



THE THEOSOPHICAL PATH

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THEOSOPHY AND MODERN SCIENCE

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(Stenographic report of the twenty-third of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley, the then Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. The following was delivered on November 27, 1927, and broadcast, by remote control, through station KFSD San Diego)

FRRIENDS both near and far: We conclude our subject this afternoon, 'Theosophy and Modern Science,' and more particularly we bring to a conclusion the sub-theme of that general subject which we have been discussing for some Sundays past, to wit, 'The Building of the Worlds and the Making of Man.' The former part of this sub-theme, dealing with the Building of the Worlds, we ended three Sundays ago; and this afternoon we are going to call your attention to the Theosophical teachings with regard to the method followed by Nature in the building of the physical body, in providing a physical vehicle or instrument through which the forces which com-

pose the human entity may work and manifest themselves: a fit vehicle, one appropriate to express those indwelling powers of a spiritual, intellectual, mental, psychic, and astral-vital nature, which in the aggregate are man.

You will remember, those of you who were here in this our Temple of Peace, at our former studies, or who listened in to the broadcasting of them through radio-transmission, that the body of man through which he works on this physical plane, and in which he lives, is a microcosm of living entities, physiological engines, which the zoologists call cells; and the aggregate of these cells forms the physical body. And we pointed out on last Sunday

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and on former occasions as well, that these tiny physiological engines, these living cells, are composite of two general parts: of a nuclear plasm called the germ-plasm, and of the cytoplasm or somatic plasm, or body-plasm, in which that nuclear center resides. Both these again are composed of living substance, to which living substance zoologists have given the name of protoplasm.

It is the nuclear matter of the cell, that is to say, the germ-plasm, which initiates the various steps or stages by which one cell, through cell-multiplication, becomes many,* those many being the daughters therefore of the originant, of the first cell, of the fertilized human ovum. Further, these cells in the human body are exceedingly numerous. Various estimates of their number have been made, and it is generally supposed that they aggregate some twenty-six thousand billions, or what is the same thing, twenty-six trillions, of cells.

It is through and in this aggregate of cellular activities — each of these twenty-six trillions of tiny little cells being a living thing, a physiological engine — that the bundle, the aggregate, of forces which man is, works. We are going this afternoon to attempt briefly to show you the Theosophical teaching as to how that work is accomplished, how it is done.

Man expresses himself through this vast aggregate of little lives. Do you remember that in former studies we pointed out that man is the most primitive of all the animate stocks on earth,

that is to say, the oldest; and that, therefore, he has been for the longest time at school of any of the animate stocks, I mean the school of life, and that, consequently, he is the most advanced of all living beings on this earth; and that — contrary to what has been for some seventy-five years the popular scientific teaching, a teaching which is now moribund or dying, to the effect that man arose through and from the beasts below him — we pointed out that the Theosophical doctrine was that all these lower stocks sprang from man?

We then hinted at the manner of the doing of this through the working of biologic evolutionary forces: and we called your attention to the fact that these lower stocks are not degenerated men, not at all, not in any sense, but that from man's primeval physical frame, from the aggregate of the cells which then composed the early human body, and through the method of off-throwing of parts of that body which then prevailed and was the usual method of reproduction, these lower animate stocks originally came into physical being. These stocks, though taking their origin from primeval man, followed each one its own particular evolutionary course, obeying its own particular inner urge and individual drive: that urge and that drive being inherent, innate, in each and all of the cell-bodies which composed the individuals of early mankind.

Please note here in passing, that when I say that these cells composed the bodies of early mankind, I should

likewise say that the physical encasements of early men, in other words their bodies, were far more loosely coherent than they are now, and of a much more subtil and ethereal matter than that of man's present physical body. This was because the psychical and physical dominance of the human kind over the cells composing those primitive human bodies was far less strong and less developed than now it is. In consequence of this relatively weak control over the physical cells, each one of such cells was more free than now it is to pursue its own particular individual drive or urge.

Hence, when any one of the cells forming part of such early human bodies freed itself from the psychical and physical control that then existed, it was enabled to follow, and instinctively did follow, the path of self-expression; but in our days when the psychical and physical dominance of the human incarnated entity over the human cells composing the human body is so strong, and because of the fact that the cells have largely lost their power of individual self-expression, through the biologic habit of subjection to that overlordship of the human entity, such an individualized career of a cell in self-development is a virtual impossibility. But in those early days of the primordial humanity, the case was very different. A cell or an aggregate of cells could separate itself from the then human frame — if 'human' is the proper word to use in such connexion — and begin an evolutionary career of its own.

This in large degree explains the origin of the various stocks now inferior to the human.

The truth is, friends, that each of these trillions of cells of which the human body is composed is, as I have already many times said, a living entity, a learning entity, an embryo as it were of something still greater to be in the future; each cell is even now learning its own biologic lessons after its manner, growing in its own way, obeying its own inner impulses and its own inner urges, as far as it can do this in its quasi-complete subjection to the overlordship of the diffused but powerful human consciousness.

What is the reason that today a free human cell or an amputated human limb or a bit of the human body cut off from the trunk does not grow into another human being, or, perhaps, into some inferior entity, as was the case in the zoological past? This is the reason: in all the vertebrate animals, that is to say, the higher animate beings in the evolutionary scale, the psychic and material grip of the dominant entity over the cells of its body is so strong that these cells obey the more powerful drive communicated to them from the dominant entity working through them, and hence can follow only that dominating drive which they do through the force of the acquired biological habit. They have lost the power of self-expression and self-progress along what would be under different circumstances their own individual pathways. But that liberty of action and that free field for self-express-

sion were theirs in greater or less degree in past times.

Even today some of the lower creatures, invertebrates, can grow a new limb to replace an old one lost through an accident. Separate a portion from such a creature and that separate portion will grow into another individual in all respects like the parent-body from which it was severed.

This method of reproduction of lost parts exists even today on this earth among certain ones of the lower creatures. For instance, there is a certain worm, which, if cut into two pieces, will grow into two worms: the forward part will grow for itself a new tail, and the hinder part will grow for itself a new head, the original worm thus producing two new individuals.

This method of regeneration of lost parts, or of reproduction, prevailed in past times in the human frame as much and as fully as in the cases of the lower creatures to which I here allude; and this general method of reproduction gave rise to the various animate stocks, the highly specialized descendants of which we find on earth today (excepting those stocks which have become extinct) and which are the various groups of the beasts. As I have just said, the beasts are far more highly specialized in many ways, than man is, who still retains in his physical frame a large number of characteristics which are highly primitive.

Yes, even today, man is the most primitive, although the oldest and the farthest advanced, evolutionally speaking, of all the animate stocks. In for-

mer studies in this Temple during the last six months, we have given biologic, or more accurately zoologic, proofs of this, citing in support of it some of the best biological authorities, some of the greatest men in zoological science.

Our ancient Wisdom-Religion, today called Theosophy, is indeed a wonderful system of philosophical science, friends: it is a true synthesis of science, religion, and philosophy, to which nothing that is true is alien, to which everything that is true is native, a part of it.

We are grateful to the great men of science for the help that they have given to us in the wonderful discoveries that they have made, every one of which we have found to be a bulwark and often a striking confirmation and elucidation of our archaic teachings.

Each of the twenty-six thousand billion cells composing the human body, being a living and learning and growing entity, obeys of course as far as it can its own inward urge or drive, as I have already said, thus self-expressing itself; for self-expression answering the external stimuli of the natural environment is evolution as we teach it and as it is coming to be understood more every day by modern scientific and philosophical thinkers.

But each such little cell needs its own free environment and a free field if it is to have full chance for self-expression, in each case according to the measure of its capacities at any one particular time. Yet such a free environment and such a free field in the case

of the cells composing the bodies of the higher animate stocks, in other words the vertebrates, are virtually non-existent today, and therefore no such opportunity exists for individual cellular development in self-expression. If the environment of a cell be narrow or close, if the cell be subjected to a dominating influence, as the circumstances are in the case of the higher animate stocks, the capacity for self-expression of such a cell is limited by the facts of the case and in exact proportion to that dominance.

We have pointed out, friends, in former studies, that force and matter are fundamentally one; that spirit and substance are fundamentally one, which is but another way of saying the same thing; and now within recent years, within the last three or four years indeed, we have the greatest of our physicists telling us the same thing. It is however a very old thought with us, but a very new and a very revolutionary thought in the scientific world. But what does this fundamental identity of force and matter signify and mean? It signifies and means that what we call force is ethereal matter, matter in motion, active matter, kinetic, self-expressing itself; and that what we call matter is equilibrated forces — crystallized force, so to say. Therefore the incarnating entity, which is a bundle or aggregate of force or forces, expresses itself through the finer or more ethereal part of these tiny cells, because that finer or more ethereal part is the nearest in ethereality to the nature of the force or

forces that are seeking self-expression.

Force on the ethereal planes, or what we may call forces, are substances: on these ethereal planes they actually are solids, fluids, and if you like to use the word, gaseous matter; but to us in our more gross and material world, we sense them only as forces. Electricity is a case in point. It is material, we now know that. Otherwise, indeed, how could it work in, through, and upon substance or matter, if it were entirely different from matter and had in itself nothing of a substantial nature? These forces working in the ethereal realms of matter, are extremely subtil. Their rates of vibration are very high.

Could such a force be directed, or focused, let us say, upon one of these tiny cells, such a cell would vanish, because it would be disintegrated, for the force pouring through the atoms of which such a cell is composed, the atoms could not stand the strain, and the structure of the cells would be wrecked: the component parts of the atom would be wrenched apart, that is to say, the electrons and the protons of which the atom is composed would be disrupted, torn apart. But it is very rare indeed that a force is so focused in animate entities, although it does happen constantly and continuously in the cosmic labor. The operation of these ethereal substances, which we know as forces, is as a rule more generally diffused.

I have said that the rates of vibration of different forces are very high. Let me give you a few instances of

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those best known to science, and remind you at the same time that these particular forces by no means cover the vast and totally unknown field outside the margins of the play of the energies which I shall now proceed to enumerate. There are forces vastly finer, more ethereal and subtil, say our Theosophical teachings, than are known to science or even imagined by scientific thinkers. Our researchers have but stepped over the frontiers of the matters known to us a little way; but what they have found is sufficiently astounding.

The electrical waves vibrate up to 3,000 billion cyclical periods in a second. Try to figure that in your minds! Heat-waves from 3,000 billions to 800,000 billions of cyclic periods in one second. Still more enormous are the figures pertaining to the more ethereal vibrations of light-waves. These vibrate from 400,000 to 800,000 billion times a second. Ultra-violet rays are still more subtil and rapid in rate of vibration; they vibrate from 800,000 billion times a second to 5,000,000 billion times a second. And X-rays, which so far as science has yet gone, probably present the most rapid rate of vibration of which we know, or at least the most rapid about which our specialists speculate, vibrate per one human second at the almost inconceivable rate of from 400,000,000 billion times a second to 6,000,000,000 billion times in one second! And yet all these so-called waves or rays are matter; and they are, likewise, all forces.

An entity seeking incarnation, seek-

ing reincarnation that is to say, is essentially an aggregate of forces — spiritual, intellectual, psychical, emotional, and astral-vital. When it finds its time come for assuming (or reassuming) a new physical body, it is magnetically or perhaps electrically drawn into that family, more particularly into that mother-cell, which closest presents in its own cell-sphere the lowest rate of vibration of the reincarnating being. In this respect the attraction is magnetic and the incarnating entity is thereby drawn to the cell having a corresponding vibrational rate. Thereafter the rates of vibration coincide and become one in period. In this way life in the fertilized cell begins.

As the body grows, that is to say, as the growing aggregate of daughter-cells forming the body of the individual to be receives in ever larger quantity, and in ever more specialized forms, the different forces of the entity coming into physical life once again from its long rest after its preceding life on earth: or, to put it in other words, as the growing body answers in continuously increasing perfection to the combined rate of vibration of the principles composing the entity then reincarnating, the individual characteristics of that reincarnating entity grow progressively more manifest.

While, as said, these rates of vibration are more or less diffused through the physical body when it attains adulthood, nevertheless there are foci, focuses, in which and through which and by which the incarnating entity expresses itself, the channels, as it

were, the canals, the open doors, through which it pours its lower aspects, thus self-expressing itself in that aggregated body of cells which is now in building, and shortly to be builded, and forming its physical encasement or body.

What are these foci? Generally speaking they are the various organs of the physical body. More particularly speaking, more specifically pointing out their location, we may say that our Theosophical teaching tells us of seven main foci or centers in the human body, each one fit to express, and builded for the purpose of expressing, one of the six general principles — the physical body apart — of which man is composite, ranging from the spiritual to the vital-astral, the lowest.

Where are these foci, what are they, these focuses? First, friends, please understand that an ethereal force, a subtil and delicate force, however tremendous its power may be, does not of necessity need a large physical organ for self-expression. If there be in the human frame, in the physical body of man, a point as large as the point of a pin, it may be enough. What we may see with our physical eyes, as so small a part of physical matter, from the atomic standpoint may contain heaven knows how many atoms. Each one of such atoms—as you who have studied modern chemistry, alchemical chemistry if you please, must know — is composed of two things: first of electrons, which are the atomic planets whirling with vertiginous rapidity around (second) the heart or center of each atom,

which chemists call the proton, and which is the atomic sun.

Our modern alchemical chemistry tells us that these atoms themselves are naught but balanced, equilibrated, electric charges, negative and positive electrical charges, balancing each other; and this balancing or equilibrium of the two forces holds the atom in atomic stability.

These alchemical chemists are now talking of old Theosophical ideas such as the transmutation of substances, of matters, which is a very old idea with us. We are glad to see this ancient notion of the nature of physical matter coming again into public recognition, because this idea gives men a higher conception of the nature of matter and of its ethereal composition.

These foci, I repeat, where are they, and what are they? Let me say that the Theosophical teaching speaks of seven such foci or centers of etheric transmission in the human body, and in the Sanskrit philosophical and other writings they are called *chakras*, a word meaning wheels or circles, and therefore what we might translate in this connexion as ganglia or glands perhaps. Two of these centers, if you please, we will leave unmentioned. I will mention the two highest of the seven, also the two lowest, and one which is intermediate between these. The two highest are within the skull: one of them is the pineal body, sometimes called the pineal gland, and the other is the pituitary body, sometimes called the pituitary gland. Each one of these two little glands or bodies en-

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ables two different and yet co-working and interlocking forces of the man that is, the real man, to self-express themselves through the body. They were builded for that purpose through aeons upon aeons of evolutionary labor, and in time to come they will be still more perfected than they are now, and therefore better able to express those spiritual and intellectual and mental and emotional and psychic and ethereal powers which in their aggregate are man.

The intermediate focus or *chakra* we may call the cardiac plexus; place it, if you like, in the region of the heart; and the two lowest are, let us say, one the solar plexus, and another which we will leave unnamed, but which has its location in the pelvic region. It is through these seven foci: channels, canals, openings, doors, call them what you like: that the incarnating and incarnated entity expresses itself; and through these seven, more particularly through these five, the forces of which man is composed are diffused throughout the entire physical body, which is his physical being; and these forces work through the atoms of which the body is composed, and therefore of course through the twenty-six odd trillion cells which give that body physical substance.

These atoms themselves are naught but equilibrated forces, and therefore the cells which they compose are essentially equilibrated forces. The communication between the visible and the invisible in this connexion is naught but a question of similar or differing

vibrational rates. It is all a matter of vibrational synchrony. You can make a piano-wire sing if you strike its keynote on another instrument. You can break a glass, shiver it, by sounding its keynote on a violin, as is well known, or on a horn, if you can catch and sound the same vibrational rate that the glass is built on. I believe that in time to come physicians will discover the marvelous curative powers lying in sound, let us say in music, which, after all, is in its physical sense harmonious sounds.

