upwards. He was a *very* holy man.

“This is no place for you,” the Brâhman said. “Sacrificing to the gods, praying and practising every kind of austerity, all this is utterly selfish, for it is done to secure happiness in heaven. You are not selfish; you desire only to destroy what is impermanent and to seek what is eternal — that alone is unselfish, if it is done to help all mankind to do the same. You should go to Mount Pinda where there is a great Teacher. Go to him and follow him and you will find your heart rejoice.

“As for me, I see how silly I have been. I shall give up gazing at the sun with my nose in the air. I shall wash myself and become a decent citizen once more, giving up all my disciples and looking for new ones. And in the end I shall be of some use to mankind and shall attain freedom from rebirth.”

And the prince, whom they now called the Bodhisattva, left the ascetics. Passing round him so that he was on their right hand, they returned to their place. They did that to show their respect for him, just as you might take off your hat.

After the Bodhisattva had left the court there was great grief

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in the palace. The king sent his religious teacher and chief minister to persuade him to return.

The Brâhman ascetics told the seekers where he had gone and they found him on his way to the great teacher Arada. They told him of his duty to his father and his country, but he told them that he had undertaken higher duties and would not go back upon his pledge until he had gained the victory over birth, disease, old age, and death, and all the evils that beset mankind. So they left him.

Next, crossing the Ganges, he took the road to the mountain called the Vulture's Peak, which is surrounded by five smaller mountains.

The people, seeing his eyes blue like the sky and all the marks of a holy king, though he was but dressed as a hermit, revered him greatly.

King Bimbisâra looked down from a high tower and saw all the people struck dumb with reverence for a simple stranger. Asking a passer-by who it was, he was told: "He is one of the Śâkyâ race, renowned of old, a prince most excellent and wonderful, divinely wise, beyond the way of this world, a fitting king to rule the eight regions; now without home, he is here and all men are paying homage to him."

Calling his ministers, the king told them secretly to follow the Bodhisattva and see what charity was given him as he begged his way along with wooden bowl; as with all the hermits, a little rice was enough for him, and he asked for nothing. As all the hermits do, he looked straight before him, holding his begging bowl in his hand and caring not whether the people gave him little or much, but accepting what they gave with gratitude. Then he went back to the wood where the stream gave him pure water to drink, and the ministers returned to tell the king.

King Bimbisâra went with all his court to honor the Bodhisattva on the mount.

Generously he offered the Bodhisattva half his kingdom if he would only give up his hermit's life and live as the descendant of the noble Śâkyâ race should do.

But the Bodhisattva refused all that Bimbisâra offered. In his turn the beggar-prince offered half *his* kingdom to Bimbisâra, and the king said: "That which you seek, may you quickly attain. Having obtained the fruit of perfection, return, I pray, and graciously receive me!"

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So saying, King Bimbisâra with all his splendid retinue returned to Rājagriha.

Bodhisattva came to the wise Arada and asked him as to his doubts; he asked how a man may escape from birth, old age, disease, and death. And the wise Rishi Arada told him many things. How ignorance and passion cause rebirths; how desire leads to the bonds of earthly life. How people in their ignorance love forms and perishing things such as the body, when the soul alone is permanent. They worship books and bibles, they slaughter living things in sacrifice, but all these ways are the result of ignorance and doubt and are wrong ways to attain spirituality. The senses are the snares of the soul to hold it from its divinity. Life is caused by a man thinking of himself as 'I' instead of as an atom of the divine, as the divine.

“Removing desire, hating vice and selfishness, all the sorrows of the life of desire put away, then there is happiness, and we obtain the enjoyment of heaven on earth,” said the Sage. And he went on to tell how the Bodhisattva might attain the other heavens, one after another. The evils caused by our actions in former births must be suffered and no new ones created.”

What the Sage Arada said was very wonderful, but the Bodhisattva was not quite satisfied. “I must go to the Sage Udra,” he said. And he went.

With five hermits he dwelt six years seeking the means of deliverance from birth, old age, disease, and death. He ate one grain of hemp a day and did the things that other hermits did; but all to no avail. He was like a skeleton and almost too weak to stand.

“This is not the way to attain union with the Divine,” he thought. “I will get up and eat and with properly nourished body I shall be able to attain the calmness of mind necessary to become one with the divine.”

But he was so weak that he could not stand. And a Deva lowered a branch of a tree so that Bodhisattva could hold it and rise to his feet.

On the other side of the grove was a herdsman's daughter named Nandâ. One of the Devas spoke to her and told her to give the Bodhisattva an offering. So she went to him with a bowl of perfumed rice and milk and he gratefully drank it and became strong once more.

The five other hermits thought that he had given up the search and was going to enter the world again. And the Bodhisattva left them,

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to seek the shade of that tree where he was to obtain enlightenment. As he walked there was an earthquake, and a brilliant light shone around. Five hundred bluebirds fluttered in the air and a gentle breeze made the air cool and pleasant. By these signs it was known that the Bodhisattva would attain to Divinity there and then.

So Bodhisattva took grass from a haycutter and making a seat of it he sat under the Tree and sought final enlightenment.

As he sat under the Bodhi-tree, Mâra the Tempter, the King of Things-as-they-seem-and-not-as-they-are, a mighty Deva who rules the whole world, saw that his kingdom would be overturned if he could not conquer the Bodhisattva. He summoned his three beautiful daughters (they were very ugly really, but he made them *seem* beautiful), and all his demon-host and prepared to kill the Bodhisattva.

The beggar-prince sat with his armor under the Bodhi-tree. What was his armor? First, he had a bright shining helmet which was his pledge to conquer, his firm resolve to attain. Then he had a wonderful bow called the WILL and a diamond-tipped arrow called EFFORT — the diamond was the diamond of divine wisdom. With these weapons and defenses he defied all the army of evil Illusion, which was the name of Mâra, the King of Things-as-they-seem-and-not-as-they-are.

The three beautiful-ugly daughters tempted the Bodhisattva, but he did not look at them; he was so busy thinking how he could help the world to gain its freedom. At that the Deva of Illusion was very angry. He took his great bow and the five arrows of the senses and desires, and with one of them he threatened the Bodhisattva. "Now prepare to die!" he said. "You can live if you like to be respectable like other people and only follow religion for yourself as other people do; give money to other people and call it charity, live a respectable life and be 'good' so that you can go to heaven when you die. That is the proper way to live and I shall not mind a bit; in fact I like it that way. Kings and saints and priests have all lived like that and every one was happy. Now you come and live like a beggar and refuse to desire anything worldly; you try to win salvation for all men instead of just selfishly for yourself. It is not right, and I can't have it, so if you don't give it up I shall kill you!"

But the Bodhisattva took no notice at all. He was afraid of nothing.

The King of Illusion was very angry and he shot his arrow with all his might. It just stuck in the air and nothing happened. The Bodhisattva was clothed with a thick invisible armor called *Unselfishness*.

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Then Mâra called to all his army and told them to kill the Bodhisattva.

You never saw such a crowd of horrible demons! Some had swords and spears, some tore up great trees to use as clubs, others had great axes made of diamonds. Some had heads like hogs, some like fishes, some like donkeys, some like horses. Some were shaped like snakes, some like great bulls, and others like great fiery tigers; they had heads like lions and dragons and every animal you can think of.

Some had many heads on one neck, some had only one eye and some had eyes all over them, and their bodies were horrible to behold. Some were fat and podgy, some were thin and skinny; some had long legs and some had none at all; some had nails like bear's claws. There were demons without heads, without faces, without bodies; some had faces looking every way, and some had faces colored like a rainbow or with no color at all or spotted and streaked with white and black. Some sent out great clouds of horrible smoke from their nostrils, some had elephant's ears, some had camel's humps like mountains; some were covered with hair like wolves; some had tinkling bells all over them; others had their hair all twisted in curls, some danced and shrieked and sang in horrible tones that seemed enough to freeze the blood. Some leaped and some flew; they whined and howled and screamed and hooted — oh, they were an awful crew of hobgoblins!

And the wind howled in the trees and smoke and flame and steam came up from the earth; the forests shook and quaked; and darkness came down over all.

The good Devas wept tears of blood to think that the Bodhisattva was so attacked; they could do nothing to help him. They knew that if he showed no fear or desire he could not be conquered, but what man can do that in such a case?

Staring and grinning and leaping and bounding and flying the goblins buzzed all around the Bodhisattva, but because of his shield of unselfish resolve they could not touch him. They threw their spears and they stuck in the air. Their swords dropped to the ground unable to penetrate the armor of selflessness.

And all the time the Bodhisattva watched them as if they were little children playing around him. He had no fear at all.