This body of ours, such as it is at present, though truly wonderful if we look at it from one viewpoint, from another viewpoint is a most imperfect vehicle for the self-expression of the re-incarnating and reincarnated entity. It cannot express a thousandth part, nay, what say I, not even a millionth, a billionth, part of what there is seeking self-expression in the inner man, the invisible human entity.

It is through the senses mostly that we seek to self-express ourselves; and everyone knows how imperfectly they receive impressions from the outside, to say nothing of expressing the locked-up powers and faculties and feelings which are within.

There are five senses as we now have them. Each one is the fruit of long evolutionary labor; imperfect as they are, yet how well they serve us; but how much better will they not serve us in the future as time passes: in the aeons of the future when they shall have become much more perfected, much fitter instruments for the self-

expression of what is popularly called the human soul.

What I have just said does not mean that our bodies have always been of the shape that they now have, nor that our bodies have always been as they are now, nor that in primitive human beings they were of the exact shape, form, quality, texture, that now they are or have. Primitive man on this earth had an ovoid body, an egg-shaped body, which was not exactly luminous but was translucent, star-like, perhaps we might say highly phosphorescent; and it is for this reason that we speak of that particular grade of matter as 'astral,' because such matter resembled the luminous nebulae that we discern in the blue dome of night, for astral means 'star-like.'

The shape of the primitive human form changed according to the calls of evolutionary necessities and progress, and this change was progressive and continued through the ages, until we have the body that now we have — as it is, it is yet but a gross physical instrument through which we seek to express ourselves.

It is our teaching that in the distant aeons of the future, our body will change equivalently with the passage of time, responding accurately to new needs, to new calls for self-expression, and to new stimuli from the outer environment to which the inner man automatically answers, and, further, that that outer environment itself will slowly change to a much more ethereal and refined condition or state.

Our body, in far distant times, hun-

dreds of millions of years hence, during the last part of what we Theosophists call the Seventh Globe Round, will return to its primordial shape of an ovoid or egg-like form; but it will then be vastly improved in every respect. Then it will be an ovoid globe of light, very brilliant; and the entity sitting at its heart, shall be that god-like inner man which man shall then have become through self-expressing the spiritual powers which he is in his inmost self; yes, his then physical form will be sun-like, glorious, resplendent: his body will then be an ovoid garment of dazzling light.

Yes, friends, it is this astral fluid of the incarnating man, which seeks self-expression through the cells; and it is this astral fluid which governs the activities of the trillions of cells composing man's physical body. Each one of these cells is a physiological engine or organ, as I have said, each having its own inner drive, each with its own inner urge. Each, if left alone and freed from the dominance of the incarnating and incarnated entity, would pursue its own path, becoming something other than a mere vital brick, so to say, helping to build man's physical body.

But as things are now, it cannot do this; it is held too tightly in the grip of the dominating entity. That dominating entity, inner man, gave it birth. It is man's own child; and every one of these twenty-six trillions of cells sprang from him, from his inner self. As common parent of them all and working through them, he is their Over-

soul. He, in a very true sense, is their god, even as the divine beings who gave us spiritual birth we call our gods; and these divine beings in their turn sprang as spiritual atomic corpuscles from entities still more sublime, and so forth still higher.

Where may you stop in this hierarchy of ascending and descending intelligences and lives, and say: Here it ends? I tell you that there are no absolute endings; there are only relative frontiers.

Modern scientists are today speaking of our universe as being all that is comprised within the encircling bounds of the Milky Way. Also have we Theosophists taught that for ages upon ages in the past; but these scientists are telling us further that there are other universes, island-universes they now call them, which bestrew the fields of infinite space, and yet all are working together towards one common cosmic end, and it must be so, for if not, what are they all doing? Is this a helter-skelter universe, a madman's nightmare, where there is no law or order prevailing, naught but a mad, chaotic dance of cosmic stuff?

We can employ our phantasy also, friends, in imagining impossibles; but, as we have pointed out, phantasy is not the operation of the spiritual or intellectual faculties which are the true man. Phantasy does not tell us the mathematical truths of the universe; phantasy is but the play of fancy, instructive in itself, perhaps, if we study it, but it tells us nothing of realities.

This fact that a cell or aggregate of

cells is subjected to the dominance of an Over-soul, the incarnating and incarnated entity, is simply the manifestation of what our Theosophical teachings call the action of the law of Acceleration and Retardation, one of the subordinate lines, so to speak, of the general operation of what we call Karma or the Law of Consequences.

This law of Acceleration or Retardation simply means this: when a thing occupies a place of authority in the evolutionary scale, or a position of dominant power over other and inferior or subordinate entities, through the operation of its own inherent forces, or indeed through the inertia of its physical being, no other entity under its sway can find a free field for self-expression while so placed; and every entity so constituted: or, what comes to the same thing, every other entity of which that dominating entity is composed: must obey the dominating urge, the dominating impulses of that overlord. The dominant entity pursues an accelerated course; while the inferior entities under its sway or composing its various parts are retarded in their individual courses of development, which they otherwise freely would follow.

I will give you a poor but perhaps graphic illustration of my meaning. When a railway train rushes along the rails, what carries it with it? All the living entities in the various coaches, each one on its own errand and business ventures bent, it is true, yet all, for the time being, helpless in the grip of the power to which they have sub-

jected themselves. In somewhat similar manner the cells of the human body are subjected to the law of Retardation in evolutionary development, so far as they are individually concerned, until the time comes when they shall have reached, through obedience to the dominating power, which in our present instance is man, self-consciousness of their own, and thereafter, in their turn, grow into nobler learners and more individualized evolvers, as we humans ourselves now are.

Evolution is not merely an automatic response to external stimuli, but it is first of all action from within, unceasing attempts in self-expression; and each response to the external stimuli, which the natural environment provides, gives opportunity for a larger and fuller measure of self-expression than before existed.

Friends, the time for closing has now arrived, when we must end this series of lectures. I want however to point out that the ideas of modern science with regard to evolution, as we have been setting them forth in these lectures during the past six months, are approaching so closely to our Theosophical teaching as regards the nature and operation of evolution, that we can only ask ourselves what is the cause of this wonderful and beneficial change that has come over the minds of the men of science?

May we not say that our Theosophical labors for fifty years past to give this beautiful system of thought which we have to other thinking minds, have borne their natural fruit in spiritualiz-

ing the conceptions of the great masters in physical science? We have thrown our ideas out into the mental ether; and heaven only knows into what receptive minds they may not have entered as stimulating seeds of thought. Such minds of course would be the minds of great men, and the great men of science, of whom I have been speaking, are indeed great men. They know a true thing when they see it and they welcome it; they are earnest and indefatigable workers in the cause of truth as they understand it.

It is rather the so-called popularizers of science, many of them nevertheless very earnest and sincere men, with whom we Theosophists have bones to pick, if indeed we have bones to pick with anybody; at any rate, these smaller men are the only ones with whom we differ, and in some cases with whom we must differ positively, because instead of confining themselves to the noble principles of natural research, they are too often given to dogmatic asseverations concerning facts which have not yet been fully understood or explained.

I will read to you an extract from an interesting book recently published, called *The Story of Philosophy*, by Dr. Will Durant, who says:

With this new orientation, evolution appears to us as something quite different from the blind and dreary mechanism of struggle and destruction which Darwin and Spencer described. We sense duration in evolution, the accumulation of vital powers, the inventiveness of life and mind. . . .

We are prepared to understand why the

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most recent and expert investigators, like Jennings and Maupas, reject the mechanical theory of protozoan behavior, and why Professor E. B. Wilson, dean of contemporary cytologists, concludes his book on the cell with the statement that "the study of the cell has, on the whole, seemed to widen rather than to narrow the enormous gap that separates even the lowest forms of life from the inorganic world." And everywhere, in the world of biology, one hears of the rebellion against Darwin.

I may say in passing that we Theosophists do not admit the existence of any so-called inorganic or lifeless matter; with us everything is living, because everything is a focus of force and therefore of life; for life is force and force is life.

An extremely interesting article written by Professor G. T. W. Patrick of the University of Iowa, appeared in *The Scientific Monthly*, July, 1926, which is significant of the marvelous change in scientific views regarding evolution and their truly astounding approach to what we Theosophists teach. This gentleman writes:

Another feature of twentieth century evolution is the lesser emphasis put upon the notion of nature as a battlefield — as a scene of sanguinary and ruthless struggle in which the fittest survives. This was one of the unhappy ideas associated with the name of Darwin, even until recently made the excuse and vindication of every evil thing in human society. It is unfortunate that a part of this precious twentieth century has got to be spent in 'unthinking our convenient Darwinism.' Professor Patten, writing as a biologist, says that the altruism and co-operation which we are coming to recognise as the absolutely indispensable condition of further social evolution, are basal and primary fac-

tors in the grand strategy of evolution in Nature itself.

In fact, there seem to be indications that the whole evolutionary nomenclature of the nineteenth century was unfortunate. Perhaps we need a new set of terms all around to describe that great world-movement which for seventy-five years has gone by the name of *evolution*. Many biologists are beginning to question the presupposition of the nineteenth century that the concepts of the mechanical sciences have any special prerogative in the interpretation of life and mind and society. Professor Haldane has gone so far as to reverse the order and suggests that "the idea of life is nearer to reality than the idea of matter and energy."

I interrupt a moment. Here we find the old idea of matter and energy as lifeless, soulless, unanimated, unimpulsed, dead things, helter-skelter combining, driven about space fortuitously, collecting together without coherent reason or order in order to form what we call life and men. This phantastic and insane idea we Theosophists of course absolutely repudiate.

I continue:

And J. Arthur Thomson believes that the formulae of physics and chemistry are no longer adequate for the description of behavior or of development or of evolution. It is generally felt that Herbert Spencer 'put something over' on the scientific world when he exalted a certain trio of concepts, namely, matter, motion, and force, whose redistribution was to explain the whole world.

Biologists of the present time are largely engaged in patient and persistent investigation in the field of genetics, wisely refraining from speculation as to the causes and meaning of evolution. But it is difficult to refrain from all speculation, and when biologists do enter the field of philosophy and speak of theories of evolution, it is interesting to notice the new terms which they are

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using. We hear much of creative evolution, not always in the strict Bergsonian sense. We hear of 'emergent evolution.' We hear of evolution described as 'a struggle for freedom,' or as a process in 'self-expression.' We hear of the material fabric of nature as being 'alert' rather than 'inert.' We hear of 'the grand strategy of evolution.' We even hear of evolution as a process of achievement, in which life and mind and moral conduct and social organization and science and art are values which have been won.

WANG WEI BIDS FAREWELL TO A
JAPANESE FRIEND RETURNING TO JAPAN

Kenneth Morris, D. Litt.

WHO knows the mind of the sea,
Or where his bounds may be?
Beneath what manner of sky
Does the Ninth Nation eastward from us lie?
The heart can as little dream as the sight descry!
There may be another kind of night and day
All those myriad alien leagues away;
And now you must depart
Whither we, who long have loved you well
And mourn to lose you, cannot tell,
With only sun and sea and clouds to be your chart,
And your rudder, the sea-wind;
And in front of you continually, and behind,
On the horizons of the sea and of your heart,
Whales shall heave up through the waves, and with austere
Curious vision glare on you, and disappear,
The least among them huge as a mountain-chain.
And at dawn of day, and when the evenings wane,
Through the glaucous dim profundities below,
Topaz and vermillion eye-beams shall up-glow
From the gaze of ocean dragons that would know
What strange being sails through their domain;
Till when, those multitudinous perils past,
You dwell at home at last
In the woods of some lone island eastward far
Of the birthplace of the Sun and the Morning Star —
We shall never hear of you again!

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Point Loma, California*

THE THEOSOPHICAL MAHÂTMÂS

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IT IS with unfeigned joy that we welcome the announcement that the time has come when certain of the most interesting and important Theosophical teachings may now be more fully spoken of in public. Many readers of THE THEOSOPHICAL PATH must have suspected, what is the fact, that Theosophical writers often knew more than they could say; that a certain inconclusiveness or vagueness, in some places, implied not lack of something to say, but the necessity at that time of observing silence. Yet it must not for a moment be thought that, in welcoming a new policy, we are disparaging the old. Far from it: and nothing is easier than to demonstrate the wisdom, the necessity, for the policy of reticence which has been followed in past years. In illustration we need only to take the title at the head of this article.

The Theosophical Mahâtmâs: how that most sacred name has been dragged in the mire! When first generous hearts offered that name to the public, was it not met by jeers and ribaldry? Accepted by the few in the spirit wherein it was offered, and excepting the indifferent whom nothing can rouse, we may be pardoned, as to the rest of the public, in applying that severe if just censure meted out by a Master when he spoke of casting your pearls to — those who have no use for them.

Yet even those animals did not jeer at the pearls.

And later, when H. P. Blavatsky was no longer in corporeal presence among us, the *exploiters* of Theosophy turned the sacred name into a vanity, an absurdity, a laughing-stock; so that, not merely must Theosophical writers shun the topic, but the very name itself durst not be used.

Again we say it is with heartfelt thankfulness that we now lay aside the synonym, the substitute, the veiled hint, the circumlocution; and print publicly at the head of our article a name that has meant so much to ourselves and is fraught with so much interest to those we address.

PERSONALITIES AND PRINCIPLES

Principles rule all; at the root of life they lie. Yet a principle is nugatory and naught except in relation to its expression, its manifestation, its embodiment. To what end do we cherish principles, if they are never to be expressed in conduct, never revealed in one who applies them? The perfectibility of man! Beautiful thought, noble ideal! Then let us by all means fold our arms and shut our eyes and thoroughly enjoy it, and then go forth and behave like a very imperfect being, and jeer at any idea that anybody can be better than ourselves. Yes, the perfectibility of man is a great thing,

but I will tell you what is greater — a perfected man.

Having thus introduced the personal element, I need no further apology for continuing it; and feel sure that I shall interest my readers more if, instead of talking about experiences in the abstract, I speak of my own.

PERSONAL RECOLLECTIONS

It was in 1887 that I first heard of Theosophy; and what was the one thing in it which attracted—which enthralled — me more than any other? It was the Mahâtmâs, the Masters of Wisdom. And who would not be enthralled by such an ideal? This idea of Masters of Wisdom and Light, Brothers of Compassion, had reconciled two sorely conflicting and apparently incompatible elements in my nature.

From Bulwer-Lytton's *Haunted and the Haunters* and *Strange Story* I had derived an intense enthusiasm for the idea of Power and Knowledge. But, alas! it was inseparably bound up with evil, evil utterly abhorrent and impossible. True that in the *Strange Story*, there is also a White Magician, but, like the Good-Old-Man of conventional melodrama, he is killed off in the first act. And in *Zanoni* there are a pair of White Magicians, one utterly unattractive — a dessicated pansy between the leaves of a volume of solemn poetry, as H. P. Blavatsky describes him; the other attractive enough, but he falls victim to a merely personal passion, which proves at best that he must have been on the wrong path.

Now here, in the teaching about the Theosophical Mahâtmâs, I found the conflict harmonized, my doubts set at rest. Wisdom and Power were *not* incompatible with Conscience, Honor, Justice, Mercy. A man might climb without trampling down his fellow-men.

H. P. Blavatsky had in her room, standing on an easel, an oil-painting of one of the Masters of Wisdom. It was that which made so potent and enduring an impression on me.

Let us get rid of the idea of *mystery*. Mystery is an essential part of the trappings of quackery. Theosophists are as anxious as the public can be to be rid of this. Unfriendly critics — those anxious to get Theosophy out of their way — have sneered: "Why do you place your Mahâtmâs in inaccessible places?" — which is tantamount to accusing us of intentional fraud, of teaching the existence of people in whom we do not ourselves believe. Needless to say we shall be glad to be rid of the imputation.

The actual facts are plain, straightforward, simple, reasonable. *First*, a Theosophist's belief in the perfectibility of man is not a mere pleasing fancy and idle dream. *Second*, the perfectibility of man is not relegated to an ever-receding future. *Third*, it is not restricted to an inimitable Christ, but is open to all men. *Fourth*, the Path of Enlightenment has been followed for ages in the remote past. *Fifth*, men are at different stages of their own evolution. *Sixth*, the truth of Reincarnation allows infinite time for the

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growth of a Soul. Putting which things together, we reach the conclusion that there must be such men who have reached a high stage of evolution and become perfected, through many successive trials and initiations, in the knowledge and mastery of human powers and of cosmic powers co-ordinated therewith.

WHY DO WE NOT SEE THE MASTERS OF WISDOM

The fact that we do not see a thing does not necessarily mean that it is not there. The Masters do not need to be present in their visible corporal presence; for one of the attainments which they have made is the power to act and move consciously in one of the subtler forms of imbodiment. The body which they then have is what we call (necessarily borrowing from another language a word for which there is no equivalent in our own) the *Mâyâvi-rûpa*, "the form used by an Adept when appearing at a distance from his physical body." Thus he might be present, but invisible except to those who had acquired the power to see, or to those to whom he might wish to reveal himself. This fact alone will suffice to explain why a Master should find it unnecessary to transport his physical body long distances by the usual slow and cumbrous means of travel.

Further, the work which the Masters have to do is chiefly of a kind that does not require their presence among us at all. That they usually live in sequestered parts of the world is not

a subterfuge invented by Theosophists, but a fact; and its reason is sufficiently obvious when we consider that all workers will naturally choose those surroundings most conducive to the efficient performance of their particular work.

It should be clearly understood however that these Masters are willing to make themselves known to such as can qualify themselves for that privilege; and that the road to that qualification is by progress in Theosophical knowledge and work, a pure life, and sincere devotion to the Great Cause for which the Masters work.

I remember that in the early days, I myself and others used to regard the attainment of Adeptship, or even the coming into contact with the Adepts, as an object of ardent ambition; whereas now the ideal seems to me so lofty that I feel much more inclined to shrink from it through a sense of unworthiness. The frailties of my nature having been more fully revealed to me, I no longer fondly desire to thrust myself into positions for which I am not fit.

CONCLUSIVE

This article may be wound up with a few additional points and a recapitulation of those already made. The Masters of Wisdom do indeed exist. They are not 'spirits,' but men, like ourselves except only in degree of development, like what it is the destiny of the vast majority of us to become. They work impersonally for the benefit of humanity and of all orders of

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life: they have been described as constituting a 'Guardian Wall' which protects humanity from invasive forces of evil which might otherwise destroy it. Another name for them is 'Brothers of Compassion.'

Physical contact with them is neither necessary nor desirable for most of us; we must seek rather to raise ourselves in thought and aspiration to the high Spiritual plane on which they work. We must be on guard against claims made by others to be themselves Adepts or incarnations of a grandiose sort, and against the illusions that may be created by our own vanity and ill-regulated emotion acting in conjunction with the power of imagination.

There is an ancient Occult maxim,

which haunts my memory, though its source escapes me, which, in speaking of inspiration, bids us *Beware of it when it comes wearing a form*. True spiritual inspiration is formless, presenting not itself to the eye, whether outer or inner, but speaking to the inmost heart in the 'still small voice,' the wordless voice. No real Teacher will ever attempt to influence directly a man's mind or to interfere with his free will. He will help us in the same way, but in greater degree, as does any good and compassionate person, whose mere existence, though he speaks not a word, sheds light on all around. The channel of communion is in the unsounded depths of that Heart which is the Spiritual center of every man.

IS THEOSOPHY A RELIGION?

HELENA PETROVNA BLAVATSKY

(From *Lucifer*, November 15, 1888)

"Religion is the best armor that man can have, but it is the worst cloak."—BUNYAN

IT IS no exaggeration to say that there never was — during the present century, at any rate — a movement, social or religious, so terribly, nay, so absurdly misunderstood or more blundered about than THEOSOPHY — whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.*, the Society known by that name.

Year after year, and day after day, had our officers and members to interrupt people speaking of the Theosophical Movement by putting in more or less emphatic protests against Theo-

sophy being referred to as a 'religion,' and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a 'new sect'! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an 'ism' or a 'sect'? The great majority would be very sorry to be disabused

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and finally forced to accept the fact that Theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical Theosophy, its most devoted members, were those recruited from the ranks of the agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the 'Divine Word,' let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective Korân, Purâna and Bible. For:

Faith is not *reason's* labor, but repose.

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions to anything outside our own particular

faith, the latter is no faith at all, but a temporary belief, the delusion we labor under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation, in this closing portion of the nineteenth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious, and scientific, which have become so closely associated in recent years with the word 'Theosophy' that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is, then, the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labeled 'Theosophy' and be tacitly accepted as 'Theosophical' by nine-tenths of the members of the Theosophical Society, if Theosophy is not a Religion? — we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say that the assertion that 'Theosophy is not *a* Religion' by no means excludes the fact that 'Theosophy *is* Religion' itself. A Religion in the true and only correct sense is a bond unit-

ing men together — not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; no reverence, but vulgar hope or fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which being once purchased and snugly laid away in a pocketbook, is to be produced at the celestial gate, and thus secure admission to heaven. . . .

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of 'working for

wages' in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and Theosophically he describes it, by showing that

. true Religion
Is always mild, propitious and humble;
Plays not *the tyrant*, plants *no faith in blood*,
Nor bears destruction on her chariot wheels;
But stoops to polish, succor and redress,
And *builds her grandeur on the public good*.

The above is a correct definition of what true Theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine Theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society is one Universal Church; the temple of Solomon's wisdom*, in building which,

*Whose 700 wives and 300 concubines, by the by, are merely the personations of man's attributes, feelings, passions, and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being simply the emblem of SOL — the 'Solar Initiate' or the Christ-Sun, is a variant of the Indian 'Vikarttana' (the Sun) shorn of his beams by Viśvakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened aureole—the 'crown of thorns.' (See *The Secret Doctrine* for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of initiation.

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“there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building” (*1 Kings*, vi, 7); for this ‘temple’ is made by no human hand, nor built in any locality on earth — but, verily, is raised only in the inner sanctuary of man’s heart wherein reigns alone the awakened soul.

Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck — from gods and mortals down to animals, the blade of grass and atom— can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds of other such words, as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the mediaeval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided

that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by the Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such Theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the ‘isms’ on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood — yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society, disappointed in Theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the Theosophical Society’s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because

“the leaders lacked Spirituality,” were “untheosophical, hence, untrue to the rules,” you see, the majority left because most of them were either half-hearted or too self-opinionated — a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as “because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines” — just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one’s reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world’s faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless, and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only *exact* science — it demonstrates

to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal ‘coach,’ a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils towards a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se*, not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two — Theosophy and the Theosophical Society — as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under*, if not *within*, its shadow on Earth. No man is perfect; why, then, should any member of the Theosophical Society be expected to be a paragon of every human virtue?

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And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its 'Fellows,' or even its Leaders? Never was the Society, as a concrete body, free from blame or sin — *errare humanum est* — nor were any of its members. Hence, it is rather those members — most of whom will not be led by Theosophy — that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander Theosophy or any Theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of impostors and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect*. Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society has ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval*

instructors of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called 'Occultism,' or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our Humanity, and thus struck the keynote of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge — which no man is able to possess in its fullness — constitutes that which we now call Theosophy or 'divine knowledge.' Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connexion of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual 'Religions' (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it consi-

dered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds — we shall not call them religions — which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye — Mazdeism, Brâhmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se* — cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable 'Spirits' — is, nevertheless, far more true and philosophical than any church dogma. *Carnalized* Spiritualism is now reaping its Karma. Its primitive *innovators*, the said 'two little girls' from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them opened wide ajar the gates between this and the other world. It is on their 'innocent' testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of 'Spirits'— ever on the wing

between their 'Silent Land' and our very loud-mouthed, gossiping earth — has been started and worked out. And now the two female Mohammeds of Modern Spiritualism have turned self-apostates and play false to the 'philosophy' they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists — (save a handful of fair exceptions) — have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists*, played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original 'revealers' of Spiritualism have become its 'revilers'? Never! for the phenomena of Spiritualism are facts, and the treachery of the 'Fox girls' only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declarations that no medium can be relied upon. No true Theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though now far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy — owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that

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every communicating *intelligence* is necessarily the Spirit of some ex-mortal of this earth — has not said its last word about Spiritualism and ‘Spirits.’ It may one day. Meanwhile, a humble servant of Theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any ‘Spirits of the dead,’ Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites — lower ‘spirits,’ good, bad, and indifferent. Therefore does she believe in Spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism — as it should be, not as it is — among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brâhmanism, Buddhism and Christianity, Judaism, Gnosticism and Mohammedanism; in short, every more or less successful ‘ism.’ All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the

Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man*. Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning*, one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognise the sonata. The moral of the *fabula* is that a man — let him be the greatest of mediums or natural Seers — is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-colored dogmas of the churches. Hence also the thousand and one ‘philosophies’ so called (some contradictory, Theosophical theories included); and the variegated ‘Sciences’ and schemes, Spiritual, Mental, Christian, and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every ‘Innovator’ since the mediaeval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude Theosophical teachings from this nomenclature? Not at all. And though

the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some 'unknown, *from above*,' but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. *The Secret Doctrine* — a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all — great and small, religious and philosophical, schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (a) all the great world-religions; (b) of the smaller sects; and (c) of Theosophy as it stands now — however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all Theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in *The Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," etc., etc. Yet these are necessary, nay, indispensable, if we wish to plow up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it — as usual. It is vain to

promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labor and struggle with enemies from the four quarters of the globe, notwithstanding our four Theosophical monthly journals — *The Theosophist*, *The Path*, *Lucifer*, and the French *Lotus* — our wishy-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told — "What good is Theosophy doing?" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches — Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata*, the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost. . . .

Theosophy, as repeatedly declared in print and *viva voce* by its members

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and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both 'RELIGION' and 'SCIENCE,' for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions — *i. e.*, Theosophical religion and science,— that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the 'Conflict between Religion and Science' has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictional*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and

primitive Christian religion is, as much as the other great and still older philosophies that preceded it — *the light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective 'will-o'-the-wisps.' The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescences of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.*, point out to the innocents caught by the glue of the two waylayers — verily two dragons of old, one devouring the intellects, the other the souls of men — that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

IS THEOSOPHY A RELIGION?

Thus, if Theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority — why, even then, Theosophy will prove itself the savior of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our one hundred and fifty branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first Theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be,

for the car of Jaggannâtha to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their Theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamor made by our teeming enemies, and their ready imitators — the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the 'Founders,' if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social 'respectabilities' are entered up.

THE NECESSITY OF LEADERSHIP

GERTRUDE W. VAN PELT, M. D., M. A.

THE Theosophical Movement has been condemned by some of its critics on the ground that it has a Leader. One would imagine, on the contrary, that this might be one of the first reasons why it should be looked upon with confidence and respect, and as being a possible factor in human affairs of an enduring nature. Without this, it could make no claim to reality, for the whole universe is but an expression of Leadership. From the atom to the central sun, there is an ever-increasing grade, all capable of guiding in their own places, and all responsible to the rank above them. It is because of this fact that the universe is sometimes spoken of in ancient symbolism as 'the Tree of Life.'

Man is often called the microcosm in the macrocosm, and his body repeats on *its* plane the life-processes of the entire being. Therefore it is a good illustration of the general principle of leadership throughout the cosmos. Each individual cell, to begin with, has its nucleus, through which works its governing force. The cells group to form larger and larger bodies, each from the smallest acting as a unit, and in its groupings as larger units. Each gland, for instance, has its special work, all its cells working under some synthesizing power (which is its leader) to accomplish a given end.

The liver is an enormous gland, hav-

ing its cells grouped into lobules, and these in turn combined to form the two large lobes. All the little lives making up the larger one, work together under the head or directing force of that organ to carry out its function. It has a ganglion of its own, often alluded to as its 'brain.' Each organ similarly has its own ganglion or brain. And these in turn are under the control of a larger and more important ganglion, the solar plexus, which coordinates the functions of all. None of these various aggregations of life could carry out their purposes without *leaders*.

The physical head of what is known as the vegetative system in the human organism is the cerebellum or 'little brain.' It is the vehicle of an intelligence carrying on the processes necessary to life, quite independent of and uncognised by the brain-mind, which sometimes arrogates to itself the position of head leader, but which unfortunately asserts its connexion for the most part by injecting disease into the lower lives of the body. It is another branch of the tree, and has to study its own bodily processes like an outsider, as it would study a stone, a plant, or another animal.

The synthesizing agent in man is higher up the scale and above the brain consciousness. But it must exist, or the two could not be held in one organ-

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ism. The perfected man, of necessity, must hold in his conscious grasp all the processes and functions which go to make up his complex life. But the point here is, considering the body as an illustration of the principle of leadership, that it is a little universe in itself, made up of lives combined under an enormous number of central intelligences, and these in turn working together under others higher and higher up, until we have finally a synthesizing power holding the whole together and making one unit in the organism of humanity.

Nature is full of such examples — in fact, it contains nothing else, for it is built up on this plan. Even on the utmost shore of differentiation we find it. The last subdivision has its central point, its nucleus, which guides it, and leads it as development makes this possible to combine in larger and more complex organisms; in other words, to come under the influence of more and more powerful leaders.

It is in these combinations that each unit finds freedom and joy. Instead of floating like an idle speck in space, it moves toward a definite purpose. Instead of being imprisoned in its own cell-consciousness, it expands into a larger, and shares the life of its greater body. It is not more limited, but more liberated. Under its larger leader, it has not taken on fetters, but has cast them off. It has obtained a broader vision. It has penetrated more fully its crust, and breathes a freer air. In its new field it expands with greater ease, and feels no obstructions so

long as it works in harmony with its larger self, its new body.

Each higher step is taken when evolution makes this possible, and it cannot be said that it chooses its leader, any more than it is chosen. In a natural, perfect organism, the action is reciprocal — inevitable, one might say, as it represents perfect fitness.

Man is not 'finished,' so to speak, but is in the process of forming himself. During the ages necessary for such a marvelous creation, there must be a long history of attempts and failures. But instinctively, consciously and unconsciously, man is ever trying on *his* plane to establish this perfect relationship, this series of perfect organisms, of which nature in its more finished stage reveals the plan. Under the law of his being he can work in no other way.

Man is essentially a social creature, and any attempt to cut himself off from others means, ultimately, decay, destruction, death. The combining of units begins from the cradle, the first and most natural organism being the family — though one might interpolate, rather, that it would be a natural organism were it properly formed and held together, but that it shares the imperfections of everything else, in man's extremely imperfect state.

From this, the whole social fabric begins to weave itself on nature's universal pattern. People group in towns, cities, duchies, kingdoms and finally into a nation, each group having its central director, to which subjects of common interest must be referred, and

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whose existence is a necessity in order to keep life co-ordinated and to maintain law and harmony. Even the roving tribes in the desert must have their leaders. When temporarily these lose their grip, we have as a result, the horror of mob-rule.

All of the above combinations, if we except the family-group, are more or less tentative as yet. They are the necessary efforts of humanity to shape itself. They are the feeling after something which lies deeply imbedded in the soul of man, but they cannot as yet be said to have reached to anything stable. Each form serves its temporary purpose, if only to show its defects, and as the ages pass, they are constantly remodeled to meet the changing conditions.

So in the very nature of things is the principle of leadership, and there is a tacit recognition everywhere of the fact that no effective work can be accomplished without it. The armies of the world are bodies built on the plan of Nature. Though artificial creations — and unfortunately formed to antagonize a real creation — the body of humanity — which the collective consciousness seems not yet to have sensed, they yet evidence a sufficient knowledge of what a real formation should be, to imitate it for an object considered of vital importance. Here we have the General over the whole, with the different grades of officers below him, each responsible to the next higher in rank, down to the commander over a company of individual soldiers. The General is the leader.