They grew more and more angry; they threw great stones and the stones fell to the earth without touching him; they sent great showers of rain and hail and the drops turned to lovely lotus-flowers as they fell; flowers with five different colors, very beautiful to see. The dragon sent

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his poison-breath and it turned to spice, scented like cinnamon and cloves. And the demons were wounded with their own weapons, which had to hit something; as they could not hit the Bodhisattva they hit the ones who threw them.

And then the good Devas turned against the evil crew and said: "Let go your foul and murderous thoughts against the Muni; you cannot hurt him!"

For every demon was a thought that someone had had. And the Bodhisattva had only one thought — the salvation of humanity — and it was enough to hold off the arrows of all the evil thoughts in the world.

So the evil band dispersed — conquered by an unselfish thought.

And the Bodhisattva sat calm and unmoved while the morning sun-beams dawned and the dust-like mist disappeared; the moon and the stars showed their pale light as the sun grew stronger, while the night softly fled away. And a shower of heavenly flowers fell all about him.

So the Bodhisattva conquered the hosts of Mâra, the Tempter, the King of the World of Illusions, the world of Things-as-they-seem-and-not-as-they-are.

HAVING conquered Mâra the King of Illusion, the Bodhisattva with calm mind entered into contemplation of pure truth. During the first watch of the night every one of his former births passed before his eyes and he saw how he had been in many bodies and many families before he had been born for the last time as the Bodhisattva.

In the middle watch of the night he saw before him all the people in the world and all creatures. He was able to see how each must suffer or enjoy according to what his deeds had been in this and former lives. As in a vision he saw the sufferings of those who had done wrong to others and the happiness of those who had been unselfish. Even those who laughed and joked at others' pain he could see now complaining and weeping at the suffering they themselves must endure because of what they had done.

"Surely," he said, "if living creatures saw the consequence of all their evil deeds, consequences brought by themselves on themselves, with hatred they would turn and leave them, fearing the ruin following — blood and death."

He saw those who live in desires and selfishness like animals being born as if they *were* animals. For if a man thinks like an animal

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there is not much difference between him and an animal, though he is not one really; because a man can never become an animal in reality.

Then he saw those who enjoy the reward of heaven. But even that is the fruit of desire and comes to an end in birth once more on earth. Heaven is rest, but it is not freedom from birth, old age, and death, which come round again and again for every man who cannot conquer desire for life. All, all was vain!

Next he saw that life and death come from birth in a body, and birth in a body comes from desire and attachment to impermanent things.

Rising higher in thought the Bodhisattva saw that there is a part of man that is divine; it is the Real Man, and the rest is only like a coat or cloak. With every thought fixed in this part, realizing that he is divine, all the rest seems to fall away and be of no importance. And in that divinity he is not *a* man any longer, but MAN, just as a drop of rain in the sea ceases to be a drop but becomes the sea and the sea becomes the drop — there is no distinguishing between them. If man understands and realizes his own essential divinity in this way, then at last he has found the Permanent, and need no longer suffer old age and birth, disease and death. It is the divine world of truth unveiled, of Things as-they-really-are.

He had found his own inner divinity and was free from birth and death for ever if he wished. One more mortal had crossed to the other shore of Life and become Immortal. He had become a Buddha, which means one who knows the Truth. —In other lands there were and are other names for this. In Greece, a country far to the west of India, they would have said that he had become a Christ. In Judaea they would have said that God had taken him up alive like Enoch and Elijah; in other countries they would say he had become a god.

But the truth is that he was greater than any god; and when the gods saw it they all rejoiced. All except Mâra the King of the Gods of Illusion who felt very angry and sorry that he had been defeated by a mortal man.

And in the Buddha's heart rose a deep compassion for all mankind. He desired to bring about the deliverance of all men from covetous desire, from hatred, from ignorance and false teaching, from sorrow, sin, and death, poverty, birth, and pain.

The Brahmâ-Deva, the greatest of the gods, appeared to him and prayed him to help mankind. "Oh, let your loving heart be moved with

pity towards the world burdened with vexing cares!" he said, as he returned to heaven.

And the Buddha rejoiced, for now he knew that he was needed in the world.

To whom should he first declare the Great Law he had found? He thought of Arada and Udraka and the five hermits with whom he had lived so many years. And he went to Benares to find them, to preach the Law of Liberation through the conquest of desire, and through attachment only to what is eternal.

He preached the doctrine of Right Seeing; Right Knowledge; Right Speech; Right Conduct; Right Life; Right Effort; Right Memory; Right Meditation. He preached the Middle Way where there is no extreme, for extremes come from desire also.

(To be concluded)