Without him, the army would disintegrate; would have no power. Should the enemy succeed in killing him, instant demoralization follows, unless someone on the spot is strong enough to rally the forces and fill his place.

That important feature of our present civilization — the business world — pre-eminently recognises this principle. The successful undertakings have had the power vested in a final authority who controls the vast machinery by successive grades of helpers; those nearest the surface being responsible to it for the last details.

Educational institutions have their sub-teachers, professors, and presidents. The first thing necessary for a body of people who wish to undertake any work together, of whatever nature, is to organize. All institutions are but groups of people brought together for a definite purpose, and held in order by some one or few elected to fill the place.

The same principle holds in the world of thought. Isolated facts become a burden too heavy to be borne. There is an inborn necessity to relate these facts; to discover what is the inner force which brought them into being. So torturing is the confusion, that the mind follows one trail after the other, until it finally discovers the law, the leader, which synthesizes the hitherto unmeaning facts. Then coherent thought becomes possible. Then there is peace, rest, satisfaction; yet only for a time, however, for this peaceful resting place is but a plateau soon traversed. Other facts appear,

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and laws are found to be within laws; causes within causes; leaders above leaders. It is the eternal search after the infinite; after unity; the eternal recognition of Leadership.

Theosophy is the system of thought which satisfies this need; which rewards the search; which indeed makes its end possible. For *it* has started from the center, rather than the circumference, and worked its way down through the great broad avenues, through their infinite branching roads, through the infinite systems of branching roads, through the network of paths covering the infinite surface, and has set up a torchlight at every point of divergence, illuminating the whole world of thought. There is no need now for the sincere aspirant for knowledge to be lost in the labyrinth; to wander for years and find himself at the close of a life, but at his starting-point. Search he must ever, but there is no need for him to search in vain for the law by which to guide his life; no need for him to follow blind alleys; to wander through the mists into pits of destruction; to be deceived by *ignes fatui*. Over the illuminated field of thought has been raised the banner of 'Truth, Light and Liberation for discouraged humanity.'

And this brings us to the real issue of variance regarding leadership; the pros and cons which surround it; the attraction and repulsion the idea suggests. All but the lawless, which means the degenerate, recognise in some way its necessity. They must have leaders truly, but they themselves prefer to

choose: which is another way of saying that they desire leaders who are within their own compass, whose fitness they are able to estimate, and that they wish to be led in an undertaking which is within their comprehension, so that both leaders and work are limited by their minds.

Such a leader must be subject to the will of those led and in a sense be as much of a follower as leader. The most that can be expected of him, is that he will use the power vested in him, to follow the best and the best only that is in his followers.

Organizations built up on this plan undoubtedly have a proper place, in a transitional stage. They serve an important purpose, just as does gaslight when sunlight is not available. They are needed in their day, but they are *not* living organisms. Of course, these may be perverted in use, as when a strong character becomes a leader in evil. But they include in their normal function all those human institutions which form the framework of our modern life. The idea, however, that they are permanent and ideal, belongs to our present-day individualism. It is the outcome of a false sense of independence, which has so fastened its tentacles upon the mind, that seemingly a mental cataclysm will be needed to shake it off. A band of children, having no teacher, may join together for mutual assistance in some new study, and elect one of their number to conduct the classes. It is the best that can be done.

But there *is* a quality of leadership

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beyond this. It is spiritual in nature and cannot be elected by a majority. One might *like* to institute such a system of thought as Theosophy, for instance, but the question is, can he? Can the lesser contain the greater? Each one must have the potentialities of all the others, to be sure, but not the actualities. And it is with the actualities we are concerned in practice. In fact, each one, for the time being, is where he *is*, and nowhere else.

The true spiritual Leader is born out of the past; is such by nature; by right of what he is. He holds his place because he has reached it under the Law. He is as much a part of the living organism of humanity, as is, for instance, the human brain a part of the body. The cells composing the whole, fluctuate. Even its own cells pass and are renewed. But the real ganglionic center is as permanent as the life of the whole body. There are, of course, *many* points of difference between such and their temporary substitutes, just as there are between a real and an artificial flower, however perfect the imitation may be, and one of these differences is that the vital Leader always appears upon the scene in advance of the followers. It is not they who meet and form an organism and elect him. They can no more do this than a chemist in his laboratory can produce a living cell. The organism *exists* in the invisible realms, just as a tree is locked up in a tiny seed. The function of the Leader is to bring it into visibility; to gather together his body, so to speak; to collect that

which already belongs to him, and to which he belongs. And in the process of formation, the cells will come and go, just as they do in any living organism.

And what must be the nature of the leading? If it is real, it can only mean a leading out into a fuller, larger life, an expansion of consciousness. The Leader must put up obstructions to preserve his members just as the outer covering of the human form preserves it. But this does not involve the idea of limitations. On the contrary, by encouraging the members to remain within the area whence come their nourishment and growth, and through which flow the rejuvenating waters of life, it implies their gradual removal.

Organisms are the natural channels through which the life forces flow. Those who fancy they can find their freedom outside of them, are like ignorant children, wandering from their homes out into the desert wastes, but to find themselves adrift. Organisms are the areas in Nature's laboratory, rescued from chaos. They are the systems which replace the nebulae. They are the plowed fields of life. They are the windows through which the light pours. They grow from simple to complex; from the isolated in form to the universal. And paradoxically, because true, they likewise grow from the center out to the surface. Any organism as large as the universe, is as old as the universe.

In the thought world this hoary, all embracing and infinitely ramifying system is Theosophy. It is the product

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of the ages. Like the great surface of the earth, it rises above and falls below the waters of material consciousness. In spots, only promontories appear above the surface as islands of deliverance. In others, its peaks are lost in the clouds of the upper air.

During certain favorable cycles large masses of the body are revealed, and the nations march with firm tread. The connecting links are visible, and truth is seen to be universal. At others, the clouds of doubt gather, the reign of selfish seeking obscures the truth and the waters of the undeveloped deep sweep over the surface, leaving no trace of the sleeping greatness it covers. As isolated areas re-emerge, religions are born, pure in their origin, but which later, mingled with the dust and refuse of the human mind, become but insular distortions of the truth.

Yet the mighty being, even though silent through eternities, ever is. In this age, it breathed itself to the surface, assuming its ancient name—Theosophy. In all its majesty it has arisen, godlike in its proportions, compelling in its beauty, soul-satisfying in its symmetry. No cold critic can lessen the warmth which radiates from its glowing heart; no carping mind can cramp even the fringe of its greatness; no would-be philosopher or selfish aspirant for fame, can add one cubit to its stature. It stands before the world in its perfection, the Master Leader of thought, pouring forth its riches without impoverishment, as the Sun gives out its light; awaiting in silent patience the day when its radiating knowledge shall induce the longed for era of Universal Brotherhood, of which *it* is the living progenitor.

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ARTHUR A. BEALE, M. B.

ONE of the essential teachings of Theosophy is that the body of man is not man himself—tersely, ‘I am not my body’; and *in extenso* the brain of man is neither the creator nor, in any sense, the origin of thoughts or initiative. Even today extreme materialistic scientists (and such as are themselves the profoundest proofs and witnesses against their own theory) still maintain, apparently quite sincerely, that there is no evidence that man is anything other than his body, that the soul is a myth, however beautiful

and romantic in idea, and that when the body fizzles out, *c'est fini*.

The curious paradox is that when these people try to bring logic to their aid, it proves a two-edged sword, as when for instance a magnificent preacher was stricken with hemiplegia and the writer was asked by an agnostic friend: “Where is that man’s soul?” The sequence is eloquent, for being for six months a derelict he came again into his own and showed much of his previous brilliance in thoughts and eloquence. It was just as evident

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to me that here was a clear proof that the machine, or receiving station, was dislocated and that the real thinker was 'waiting by' all the time to get its message through, as it was to my friend that the soul *was* his brain. Neither was conclusive.

The writer wishes, however, to show that the brain is very clearly of the nature of an electrical arrangement of a complex nature, built up to receive and transmit, from the less grossly material to the more material objective world of thought, definite messages on the same principle as the modern radio-set; and that the radio-system of receiving and transmitting wireless messages was made possible because man's body was itself a perfect 'wireless' system or arrangement.

Last year the writer, in 'Life, What is It?' in this journal, had occasion to point out that the nervous system is a very complete electrical apparatus with an outfit that includes all the essentials of ordinary electrical requirements, generators, accumulators, transmitting insulated wires, condensers, and an induction-arrangement: *i. e.*, one in which definite vibrations are transmitted from one wire to another, not in direct continuity but in close contiguity (adjacent) and in such cases the vibration or message has to make a definite jump. These are called synapses.

I emphasize this because the whole scheme of future remarks depends upon a proper appreciation of this fact.

To make this clear I will give you a short description of a complete nerve

(or neurone) system. This includes:

1. The cell-body or central portion.
2. The axon or conducting fibril from the cell-body to the next nerve synapse, in a line with the destination of the vibrations or messages, say to a muscle. These are generally furnished with side-branches like root-fibers and called collaterals.

3. From the other extremity of the cell-body issue other branches, most noticeable in the cortex of cerebrum and cerebellum, called dendrons, because their arrangement is tree-like.

Briefly then, a nerve-outfit consists of a central nerve-cell from which are initiated and issued the impressions or impulses which pass outwards to the axon or nerve-fiber as a nerve-current. They may be bipolar, that is, with two extensions, which may be simple (or undivided) or branched by a system of bifurcation. The majority in the body are multipolar; in these cases the cells are not rotund but angular, or even stellate, and the majority of these branches divide and subdivide in an arborescent way.

The nerve-cell has a well-marked nucleus or central executive element composed of highly organized phosphorus elements, and this is surrounded with small granules in the cytoplasm, called Nissl's granules. They are called chromophilous granules because their substance shows a profound affinity for certain stains, and they have been shown to contain an iron-container, nucleo-protein. They play an important part in the cell-activity and are dissipated in the process of excessive

activity or exhaustion. One of the extensions forms the axon of the nerve-fiber, whilst the dendrons have only a limited extension and terminate in blind ends.

The neurons are divided into:

1. Afferent neurons (to flow to);
2. Efferent neurons (to flow from);
3. Intermediate neurons;
4. Distributing neurons.

The *afferent neurons* are those in which the current is always towards the cell, and are represented by the sensory nerves.

The *efferent neurons* are those in which the current is always away from the cells.

The *intermediate neurons* are those that are concerned in connecting the afferent with the efferent neurons.

The *distributing neurons* are exemplified in the sympathetic nervous system (outside the cerebrospinal system). They receive impulses from the efferent cells in the central nervous system and distribute them to involuntary muscles. The old idea of the nervous system was that an impulse was generated in the central nerve-cell and conveyed uninterruptedly to the destination, say a muscle, causing a contraction.

But we find no such simple arrangement: before an impulse reaches its destination it has to pass through many intermediate stations; and it has to jump from one neuron to another; and these jumps are by means of synapses, that is, the terminal fibers of an efferent nerve interpenetrate the region of the dendrons of another cell-unit or

neuron without communicating with them, and the efferent impulse is 'picked up' by the dendrons of the next neuron, and, after passing through the cell of that neuron, continues on its way along the axon of that neuron.

Hence an impulse issuing from the higher cerebral centers on the cortex of the cerebrum, after passing through various stations in the brain, reaches the spinal cord (if such passes to the lower part of the body: some nerves issue from the brain directly to the head and upper part of the body) and in passing through the spinal cord have to be transmitted through a complicated system of synapses.

It is worthy of note that when any axon (or nerve-axis) is severed, that portion which remains connected with the central cell always remains healthy; the other or peripheral portion degenerates; but there is a profound capacity in nerves to readjustment. A large nerve which contains many bundles of fibers sometimes mixed, afferent and efferent, if after being injured or severed, as in an accident, it is united by sutures, will heal, after a time, and the original connexions reform and the line of connexions reassert themselves, very much as telegraph wires are readjusted.

This whole system is analogous to the telegraph system. A message sent from Glasgow to San Diego, California, would have to pass through many intermediate stations and be started again on other lines. All this explanation is necessary in order to reach the main theme of this paper.

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The great wonder and mystery of the nervous system is contained in the brain of man; for here the complications are tremendously increased; but the greatest problem centers in the cortex (so called, from the Latin *cortex*, 'bark') or the outside gray substance of the cerebrum. Here are situated the mass of cells which are involved in high thinking, moral faculties, initiatives, control of movement, and what not.

If we take some of this gray matter and examine it under a microscope, what do we find? A number of nerve-cells sending out their wonderful dendrons towards the periphery of the brain and issuing their axons into the lower strata of white matter down and down into the brain-substance, there to become associated with other fibers or axons until they form large nerve-ways or tracts to be directed to their ultimate areas of distribution.

Yes, but what are those dendrons doing: those blind terminals, those tree-tops, spreading out their sentient and vibrating neuro-electric terminals, waiting; waiting for what? Science so far is silent on these. Science is dumb!

They are the receiving-stations for the impressions, the initiatives, the messages, the inspiration, from where?

We have reached the world's end of physical, sensuous existence. We have run the mystery down to a blind. We have traced the terminals to what looks like one portion of a synapse. But the corresponding dendrons, where are they? Here the anatomists close the book. They have accomplished their

work, and here we enter on a new phase. We have investigated physical neurology into its most refined and mysterious realms, and beyond these are only fine membranes, complicated systems of blood-vessels, layers of fluid and a thick membrane, the *dura mater*, and bone, covered by softer structures, embellishments of hair and what not. We have reached the north pole only to find open seas, ice floes, and occasionally frozen mountains.

Theosophy, however, does not end here. For it tells us that we have only thus far been dealing with the kernel, the mechanical arrangements, marvelous enough in structure, but there are other phases, and other structures that are the realms of the true senses. There are the outside shadowy sheaths of the body, some of which are so near to the so-called physical that they can be seen by the naked eye, aided by an ingenious arrangement of chemically prepared diaphragms. Some people moreover are so endowed with ultra-sensuous capacity, that they can see these outside layers of the body unassisted, but even these have their limitation, though they have other means to cognise and appreciate that wonderful surrounding atmosphere of man, of magnetic auras, the nature of which is not appreciable by ordinary senses.

There is one thing that is pretty evident, and that is that the body of man is effectually insulated by physiologically perfect means. If this insulation is invaded, say by traumatic incidents, (by accident or otherwise) there is always trouble and the health suffers.

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If the extent of the injury is represented by *surface defect beyond a certain tolerable amount*, the result is fatal shock. For this reason an extensive burn is always more serious than a deep one.

According to Theosophical teaching, the body-substance is only the solidified symbol of the real body of astral matter, without which there would be no sensation and no volition. This is the real protection of the person, and it is this protection that is tampered with by certain spiritistic practices that render man's estate open to adverse and malign trespassings.

So much for the body generally. But in the case of the brain, certain extra protections exist. For here the electromagnetic activities are at their maximum.

The coverings of the brain, including three membranes of varying texture, and others previously referred to—one and all, besides affording evident protection to so delicate a structure as the brain, also fulfil other requirements of a magneto-electric nature.

The whole body, considered from this electromagnetic standpoint, becomes itself a condenser. It is charged by the lungs and the alimentary system with different forms of electric force which, by the dynamic influence of the various organs, is worked up into various grades of magnetic force and distributed by the blood, working from the heart outwardly. It becomes

concentrated in the brain, which H. P. Blavatsky describes as a powerful magnet, develops there a profound potential, and exhibits in result some of Nature's finer forces.

It is these inflowing forces of *force-consciousness* that the dendrons of the higher nerve-centers contact and apprehend, very much as a radio-set picks up the waves from the outside. By the physiological axon polar law — *i. e.*, the law by which the flow is always in the direction of the axon of the nerves — these forces flow from the dendrons to the nerve-cells and so on into the axons of the nerves.

I am not concerned with the nature of these impulses, impressions, messages, and ideas that enter the body in this way, but one of the morals or teachings we get from this study is to emphasize how very secondary is the body-mechanism in relation to the realities.

When, moreover, we contemplate those cases — and the writer has contacted many, where people have been quite conscious outside their bodies, and have even looked down on their bodies as quite a separate phenomenon, the body at such times lying in a comatose state — we begin to realize that we are *not* our bodies but something quite different, less material and substantial (so-called). But all the same the machine is essential to incarnation, and ought to be treated with respect, proper care and proper control.

THEOSOPHY AND RELIGION

H. T. EDGE, M. A., D. LITT.

I

RELIGION is always a question of paramount interest, and never more so than today. Censuses of the books people read, questionnaires as to what they think, reveal the deep concern everywhere felt about the vital truths of life. It will be interesting therefore to know what Theosophy has to say on the subject of religion, and what is the relation between the two.

For a clear understanding of what Theosophy is, we cannot do better than quote from H. P. Blavatsky, the founder of the modern Theosophical Movement. These quotations are made to show what Theosophy is as she understood it; they are not given to be accepted on authority, but to be judged by the inquirer on their intrinsic merits in the light of his own judgment. At the same time we think it quite right and proper to register our own profound veneration for the words of our Teacher. We take then as our first text the following words:

Rescue from degradation the archaic truths which are the basis of all religions.

Under this heading we shall discuss some of these basic truths, beginning in this article with the truth that Man is essentially Divine; then showing how this truth has been degraded or obscured; then how a knowledge of Theosophy can show us how to restore this

archaic truth; next how the usual division of man into body and soul is not enough; then we shall explain something of the nature of *Manas*, the self-conscious human mind, and its relation to the Spiritual nature above and the animal nature below. Then we consider the vital importance of emphasizing the Divine aspect of man's nature in order to counteract the influence of teachings which accentuate the lower side of his nature; how Theosophy makes the essential Divinity of man a definite and practical fact; how all great religious Teachers have spoken of the Way or Path that leads to light and liberation, and how this Way or Path is still open to all who will enter on it.

It may truly be said that rescuing the vital truths of religion is just what so many earnest people would like to do — are striving to do. They cannot give up those truths which they feel to be so vital; and yet there are so many things in religion which they cannot accept. The way to arrive at truth is to compare religions and find what is common to all. Thus the unimportant or erroneous elements will be sifted out, and what remains will be the true unchanging doctrine, as delivered by the great Seers and Teachers and Masters of Wisdom in all ages and

lands. This was the method used by H. P. Blavatsky in those parts of her writings where she treats of religions and of their common relation to their common parent, the eternal Wisdom-Religion.

If there is one such doctrine, common to all religions, which could be put first as the most important, it is surely the doctrine that Man is essentially a Divine being, and that therefore he possesses within himself the key to all possible attainment, whether in power or wisdom. It would of course be easy, but may be taken as superfluous, to illustrate this from the recorded sayings of Jesus. His constant theme, whether speaking to his disciples or to the multitude, is that the 'Kingdom of God' or the 'Kingdom of Heaven' is a state of enlightenment and peace which any man may reach by following a certain way of life. What that way of life is, is also made perfectly clear. Such is also the doctrine of all other great Teachers. This then is one of the archaic truths that have to be rescued from degradation.

And how is it degraded? By a process of backsliding due to the weakness and imperfections of humanity. And in this it is not just to lay the whole blame on priestcraft, for the arts of priestcraft could not succeed if they did not satisfy a demand made by the people on whom they impose: the blame must be distributed evenly. Man has in him the faculty of devotion; he yearns to dedicate himself loyally to some ideal. But a struggle takes place between the gentle appeal

of his Divine nature and the enticements of his selfish and sensual desires. Lacking the strength to choose one or the other, unwilling to abandon either, the horrible torture of indecision is only too apt to be followed by an attempt at compromise.

It is at this stage that man is all too ready to listen to those who step in and offer such a compromise, whereby he may satisfy his conscience without going too hard against his desires.

Or perhaps the Teacher has had an earnest and promising disciple. That disciple has been tested, and has failed: he has denied his Master. Then, when it is too late, he repents. He devotes the rest of his life to the Master's doctrines, as he understands them. But the evil has crept in; what he teaches is only a second best. The violent neurotic element is in it; it is doctrinaire and extreme. This is one of the ways in which the archaic truths can be obscured.

Still again: the religion, even in its impoverished form, is found to be so potent in its sway over men, that the lords of temporal empire, unable to withstand it, decide to adopt it. The religion becomes an engine of statecraft and temporal sovereignty. In many other ways, differing in particulars, the same in essence, we may trace the degradation of this archaic truth of the essential Divinity of man. How often is it true that a religion is local and temporary, made to suit a particular country, a particular time, a particular class of society? It becomes allied with ideals of commercial pros-

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perity, so that piety is hardly distinguishable from economy, and diligence in business seems identical with diligence in 'serving the Lord.' It takes on a martial form, and foreign nations are subdued in the name of the Lord, or a special brand of civilization is forcibly impressed upon simple happy peoples to their undoing. There are always plenty of gods ready to satisfy man's craving for devotion by shouting: "I am the Lord thy God; none other shalt thou serve!"

Let us go back to the words of the Teacher who bade us to heed not the voices that cry, "Lo here, and lo there!" but to hearken to the still small voice within that comes only in moments of humility and the silence of desire. Let us go back to the archaic truth, common to all religions in their pristine purity, that Man is a reflexion, however imperfect, of the Divine image, and can, by self-purification, put his mind in communication with the Divine.

It must be our purpose to show how Theosophy can help us in this way. Its teachings as to the composition of man are not vague but definite. These teachings are not newly invented but are part and parcel of the Ancient Wisdom, as has been illustrated by reference to a great many ancient philosophies, notably those of ancient India. The division of man into a body and a soul or spirit is very rough and crude, and will not suffice to explain the facts of life or to base a true conception of religion on. To enter at all fully into this point here would take us too far

from our immediate object, and so the inquirer is referred to the *Theosophical Manuals* and to *The Key to Theosophy*, for more detailed information about the Seven Principles of Man.

But the essential points may be recapitulated. Regarding man first as threefold, we distinguish an animal nature, a Spiritual nature, and between them what may be called the man himself, to which is given the Sanskrit name *Manas*, meaning the thinking faculty. This *Manas* is not derived from the mind of the animals, either by some imagined process of evolution, or in any way at all; but is independent both in its nature and its origin. It is an emanation from, or a spark of, an eternal cosmic principle, called *Mahat* or the cosmic Mind.

All the kingdoms of Nature, from the highest to the lowest, that is, including animal, plant, mineral, and others below the mineral not yet ordinarily recognised, are manifestations of the cosmic mind, which informs and inspires them all, so that they manifest the potencies of the cosmic mind in varying degrees and ways, according to their respective grades. But it is quite wrong to regard man as a part of the animal kingdom; he constitutes a separate kingdom. So here is one important difference between the Theosophical and the scientific views, which it is needful to emphasize because of the bearing it has upon what we have to say on Theosophy and religion.

The great, essential, and radical difference between man and even the highest animal lies in the possession of

Manas, the *self-conscious* mind, which no animal possesses. This faculty enables man to contemplate himself, to deliberately will his own evolution. Man is a distinct kingdom from the animals; the essential difference lies in his possession of the self-conscious Mind, which gives him a limitless power of progress and enables him to manifest the higher potencies of the universal Spirit.

A reference to the table of the Seven Principles will show that above Manas stands *Buddhi*, the light of wisdom; while below Manas comes *Kâma*, the instinctual principle of self-preservation, which is predominant in the animal kingdom. Now the position of Manas between these two generates a threefold soul in Man; for we have *Buddhi-Manas*, formed from the union of man's self-conscious mind with his Spiritual nature; *Kâma-Manas*, formed from the union of mind with instinct or passion; and between them the neutral or wavering position, the battle-ground of contending and alternating influences. Thus is explained the tragedy (or comedy, or drama) of the "two souls that dwell — ah! — in my breast."

It may be observed here that *Kâma*, which in the animals is not united with any self-conscious mind, is in their case a harmless natural instinct; while in man, from its union with Manas, it becomes anything from a plotting scheming self-interest to a veritable raging devil. The purpose of human evolution is to blend Manas with *Buddhi*, thus creating the real God-

Man, and completing human evolution.

This rough and brief sketch (which we hope will invite further study by the inquirer) is enough to show how different must be the view taken of religion by Theosophists, and how much light can be shed on the problems encountered by sincere doubters. And our first archaic truth, the basis of all religions, to be rescued from degradation, is that of the essential divinity of man. "Man is a god within, but having an animal brain in his head," says H. P. Blavatsky; and again:

Our Higher Self is a poor pilgrim on his way to regain that which he has lost.

The animal aspect of human nature has been so emphasized by science that we have been hypnotized into the idea that we are only higher animals. And if it should be said that science is not concerned with the spiritual aspect of the question, let us turn to religion; and we find that our religious teachers have failed to give us a sufficiently definite account of our spiritual nature to counteract the materialistic influence of science. Whither then shall we turn? And the answer is, Let us find our way back to archaic truth, dating from times when there was no such artificial distinction as that between religion and science, but knowledge was one illuminating the entire nature of man, physical, mental, spiritual.

Under the teachings of Theosophy, the doctrine of the immanent God, the indwelling God, becomes as definite and clear as a law stated by science. We cannot explain all this vast sub-

ject even in a series of articles. Study is needed; and the student can be assured that the field of knowledge is open, and that he will find it an exhaustless mine.

And how important it is for you and me and the race in general that this truth of man's essential divinity should become clearly impressed on our consciousness! It will give us a new feeling of dignity and worth, cause us to hold up our heads and to face life and its problems like heroes; instead of doubting and questioning and wondering to whom we shall turn for light. Man in his usual state of ignorance and uncertainty is prone to have more self-esteem than self-respect, more self-love than self-knowledge. But vanity and self-importance are not the 'fruits of the Spirit.' They come from the lower nature of man, seeking to usurp the throne which belongs to the Higher.

Once let a man become convinced that his divine nature is a reality, an actual historical fact and not a mere poetic dream of a bare dogma; and his conduct from that moment forth will inevitably begin to change. He cannot be the same man again. Moreover he has now a touchstone which he can apply to any doctrine, scientific or religious, which may be offered for his approval. Does it tend to exalt or to degrade? Does it teach that man is mainly animal, or that he is inherently and incurably sinful? Does it teach him to rely on the God within, or upon some extraneous aid?

Religious Teachers have always spoken of a Way, a Path; and have

sought to set men's feet upon that Way or Path. "I am the Way, the Truth, and the Life," says Jesus, when speaking as the illuminated Teacher. His disciples said: "Master, we know that thou art true, and teachest the way of God in truth." And Krishna in the *Bhagavad-Gîtâ* says: "In whatever way men approach me, in that way do I assist them; whatever the path taken by mankind, that path is mine."

The existence of this Path or Way is another of those archaic truths of religion which it is our duty to rescue. And here we may ask the man of science: What is this but an injunction to man to fulfil his own evolution? Science admits evolution; but has man's evolution come to an end, or does more lie before him? And, if the latter, should he go to work with his own faculties of will and intelligence or wait vainly for some inscrutable force or law to evolve him? Theosophy replies that the man who ignores or repudiates his own inherent powers and privileges is failing to discharge his duty and fulfil his destiny; he is a coward and a weakling. By putting his trust in some inscrutable law of chance or fate, he actually becomes a piece of driftwood at the mercy of the tides of his animal nature that will master him if he fails to master them.

Religion then for the Theosophist is a serious and earnest matter; an affair of daily life and every moment, concerned with all his doings; not kept apart for special occasions. The words sacred and profane, religious and secular, are false distinctions if applied to

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conduct. Man, by reason of the actual fact of his twofold nature, cannot live by following his desires alone. His Spiritual nature is clamant and will not be silenced so long as it has not been utterly crushed out. The watchword of that Spiritual nature is Duty; and if that word ever has a severe or irksome sound, it is only because the false contrast between sacred and secular has led us to associate sin with pleasure and goodness with gloom. Actually Duty comes as a welcome relief from the slavery of perpetual self-seeking. And it is a fact that people do follow their highest instincts and do it naturally, without making a fuss about it. Theosophy aims to interpret human nature as it is.

And now, to wind up this article, let us define religion as man's sense of obligation to the Spiritual powers

which have a center in his Heart. Thus it is his essential life and vitality; just as there is a physical life in his body. And, as the health of his body depends entirely upon the physical life-force, so a man's health, in a higher sense, depends entirely on the integrity of his Spiritual vitality. Religion therefore is necessary to him.

Theosophy does not accept the animal and mental man as being an entire and independent being, to which is *added* a soul or spirit that plays little or no part until after death. It regards man as a Divine-human being, and interprets for him that Spiritual nature which he is found actually to possess. In a word, Theosophy explains life. In future articles we expect to take up other important and interesting aspects of this same general question — Theosophy and Religion.

WANG WEI BIDS FAREWELL TO WANG SUN WHO IS GOING INTO HIDING IN THE MOUNTAINS

Kenneth Morris, D. Litt.

SWING the gate to! The flames and glory wane
Where the red sun's gone down behind the pass.
These brown hills will be rich again with grass
When green Spring comes and birds sing through the rain;
But you must go . . . The times are bitter-souled,
And peace hides in the wilds. Swing the gate to!

And I, that watch you ride off down the lane,
Note how the mountains loom, vast, dark, and cold
Where chill, grey clouds and twilight hide the blue;
And know the sun will rise again, gold, gold;
And know the vale will glow green, green; — but you?
When shall I hear the voice I loved of old?
Wang Sun will come again? or never again?

H. P. BLAVATSKY: THE MYSTERY

KATHERINE TINGLEY and G. DE PURUCKER, M. A., D. LITT.

PART I: MYSTICAL AND PSYCHOLOGICAL

CHAPTER VI — CLOTHED WITH THE LIGHT. THE INNER GOD

“Shun ignorance, and likewise shun illusion. Avert thy face from world-deceptions; mistrust thy senses; they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the ‘eternal man’; and having sought him out, look inward.”

— H. P. BLAVATSKY in *The Voice of the Silence*; Section: ‘The Two Paths’

PERHAPS the noblest detail of the wonderful doctrines which H. P. Blavatsky, as Messenger of her Great Teachers, brought to the Western World, is the one which recalls to the consciousness of modern man the age-old truth — clean forgotten by many in the Occident — of the living reality of one’s own essential divinity: the existence in every normal human being of his own inner god. There is not a great World-Religion, there is not a great World-Philosophy, existing in the past or still existent in the present, which does not teach this same fundamental truth of human existence. Indeed, it may be called the very foundation-stone on which were builded the great systems of religious and philosophical thinking of the past; and rightly so, because it is founded on Nature herself.

The inner god in man, man’s own inner, essential divinity, is the root of him, whence flow forth in inspiring streams into the psychological apparatus of his constitution, all the inspirations of genius, all the urgings to bet-

terment. All powers, all faculties, all characteristics of individuality which blossom through evolution into individual manifestation, are the fruitage of the working in man’s constitution of those life-giving and inspiring streams of spiritual energy. It is they which furnish the urge behind all evolutionary progress; it is they which, in their intricate and complex connexions and workings in the material substances of which man’s constitution is composed, not only build that constitution itself into individual form, but lead it on to develop or throw forth into manifestation the innate or rather the inherent characteristics composing it. It is thus that personality is born, and out of personality through evolution, combined with the luminous stream above spoken of, arises, phoenix-like, the glorious individuality in genius and in impersonal power that mankind of the future is destined to manifest, and which even man today manifests in some degree.

It is no wonder, then, that those ancient World-Religions and World-

Philosophies are based upon this fact of man's essential divinity, or, in other words, upon the working through the human constitution of that constitution's divine root, as their pre-eminent and most appealing doctrine. It is a doctrine founded wholly on Nature; it is therefore wholly true. It was this natural fact which took form in those different systems of thinking, as a doctrine; which brought also into being the many and various schools of religious development existing at different times throughout the ages; and it was a more or less distorted vision of this great truth which led many individuals of either sex to seek the monastic life, thinking that by so doing, they could have better chances for cultivating, or bringing out, the divine consciousness and super-normal faculties belonging to this highest essential nature of man.

This natural fact formulated into doctrine, furthermore, is at the back of all the systems of mystic training pursued in various lands and in various ages, by both individuals and schools; while it is a matter of common knowledge that the mystics of all the ages have united in teaching this fact of the existence and ever-present power of the inner god in man, as the first principle governing the progress of man out of material life into the spiritual.

Indeed, the doctrine is so perfectly universal, and is so consistent with everything that man knows, when he really reflects over the matter of his own spiritual and intellectual nature,

that it is small wonder that it, this doctrine, should have acquired the foremost place in human religious and philosophical consciousness.

Nevertheless, while the main idea has been invariably clear from the most remote periods of human thinking known to history, down to our present time, an accurately reasoned formulation of the doctrine, and clear-cut proofs of its philosophical sufficiency, as shown and demonstrated by human beings who already have attained in some degree union with their inner god, was utterly unknown to the Occident until H. P. Blavatsky appeared as the Voice and Expositor of the wonderful teachings of the archaic Wisdom-Religion in 1875. Thereafter, for all who were hungering for truth, and were willing to set aside personal or philosophical or religious predilections or prejudices in favor of a provable system of doctrine, the doors were opened, the path shown, and the Light, towards which this path led, was clearly designated and logically proved.

The fact alone that H. P. Blavatsky recalled to the consciousness of Western men and women the existence of the Association of these great Sages and Seers, awakened anew in Western minds their sleeping intuitions, and thenceforward they could for themselves not merely see but also understand that those great Seers and Sages were the evolutionary manifestation of the transcendent powers of the inner god in man, and that, as such, they proved what all men could attain to, if they but *willed* to do so.

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She pointed likewise to the existence of the great geniuses of the world, and argued with irresistible logic and force of illustration scattered throughout her noble writings, that it would be imbecile to suppose that such examples of human greatness existed by chance, or could be otherwise than the manifestations or resultants or effects of causes of a spiritual and intellectual nature working in the human constitution, and bringing forth these fine Flowers of the human race as the necessary evolutionary fruitage of the invisible powers and potencies working in man's inner economy. Further — and this also was argued and illustrated with inimitable ability — once grant the existence of these great geniuses and Great Men in human history, and it would be absurd to say that as the human race had already attained in such beings a certain high level of capacity and ability and spiritual power, men could go no higher: or, equivalently, that no greater men than those already known to history ever existed or could in the future ever exist.

The argument was irresistible, the illustrations were appealing, and the call to the understanding was both immediate and fruitful. It became at once apparent to every thoughtful man that the existence of the great Seers and Sages of the world, as taught by H. P. Blavatsky, was not only a necessary result of human evolution, but a logically necessary result from the premisses which it was impossible to avoid accepting.

No human mind, which is equivalent

to saying no human understanding, could admit that there was a path which abruptly stopped at some half-way period, or at some one-third-way period, marked by the examples of human genius thus far known; and that thereafter this path was mysteriously and ineluctably broken or ceased. This curious supposition needs only to be stated in plain words, in order to ensure its immediate rejection.

What Nature has once done, she almost invariably will do again. What she has once brought forth, is necessarily a promise of what she will again bring to birth; and as no two men are identical, any more than two leaves on the millions of trees in the forests of the world are identical: and as also no two human beings stand in perfectly identical stages or degrees of human evolution — for if they did they would be the same person — therefore it is impossible to call a halt anywhere, or to fix boundaries anywhere, or to say that here and no farther extend the powers of Nature.

The example of King Knut (Canute), as legend tells the story, who set his arm-chair on the strand washed by the waves of the North Sea, and said: "Thus far, O sea, and no farther!" is one which the wiseacres and know-everythings of history have always been prone to follow; but Nature has little patience with the egotisms of human limitations, and seems to take delight in destroying human illusions of this type.

In the next few succeeding chapters, the authors of this book intend to write

at greater length of the existence, nature, powers, and character of the great Seers and Sages, of whom H. P. Blavatsky taught the living reality to the Occidental world, and probably therefore the immediately preceding remarks are temporarily sufficient to illustrate the present point.

Yes, these Great Men, these World-Figures, these marvels of human evolution, these quasi-divine human entities, who are the Elder Brothers of the Race, though themselves existing in many and various degrees of evolutionary development, are living proofs of the existence of the inner god in man: that fountain of spiritual splendor whence, as has already been said, flow into the human psychological constitution and thence still lower into the human brain-mind, all the greatest and finest of the characteristics which humanity as a host has ever shown.

Diversity exists throughout Nature, which is equivalent to saying that diversity in Nature is but a forthshadowing of the workings of the equivalent individualities behind these diversities, and existing in the invisible realms of spiritual being. Oh! if men and women of the Occident could only get the conviction of the existence within themselves of the individual's living god as the fountain of his noblest parts — in each one of us: what a revolution in human thinking it would bring about! If men and women could only get the conviction, as they will in time most assuredly get it, that at the core of each one of them, at the heart of the heart of each one of

them, is this glorious Sun of consciousness: then *indeed not only would their lives change immensely for the better, not only would human relations be softened and refined, not only would the horrors attending our present civilization disappear as do the mists before the morning sunlight! but to the individual himself or herself there would come such inspiration, such a sense of high human dignity, such a sense of well-being, and of undeveloped power — which both intuition and instinct would then tell them could only be developed through altruistic use; and could this idea become the conviction of their minds and the persuasion of their hearts, then indeed should we be members of a new race, enlightened with an all-embracing and high racial consciousness, and the Theosophical ideal of Universal Brotherhood would follow fully and in completeness as a necessary sequence. Our fellow human beings would act and react, would think, and would dwell among each other, almost as a race of incarnate gods — for that in the name of holy Truth is just what we human beings are.*

It has been nobly said by some Western thinker that when he laid his hand on a fellow human being, he did so with awe, because he felt that he was touching the garment of divinity; and this, in very truth, is the case. It is but the imperfection of our present understanding which blinds our eyes, which dims our vision, which curtails the outreaching of our sympathies, which belittles our minds, and which

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causes us to dwell, through selfish fear, in our own small spheres of petty interests, and cuts us off from the heart-elevating influences which we otherwise should receive in full flood from the hearts of our fellows.

The human race at the present time is passing through — as at other times it has passed through similar ones — only one of the phases of its long evolutionary journey back to divinity; and it is ignorance of this fact that has produced the hard and harsh outlines of human thinking today, which in its turn is the imperfect mother of the imperfect civilization of which we boast.

Our consciousness — that is to say, human consciousness — today is centered in that part of our constitution which we Theosophists call the brain-mind, and which is, as it were, but the feeble reflexion of the spiritual splendor streaming first through the intellectual apparatus, and colored by it, and then descending through the psycho-mental or psychological apparatus, and still more deeply obscured by it, until the most feeble touches of the divine ray enlighten our brain-mind and give us the consciousness of ordinary human life.

It is to be the destiny of the human race, through slow degrees of evolutionary progress, to transfer the seat of the individual-personal consciousness upwards, so to say, from the brain-mind, and out of it and up from it, into a nearer approach to the noëtic or spiritual-intellectual part; and this transferring of the seat of individual-personal consciousness, will of course

be attended with an equivalent ennobling and betterment of human thinking, and therefore also, of human civilization; until finally in the far distant aeons of the future, the reunion will be made with the god within — the ever-living inner Spirit — by the upward evolving personal consciousness of the human being; and then there will occur that at-one-ment of which the great Seers of all the ages have taught us.

Meanwhile it is these great Seers and Sages themselves who have out-run the army of the human host in evolutionary development, and who therefore now live among us as exemplars of what the remainder of the human race will be in those distant ages of the future. They are the forerunners, and therefore, being ahead and higher than we, see more and farther than we, and therefore are they the Prophets and the Seers and the Sages and the Illuminated Ones and the Wise Ones — merely because they are in closer and straiter union with their own inner god. These are they who may be said in very truth to be 'clothed with the Sun,' that inner sun of essential divinity existent in the core of the human being, which, as the Christian New Testament puts it, lights every man that cometh into the world.

Plato, the great Greek philosopher, as is well known, has a very telling description of men as they now are: beings living in the deep recesses of the cave of material existence, and almost unconscious of the sunlight streaming in in feeble rays from without. Living

in this cave, they see the dancing of shadows on the walls, and mistake these shadows for realities; and only when they learn more and turn their faces towards the light with will and objective purpose, do they see the pathway outwards, towards the outer splendor of which hitherto they have seen merely the dancing shadows on the wall.

So it is with us today. Most men and women see these dancing shadows of consciousness and circumstance, and mistake them for ultimate realities; and so firmly convinced are they that what they are seeing is true, and that the shadows are real, that their minds are crystallized in that conviction, so that they are not only prone to deny, but often willingly and loudly deny, the existence of the inner sun, of which the shadows they see are but the deceptive illusions of the human brain-consciousness.

The Divine Fire which moves through Universal Nature is the source of the individualized Divine Fire in man, that which we Theosophists call man's inner god. And as Universal Nature manifests in all-various and bewilderingly diverse forms and shapes and powers and energies and substances — the effects of the working in itself of the Cosmic Fire — just so is man himself the effectual result, the phenomenal product in his own multi-form and manifold characteristics and diversities as between individuals, of the working in each one of us of each individual's own central Divine Fire — his own inner god.

It is perhaps one of the greatest problems in human psychology that men and women otherwise normally acute as regards understanding, could have two thoughts about accepting this verity of the living reality in each one of us of the inner god. And yet this psychological problem is easily solved in the light of the archaic Wisdom-Religion, which H. P. Blavatsky brought anew to the West; and the solution is simply this as we have already briefly outlined it in this chapter: men and women are so inwrapped and so involved in the psycho-mental whirlpool of ordinary brain-mind thoughts and sensations that they have become, if one may so express it, dizzy with the whirling, and know neither where they stand nor what they are doing, so far as any realities or ultimates are concerned. They live in the sensuous and in the quasi-conscious, and cheat themselves with the illusion that this is all there is of life, and that there is nothing much higher than this, except it be, mayhap, a mere increase in intensity of sensation or in a perception of the workings of brain-mind thought and consciousness.

All through the ages from the remotest periods of history down to the present, the truth of the actual existence of the inner god in human beings has been voiced and exemplified in the teachings and lives of the great World-Figures and Sages, and their teaching is always one in fundamentals, ever varied, it may be, through the necessities of circumstance, such as language, or type of civ-

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ilization, or manner of presentation.

Fundamentally that truth is always the same, whatever may have been the manner of the teaching, and the burden of it has always been the same everywhere, and it is this: Come up higher, ye children of men, look within, leave the valley of shadows for the sunlighted peaks of wisdom and illumination. The pathway is within yourself; there is no other pathway for you individually than the pathway leading ever inwards towards your own inner god. The pathway of another is the same pathway for that other; but it is not your pathway, because your pathway is your Self, as it is for that other one his Self. All tread the same pathway, but each man must tread it himself, and no one can tread it for another; and this pathway leads to unutterable splendor, to unutterable expansion of consciousness, to unthinkable bliss, to perfect peace; for it is the pathway of evolution in the Theosophical sense: the unrolling, the unfolding, the unwrapping, the coming forth into manifestation, of the powers, faculties, energies, substances, lying dormant or partly dormant, or latent or partly latent, into consciously realized activity — consciously realized in and by the individual who experiences it.

In the individual lie all the mysteries of the Universe, for any human individual is the Microcosm of the Macrocosm, the Little World of the Great World, and all truth and wisdom and power for the individual, are rooted in his own inner god, in his own spiri-

tual heart of hearts, in the core of his own being.

This, then, as above set forth, is the pathway of evolution; this is the way to freedom for men; this is the way to light for men; and there is no other way. And all the Sages of all the ages have taught nothing but this: Be one with your own inner god. The pathway is difficult for men and women to follow in the beginning, but only in the beginning, because the difficulties arise in the individual himself or herself, and are utterly non-existent outside of the individual. It is his own nature that he must master and control and direct, as one of the authors of this book so loves to put it: Man must direct his own evolution, self-chosen, self-followed, for we can progress and grow only "through self-directed evolution."

O you men and women of the race! do your hearts yearn for better things: do your minds aspire towards a larger light: do you wish to become more truly yourselves, your better selves, your superior selves: do you wish to feel growing within your souls an ever-expanding consciousness of spiritual and intellectual strength and power and capacity? Do your hearts yearn to help your fellow-men on the difficult pathway of self-conquest? If so, open your hearts and minds to the message of Theosophy, the Wisdom-Religion of archaic ages. It is so simple, this Message; it is not difficult except for the difficulties that you yourselves may imagine to be there, and these difficulties you wrongly imagine you

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must needs throw before your own feet.

Hearken to this message, and become brothers and co-workers in their labor of love with these great Sages and Seers who, having felt in themselves, and having become cognisant in themselves of, the actual ever-presence in them of the god within, have taught the everlasting truth. This message is as religious as it is truly philosophical, and as scientific as it is religious. There is nothing of worth that can be said against it. There is everything of worth that can be said for it. It is not imaginary, because these great Seers and Sages have lived, and have themselves proved by their own lives and spiritual powers what they taught, and they have moved the

world with their teachings; and while you aspire as you do, and yearn as you do, to be more and to do better, do not turn deaf ears to the lessons of their teaching.

Turn then your eyes to the unspeakably beautiful Power within yourself, realizing at the same time that it is the same unspeakable glory in essence which illuminates the core of the being of all your fellows. Wisdom without bounds will in time be yours; knowledge solving the most wonderful problems of the universe and of man will in time be yours. Love without bounds, all encompassing, all-embracing, will fill your hearts in time; and together with these blessings you will attain a joy and a peace impossible to describe in words.

END OF PART ONE

DUAL ASPECTS OF MODERN ART

LEONARD LESTER, M. A.

MODERN art may be said to reflect the lights and shadows of modern civilization. For the dominant character of human life in any period is bound to infuse its spirit into all its forms of creative activity, particularly those so responsive to its ideals, aspirations, and impulses, as are the arts.

The ideals of a purely material perfection which absorb the interests and tax the energies of our civilization, have increased enormously our range of material experience, our physical welfare and luxury, and added to our

technical resources. But the consequent nervous intensification of our life, its tides of contending influences, have robbed our arts of their reserve of spiritual vitality, with a resultant loss of that equilibrium, simplicity, and quiet power which we note in the work of ancient epochs and traditions.

It is therefore quite natural that the art-spirit of our time should conceive of life in its exterior, material aspects, interpreting it in modes of objective or sensuous realism on the one hand, followed by reactions towards abnormal

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so-called 'idealism' or grotesque symbolisms on the other.

That man is profoundly conscious of the transition now going on within himself as well as in the outer world, is evident,—our daily press, our civic, and our international affairs reflect it. Everywhere is cognisance of disruptive forces at work, the search for new paths of reconstruction. Everywhere is the spirit of self-diagnosis — in religion, in science, in literature, and in art; in education, in society. It is present in every department of life.

But upon what foundation of self-knowledge does this self-diagnosis rest? From what causes do the evils spring and to what source do we look for healing? And what is the real nature of the forces now contending for supremacy in man, and finding expression in all his works? Here there is uncertainty, confusion. Just where knowledge, true vision, is essential, there is only opinion, changing and expanding, it may be, towards nobler conceptions, yet still only opinion. A more far-sighted economy and efficiency is needed to guide the spiritual destiny of mankind.

The key to the solution of these problems lies in a knowledge of man's nature and destiny. This, and the recognition of the duality of human nature — its higher and lower attributes — alone can dissipate these clouds of confusion by showing the relations of these conflicting forces of good and evil in the world's life, with their source in the human heart.

This pathological condition, with its

self-scrutiny, enthusiasms, and reactions, is present in the art of today. Old traditions, schools, techniques, are no longer controlling influences. A new spirit is entering and in the new atmosphere which it will gradually create, the finer blooms of art, in timely season, not out of it, may be born and come to maturity.

True power, true vitality, will then come unsought. The striving for what is 'vital' and striking in form and color and the emphasis given to physical virility, characteristic of some modern art-tendencies, is, no doubt, partly due to reaction from the inanities of sentimental beauty and mere prettiness. In its lower, unrestrained phases this tendency has descended to gross exaggeration and the riot of license. But on the other hand effects of brilliant execution in design and color arrest the eye by their energy of visual presentment and expressive action, portrayed with a vividness of realism that is, perhaps, unique in the history of art. Yet because of the very prominence given to the sensational effect of its appeal, such art can be but short-lived, and when it has ceased to fascinate it palls on the sense impatient for more novel thrills. A sense of the immanence of Eternal Verity lives in the consciousness of great art-periods and individuals. In this lies true vitality.

It is the quality of vitality that counts. To what side of human nature does it appeal? At what springs is it nourished? What are its fruits? There is a wide difference between the vitality of a fungus and that of an oak.

NEWS FROM THE ARCHAEOLOGICAL FIELD

If a tree be known by its fruits, what strangely diverse varieties does our Yggdrasil of modern art yield! What a motley of shapes and colors spangle its branches! Here are blossoms heavy with fragrance—they flash jewel-tints of the rainbow — but yonder their fruit, sunless, un-matured, is withering, revealing only too plainly the canker at the heart — where the windfalls of one season become the germinating seed-soil of the next. But are these the genuine fruit of the Tree of Life, the Tree of Art? Or are they the baleful apples of discord, the fruit of parasites?

A wonderful art-symbol is this Scandinavian Yggdrasil — the Tree of Universal Life—with its three roots nourished by fountains flowing from the regions of Heaven, Earth, and Hell. The first is the fountain of universal life; the second is the creative magic of wisdom; at the third gnaws the evil monster of discord. The beauty of this Tree of the Ages may be half-hidden

by a grappling mesh of darkness. Yet its trunk still lives, and bathed in sunlight, gleam the ancient, primeval branches, and bright against the blue depths of Truth and Nature glows the promise of future harvests.

From a more comprehensive survey of Art, embracing not its own horizons only but its broader relations to the whole of life, we may appraise Art, as Life, through a perception of its spiritual values.

The foresight of Occidental art at least is uncertain of its own trend; its critical utterances all voice this querulous, dubious note. Present-day problems are problems of a period of transition, of disintegration, of reconstruction. It may be questioned whether the profounder art-movement of the age is taking place only in the studios. The most vital need in art-education of today lies not in the training of more artists but in the awakening of that true perception of Life which, practically realized, will make true Art possible.

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

EVERYONE has heard of the wonderful colored pictures of animals at Altamira in Spain and elsewhere in western Europe, pictures painted on the walls of deep caverns by highly skilled artists of the prehistoric Aurignacian period, long ago during the Glacial Age. But, of late, our attention has been diverted to the

African continent as the region where an even more advanced prehistoric art flourished. The new discoveries are claimed to be far older than the European and at least some of the finest works reach back to the enormously distant age when man was supposed (by Darwinists) to be hardly more advanced than the ape! These works,

which are pictographs or rock-carvings, and other recent discoveries, are rapidly modifying scientific opinion in regard to the intelligence of our very ancient ancestors.

In northern Africa, in the Atlas mountains, the oldest pictographs are probably contemporary with the Aurignacian or Cro-Magnon cultures in Europe, but most of them are more recent. These pictographs consist chiefly of outlines of animals, fighting, at rest, or being hunted by men with boomerangs, or, in later times, with bows and arrows. Immense labor must have been spent in engraving the lines and polishing them till they were deep and smooth, for many of the figures are life-size. The great antiquity of many is shown by the marked patina—the ‘desert varnish’—which appears on the surface of certain hard rocks after very many thousand years, and, above all, by the fact that many of the animals had disappeared from the region long before historic times, and that at least one is extinct, and only found in a fossil state in Pleistocene deposits. This is a long-horned buffalo, of which many spirited drawings occur.

But it is in South Africa, in the Transvaal, that the most remarkable and significant carvings have been found. These can only be described in superlatives, as works of real genius. Among the animals represented with lifelike accuracy and in active movement are the rhinoceros, wart-hog, vulture, hare, ostrich, mammoth, and *mastodon*, and many of the pictographs

could not be excelled by the best modern sculptors. What kind of men were these distinguished artists? Were they ordinary negroes or Bushmen of primitive type such as make up the main population of South Africa today? Apparently not, to judge by prehistoric skulls discovered in the neighborhood of the pictographs, and possibly belonging to the race that carved them, or at least to their descendants.

The ‘Springbok’ or ‘Bushveld’ skeleton, was discovered early this year, and is a very remarkable specimen of Palaeolithic man. He was very tall and powerfully built and had an immense head. The size of his brain was well over 1500 cubic centimeters, against 1480 for the average modern Englishman. The forehead is high with no heavy brow-ridges, the face long, and the chin quite pointed and showing no approach in shape to the brutal monkey-type.

Dr. Robert Broom, F. R. S. (the eminent anthropologist who lately received the gold-medal of the Royal Society), who has just published a study of the Springbok Man, in speaking of the great age of the specimen— not later than the middle Palaeolithic period— makes some remarks which have often been uttered by scientific students of Theosophy in this and other Theosophical publications, but which, coming from such an ‘orthodox’ authority as Dr. Broom, are of special interest. Speaking of the difficulty that the majority of scientists have in accepting the idea that truly intelligent and modern-looking man can have lived in the

earlier millenniums of the Stone Ages (perhaps millions of years ago) he says:

In the past, anthropologists have not been entirely free from blame. They have assumed, without any satisfactory evidence, that a skull with a large brain and a pointed chin is not likely to be old, and almost invariably, when such a skull has been found, even though its credentials seem to have been thoroughly satisfactory, the anthropologists would have none of it. In 1863 a pointed jaw was got at Moulin Quignon, in France. It was found associated with mammoth teeth and old stone axes, but, as it was of what is called the 'modern type,' it was discarded. . . . Sixty years ago the famous Collyer jaw was got in a very old deposit in Norfolk [England]. It was examined by all the eminent scientists of the day, but as it was not of a typical monkey-type and had a pointed chin, Science threw it in the waste-paper basket. The Galley Hill skull seemed certainly of great antiquity, but alas! it had a large brain and pointed chin. So today anthropologists regard it with suspicion.

Dr. Broom might have added the Castenedolo skeletons in Northern Italy, which have been rejected for the same reason only, although everything points to their being authentic relics of a perfectly 'modern' humanity from the *Pliocene* Age, the geological period that preceded the entire Glacial Age (the Pleistocene) in which we find both the 'modern' Cro-Magnons and the brutalized Neanderthals.

Sir Arthur Keith says of the Castenedolo woman's skull:

It is a long narrow skull, with not a single character that we can identify as primitive. Indeed, if tested side by side with the skulls of modern women belonging to primitive races, we should select the Castenedolo skull

as representing the more highly evolved example of the modern type.

Of course, the reason for this bigoted skepticism is plain: if man had developed from the ape to the modern type so long ago as the Pliocene, an immense period must have elapsed and innumerable intermediate forms existed between the ape and true man: but such have not been found, and the higher apes known were contemporary rather than ancestral to Pliocene man.

How old are these pictographs? It is still impossible to give accurate estimates of the length of the geological periods, but the tendency now is very greatly to extend them; in fact, instead of a few millions of years being grudgingly allowed to the Tertiary Period many geologists are now reckoning it in tens of millions. The Pleistocene age (which succeeded the Pliocene, the latest division of the Tertiary), and through which man is positively known to have lived, was till lately estimated at 400,000 years; now it has been greatly extended. Some of the pictographs apparently belong to the Pliocene because they represent animals that had become extinct in the succeeding Pleistocene age in the Old World. This would indicate a possible age of millions of years for intelligent mankind.

Mr. Herbert Lang, former Curator of Mammalogy, American Museum of Natural History, New York, who has made a special study of the new African petroglyphs, writes:

No man of science ever suggested that the South African Mammoth, still less one of the Mastodons, had survived long enough to be

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sculptured in a satisfactory manner by a primitive man of superior intelligence. The last of the Mastodons were believed to have become extinct by Pleistocene times, and it was not thought that intelligent man could have encountered them, much less drawn them.

That is to say, Mastodons disappeared from the Old World at the end of the latest Tertiary, the Pliocene, when, according to the Darwinian faith, utterly brutal and ape-like man was just emerging from the animal stage. But here are these naturalistic pictographs, carved with high artistic feeling, lifelike and full of action, actually representing Pliocene Mastodons, an impossible feat for half-apes!

The solution of the problem is easy; intelligent man existed far earlier than science has dared to admit, and, once more, scientists will revise their 'conclusions,' and approach another step nearer Theosophy.

How does all this harmonize with the Theosophical teachings about the development of man, especially in Africa? Perfectly. With the exception of Egypt, H. P. Blavatsky does not say much about Africa, but her statements are much to the point. She says most of Africa appeared above the waters a long while before the lost lands of Atlantis sank, and the two regions were connected by linking islands. During the vast period elapsed since the culmination of Atlantean civilization, several waves of immigration penetrated into Africa. The earliest African tribes in general were "diverging offshoots of Atlanteans modified by climate and conditions." Ages after, the remnants

of the Atlanteans, "yellow, red, brown, and black" invaded Europe, where they fought with the tribes already there — an earlier Atlantean migration — and many, being driven back, fled to Africa and ultimately helped to form the curious and diverse races varying in color from yellow to black now found there.

Before this last incursion, however, when Africa was joined to Europe and the Mediterranean was an inland sea, many of the earlier Atlantean colonists in Africa moved northward and carried the remnants of the old culture into a large area of western Europe. This took place in the Palaeolithic age and explains the newly-discovered similarities. All this is from the records of the Eastern Sages as brought to the West by H. P. Blavatsky.

A question that has never been satisfactorily answered by scientists is: Why should such an enormous period — hundreds of thousands, a million, or more, years — have elapsed from the time when the 'modern type' of man first existed (as known to science) until the 'dawn of history' without showing far greater progress in the arts of living? Infinitely greater progress in the complexities of civilization has been made during the last twenty thousand years or so than in the whole of the Stone Ages, although bodily change has been negligible. Many of the Pleistocene races were splendidly developed physically, with very large and powerful bodies and corresponding skull-capacity. Has there been a sudden accession of mental energy, or can

some incubus have been lifted which was holding the race down for so many ages? Climatic changes will not explain it. The Glacial periods were intermittent, and anyway the cold extended only over limited areas.

The key to this mystery is given in the Theosophical teaching of Karman. According to ancient tradition, corroborated by the records of the Sages of the East, the Atlanteans of later ages had descended into great spiritual degradation, and had planted the seeds of which they would have to reap a bitter harvest. This subject is treated very fully in *The Secret Doctrine* and elsewhere in Theosophical literature. Reincarnating, as they did, in the European and other lands that arose from the seas after the destruction of the greater part of the Atlantean territories, they had to meet the consequences of their acts, and as H. P. Blavatsky says:

Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted. . . .—*The Secret Doctrine*, II, 740

She points out that the skill in engraving, such as we find in the caves of southwestern Europe (and now in still greater measure in Africa), was a "gleam of Atlantean culture atavistically re-appearing." These marvelous petroglyphs are a stronger mark of intellectual ability than even the large and capacious skulls, for certain ad-

vanced modern peoples and many brilliant individuals have considerably smaller brains.

Science has lately made other unexpected discoveries about ancient man which prove how difficult it is to accept as finalities the deductions drawn by even the most impartial archaeologists about ancient man in view of the extremely limited data at their disposal. Every few years or months something new turns up that unsettles the former 'conclusions.' In our next article we shall discuss these points at length.

THE latest report from Lake Nemi, tells us that the first of Caligula's huge pleasure-barges is now free from the water, and that, although it is in a very dilapidated condition and all the treasures it may have contained have disappeared long ago, the archaeologists are greatly interested in what they have found. It has enabled them to learn exactly how the Romans built their ships, and one very striking discovery is that the vessel was sheathed with copper in quite a modern style. It is hoped that the lake will be drained sufficiently to allow the other barge to be examined, but this is not yet decided because of the great expense.

THE world of archaeology, of culture, of romance, and common decency is to be congratulated that the sublime and mysterious monument of former greatness, the Circle and Cursus, etc., of Stonehenge, is now safe from desecration by the speculative builder and

the energetic aviator. The second large piece of ground necessary to preserve the sanctity of the surroundings and the impressiveness of the distant approach has at last been purchased by public subscription, and the objectionable buildings are being removed.

The general belief now is that Stonehenge was built about 1500 B. C., but this is only a probability, and it may be very far short of the real date. No one pretends *to know* who built it or how it was used, though there are many theories, one of which may be true.

A PHILOSOPHIC SCIENCE

OLUF TYBERG

VII

THE object of the preceding series of articles has been to point to the existence of a universal principle fundamental to Nature, with the view of reconsidering it in the light of our present experience, so as to continue the work which was commenced by such medieval Platonists as Bruno, Kepler, and Galileo. Because their attitude to Nature was very different from that of the Aristotelians, their work was misunderstood and misinterpreted, with the result that its real scientific value has remained unrecognised.

It is not the intention here to depreciate the value of the later influences exerted by the brilliant writings of Francis Bacon, by the Cartesian dualism introduced by René Descartes, or by the ingenious mathematical inventions of Isaac Newton. Yet the fact remains that these influences combined in paving the way for an exact analytical science, which at the close of the nineteenth century culminated in a one-sided mechanistic interpretation of Na-

ture. This interpretation, besides being basically utilitarian, was completely divorced from any recognition of man's responsibility to Mother Nature.

Physical science has taught us to recognise the existence of fundamental and unalterable laws to which everything in Nature, including Man, is subject. It also recognises that man possesses a degree of physical freedom of action little dreamed of by our forefathers. While in reality we owe this newly-found freedom to the inventive genius of the age, it is usually credited to an exact empiricism. As this inventive genius was applied to utilitarian purposes by the aid of exact technical methods, the result was to place analytical science in a commanding position, and at the same time to make 'man's control over Nature' the watchword of modern civilization.

Our physical science is founded upon a separatist attitude to Nature, which is identical with the attitude maintained by the earlier scholastics; and this shows that physicists merely ac-

cepted an established convention and took for granted that Nature must be conquered by artifice. As this procedure appeared successful, it resulted in more and more concentrated attempts to devise measures with which to compel Nature to give up her secrets so as to place knowledge at the disposal of man, and tend to increase his wealth and comforts, without any obligation or responsibility on his part.

It is gratifying, therefore, to learn of the growing suspicion on the part of the advanced physicists, that a militant attitude is a poor contributor to an understanding of Nature. They are even expressing their conviction that the interpretations based solely upon measured observations are so honey-combed with 'convenient fiction' as to make it impossible to distinguish the woods from the trees, and impossible to obtain a comprehensible conception of a complete organism through any attempt to unify a multitude of isolated phenomena.

The old Greek philosopher, Sextus Empiricus, told us "that induction is the conclusion of the universal from individual things; but the induction can be correct only in so far as all individual things agree with the universal. This universality must therefore be verified before the induction can be made. A single case to the contrary would destroy the induction."

The practical results achieved by modern science are supposed, however, to have disposed of this ancient objection, as physicists attribute their present knowledge to superior mathemati-

cal methods. Recognising that the ability to distinguish one phenomenon from another is owing to an inherent contrast in Nature, and that each observer necessarily co-ordinates these contrasting aspects in accordance with his own preconceptions, they established the rule that no mere observation was sufficient, but that it must be subjected to exact measurements. This was expressed by Lord Kelvin, who stated: "If you can measure what you are talking about and express it in numbers, you know something about it; and when you cannot measure it and when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind." This oft-repeated statement may be said to be fundamental to our modern physical science and its mathematical technique.

While measurements cannot be questioned they nevertheless define only an effect. Hence these modern mathematical methods present us with a series of conclusions without providing us with any understanding of the process which established them. No amount of exact analysis of a natural object will enable us to determine this process, or identify a principle basic to such a process.

Kant confirmed this by stating that "no mere observation, no accidental association of sense-impressions and ideas, however thorough these may be, will enable us to become aware of a self-evidently necessary and universal truth." He also states: "We may analyse as much as we like, we shall never

arrive from one object and its existence at the existence of another, or at its mode of existence by means of the concepts of these things only." And again: "Supposing we should carry our empirical intuition even to the very highest degree of clearness, we should not thereby advance one step nearer to the knowledge of the constitution of objects."

These and other similar statements concerning empirical evidence, presented by Kant, were not those of a biased mind, but of a constructive critic and philosopher. His aim was to enhance the value of analytical science by emphasizing the importance of a complementary synthetic science, towards the establishment of which his philosophy constitutes a valuable contribution.

Since the time of Newton, physics had been dealing with abstracted 'properties,' such for instance as *weight* and *mass*, which the textbooks refer to as measurable quantities. As the investigation of these 'properties' was pursued into the realms of the invisible, the electron was discovered and when recognised as a unit-quantity, became regarded by some physicists as the 'foundation-brick' with which to erect a universal structure. This and other syncretic attempts towards a general unification, are usually referred to as synthetic. This is confirmed by our modern dictionaries which define a synthesis as "the process of putting things together."

We speak of synthetic rubber, synthetic foods, and many other concoc-

tions which have been compounded by uniting suitable elements. Herbert Spencer introduced a synthetic philosophy, which was composed largely by uniting a vast number of observed phenomena whose similarity and uniformity became a guiding thread; but which, however meritorious, was largely a classification.

Things which are alike or similar can be identified and frequently cemented together in one way or another. Such a process of unification, however, cannot be applied to Nature, in which only opposite 'properties' attract each other and become united. The synthetic method, as understood by both ancient and modern critical philosophy, consists in recognising in these 'properties' certain dynamic functions which cannot be separated from one another.

Let us turn to Kant, who maintained that the objective reality which is attached to all knowledge gained by experience has its origin in a synthetic unity. Like the Pythagoreans, he regarded this synthesis as an inseparable union of three distinct influences in Nature, and specified these influences as 'compound dynamic relations,' or in other words 'dynamic functions.'

He stated that this synthesis is basic to Nature as well as to each and every activity in Nature, that it unites all actions and compels their effects to unfold themselves, from within outward, in a uniform manner and in accordance with a definite plan.

He furthermore insisted that because this synthesis is fundamental to the outer condition (Space) in which ex-

perience takes place, as well as to the inner condition (Time) which makes experience possible, all acquired knowledge must be interpreted in the light of this synthetic unity. Hence according to the critical philosophy of Kant, the synthetic method does not consist in putting things together, but in recognising these 'dynamic functions' which, because they are inextricably linked together, cannot exist independently.

Kant emphasized the necessity of studying Nature deductively from within as well as inductively from without, but regarded the former as more important than the latter, and 'self-knowledge' the final 'court of appeal.' His position was akin to that of Copernicus and Giordano Bruno, who demanded that we make the evidence of the senses conform to a rational reasoning process, which as such must be guided by our innermost convictions.

It was on the strength of this inner understanding of Nature that Kant was able to distinguish between philosophic science, which studies objective Nature in the light of a subjective principle to which man himself holds the key; and empirical science, which seeks to discover causes from observations obtained by mechanical methods, from which the intelligence necessary for their establishment has been abstracted. This he emphasized by stating that "as soon as we abstract in thought our own subjective nature, the object with the properties ascribed to it disappears, for it is the subjective

nature that determines the form of the objects as phenomena."

Let us briefly consider the 'dynamic functions' and their relation to each other in a synthesis, as presented by Kant, who drew a distinction between an analytical and a synthetic division. He regarded the former as twofold, as resting upon what he termed the 'law of contradiction,' and as basic to our physical mathematics; while he defined the latter as threefold, and as constituting three functions: (1) a *condition*, (2) the *conditioned*, and (3) the function that unites the *condition* and the *conditioned*. It was the recognition of these three functions in a synthesis which he considered necessary for an understanding of Nature.

In the *Critique of Pure Reason*, Kant defines these three functions in a synthesis as (1) *inherence*, (2) *consequence*, and (3) *composition*, and declared them to be "the three dynamic relations from which all others flow." He also referred to them as "the determinators and analogies in experience" and as "the principles for determining the existence of phenomena." He tells us that "the three analogies simply say, that all phenomena exist in one Nature, and must so exist because, without such unity *a priori*, no unity of experience, and no determination of objects in experience, would be possible."

It was Kant's recognition of a synthetic principle fundamental to Nature which caused him to state that "there are therefore certain laws, and they exist *a priori*, which themselves

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make Nature possible, while the empirical laws exist and are discovered through experience, but in accordance with those laws which first render experience possible.”

Kant furthermore told us that the three ‘dynamic functions’ in a synthesis were compounded from three fundamental ‘modes’ which he defined as (1) *permanence*, (2) *succession*, and (3) *co-operation*. As we proceed we propose to point out the relations that exist between these ‘modes’ and the three dynamic factors upon which physical mathematics rests, and which are known by their classical terms (1) *time*, (2) *space*, and (3) *matter*.

It should be noted, however, that modern logicians insist upon declaring that the value of Kant’s synthesis is purely esthetic; that our scientists regard it as altogether speculative; and that a mathematician like Bertrand Russell says that “whether such a synthesis exists or not, it is not to be found in physics.” In regard to definitions we are reminded by Sextus Empiricus that they do not add anything to our knowledge, for when we know a thing we do not comprehend it because of the definition, but we impose the definition because we know it.

Hence in order to comprehend this synthesis and its functions, and identify its manifestation in objective Nature, we must get behind the definitions and approach Nature from the standpoint assumed by Kant, who studied the processes of Nature as they unfolded themselves from within, and whose definitions represent his under-

standing of the cause which resides in and is revealed by the effects manifested in objective Nature. By so doing we shall be able also to understand this synthesis, and the characteristics of its functional relationship quite apart from any particular set of definitions. Furthermore, we shall be able to recognise other sets of definitions which have been applied to this synthesis by philosophers down through the ages.

Let us turn, for instance, to Plato’s *Timaeus*, a work, by the way, which a century ago was condemned by learned writers as “a positive hindrance to scientific progress.” In this book Plato describes the manner in which the ‘Creator’ fashioned the manifested world. Plato makes it known, however, that the account which he presents is not his own, but the record of an ancient tradition. We shall quote here only one passage:

He (the Creator) took of the unchangeable and indivisible elements, and also of the divisible and corporeal which is generated, and he made a third sort of intermediate element out of them both, partaking of the nature of the same and of the other, and thus he compounded a nature which was a mean between the indivisible and the divisible and corporeal. These three elements he took and mingled them all in one form (comprising the reluctant and unsociable nature of the other into the same). And when he had mixed them with the Essence and out of all the three made one, he again divided this whole into as many portions as was fitting, each of them containing an admixture of the same and of the other, and of the Essence.

As we have already described the Pythagoreans’ conception of a dynam-

ic synthesis in previous articles, let us turn our attention to the philosophy of Giordano Bruno, where once more we are confronted with a skeptical attitude on the part of scientists. This attitude has been reflected by the historians who persist in telling us "that the condemnation of Bruno's philosophy is written in its neglect."

The two dynamic functions defined by Kant as *inherence* and *consequence*, which he considered basic to the manifestation of *attraction* and *repulsion* and which he referred to as representing 'reciprocal relations,' were by Bruno regarded as the *unifying* and the *differentiating* influences in Nature, which as opposites are united by a third co-ordinating influence. In order to identify this latter influence he compared it with the force which draws the iron to the magnet and which makes drops of water as well as planets assume the shape best suited for their particular purposes. This magnetic force he furthermore identified as the manifestation of an *intelligent will* in Nature, and declared it to be analogous to the 'will' in man.

However foreign and fantastic the different presentations of a dynamic synthesis may have appeared to the physicists of the nineteenth century, who so confidently interpreted Nature in terms of *force*, *motion*, and *matter*, certain it is that classical mechanics failed completely in presenting a satisfactory explanation of the very terms which have been arbitrarily introduced into physical mathematics. Hence we may be justified in thinking that the

more advanced physicists of today, who not only are recognising the significance of this failure, but are prepared to question the interpretations of classical mechanics, may have arrived at a turning-point when a reconsideration of the pronouncements of ancient philosophy is possible.

In succeeding articles an attempt will be made to test the correctness of the above definitions, by considering the evidence presented by modern science in the light of this dynamic synthesis, as a 'provisional hypothesis.' For the purpose of indicating the nature of this future inquiry, we shall present here a few brief and preliminary illustrations.

Modern science has established by observation that 'electricity in motion produces a magnetic effect.' If we consider the evidence upon which this statement is based in the light of a dynamic synthesis, the following questions naturally arise: Are *electricity*, *motion*, and *magnetism* the representation of three interdependent dynamic functions? Is *electricity* the manifestation of an inherent, indivisible, and unifying force in Nature? Is *motion* the manifestation of a consequential, divisible, and differentiating force? And is *magnetism* the manifestation of a directing force in Nature?

When we next approach Einstein's pronouncement, that "energy and mass are alike," and consider *electricity*, *motion*, and *magnetism* as three correlated forces or energies, we should be able to recognise a correspondence between

these forces and a *gravitational field*, an *inertial mass*, and a *cohesive (magnetic) field-mass*.

Classical physics defines matter as "that which can be perceived by the senses, or as that which can be acted upon and can exert force." The 'matter' referred to here is a complete event in itself, and not the mere *substantiality* which is attached to all things possessing an objective reality.

While we know that all objects can exert force, we know also that they can only do so when in motion. We have further learned that all physical objects consist of atomic structures, and that these structures manifest themselves as force and motion. This

suggests that *substantiality* is the sense-representation of a *directing force* which is established by the union of an *inherent force* and a *consequential motion*. It is evidently the recognition of this fact which explains the frequent reference to this synthesis by Platonic rationalists as 'the substance-principle.'

In conclusion we wish to state that, as we proceed, a pioneering attempt will be made to confirm the fundamental existence of this dynamic synthesis by combining synthetic and analytical methods, and to point out how it can be demonstrated mathematically, like a problem in Euclid, as the ancients claimed it was possible to do.

THE MYSTICISM IN IRISH FOLK-LORE

ART O'MURNAGHAN

I

THE Gaels still live, in the ancient home they made their own after centuries of roaming over the face of the earth, and they are still young. Those acquainted with the character of the people, know the unresting energy with which they pursue life — high spirits flaming out and blazing new tracks. Amid stern conflict, a twinkle is waiting to merge into a merry laugh — at least into a smile and a jest with it.

Not that the Irishman radiates perpetual sunshine. Like the climate of his green, radiant land, he has many moods — gaiety but a step from gloom, but you may see the smile chasing a

tear from his eye. He appreciates the seemliness of decent mirth as a constant companion. Even at the 'wake' of a beloved friend, laughter may arise at any moment — not in disregard of the flower-decked remains, but with a sure knowledge that 'he' would delight in their humor, and would "think no harm we should be recallin' good times we had together, may he rest in peace!"

This side of the Irishman, sometimes misunderstood, is known, more or less, to the world, but the ancient, persisting mysticism is not so familiar. More plentiful, even, than the cromlechs, dolmens, and stone-circles, are the sym-

bolic numbers to be found in Irish saga and folk-lore.

Numbers have hidden virtues, and signify important truths, and we hope to direct attention to the plain and unmistakable fact that, in the lore of the Celt lies hid new life for the age in which we live. The examples which follow may awaken interest in the treasures contained therein. Wales, too, guards a share in the store of mankind's priceless records of the Ancient Wisdom.

Even in Ireland, today, few remark the obvious instances of mystic signification in the saga of Cuchulain, hero and initiate. For example, we learn that —

in his fifth year he went in quest of warlike deeds. . . . In his sixth year he went to learn skill in arms and feats with Scathach and to woo Emer, taking arms in his seventh year.

Most of those who read his wonderful life dismiss as foolish fiction the challenging statement that at six years of age, he went to woo his future wife and also journeyed (to distant Scythia) to learn skill in arms and feats of a champion, before his baby body could endure an hour of physical and mental tension. And yet, obviously, something is hidden in the sentence — the mind is called upon to reconcile itself to the incongruity. And here it may be stated that, in occultism, the age of the body is disregarded, and the neophyte begins as a new-born child his new phase of life.

Sevens, threes, fours, fives, nines, and tens with their multiples are met

with everywhere as traces of the Ancient Wisdom-religions:

Twice seven sets of arms Cuchulain destroyed in testing before he approved one, and twelve chariots he shook about him and broke ere he chose one. They were the king's.

When he had completed the ordeals following the taking of arms —

his comeliness appeared upon him, and he made a crimson wheel-ball of himself from his crown to the ground. . . . Seven toes had he to each of his two feet, and seven fingers to each of his two hands, and seven pupils to each of his two kingly eyes, and seven gems of the brilliance of the eye was each separate pupil. Four spots of down on either of his two cheeks, a blue spot, a purple spot, a green spot, a yellow spot. . . .

There is, obviously, hidden reference to something other than seven toes on each foot, or seven fingers on each hand, or seven pupils in each eye. Seven is a perfect number, symbolically, and we may infer that his 'walk,' the power of his hands, and his 'seeing' were now fully developed.

These descriptions occur in the wonder tale of the Táin (Tawn) or Raiding for the Brown Bull of Cualnge (Cooley). No ordinary tale: this is the oldest epic tale of western Europe, and Professor Ridgeway says:

It, and the cycle to which it belongs form the oldest existing literature of any of the peoples to the north of the Alps,

and its spirit may be divined from the conclusion of the telling, in the original Irish text.

A blessing be upon all such as shall faithfully keep the Táin in memory as it stands here, and shall not add any other form to it.

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A quaint contrast to this petition is the comment of the monkish scribe who finished his copy of an older original:

I, however, who have copied this history, or more truly legend, give no credence to various incidents narrated in it. For, some things herein are the feats of jugglery of demons, sundry others poetic figments, a few are probable, others improbable, and even more invented for the delectation of fools.

(This was written in a dead language — Latin.)

Queen Medbh (Maeve) who originated and led the raid, had seven sons; her royal house had seven divisions and there were seven strips of bronze from the roof to the foundations of it. Four times four was the number of its windows of glass and four were the pillars about the throne.

In passing we will mention that the people were of seven classes, and the number of colors in their clothing showed their rank: kings and queens seven colors; ollamhs (ollavs) chief poets six colors; military leaders five colors; gentlemen four colors; warriors in general three colors; husbandmen two colors; servants one color.

Numbers once bore an acknowledged mystical relation to the spiritual life of man, and when found, markedly, in folk-lore should invite study. They give more than a hint to the hearer that he is listening to no idle story, but to something in the nature of parable or allegory, which owes continued existence to its appeal and to the faithful handing-down of the Shanachie or story-teller — the distant descendant of the great company of the Bards.

MOTHER NATURE'S INTERNATIONAL FAMILY

LYDIA ROSS, M. D., M. A.

THE higher internationalism is to human nature what the over-arching beauty of the rainbow is to the natural world. Every drop of water and every ray of light has the potential perfection of the seven primary colors in the heavenly arch. Nature here has writ large the universal truth that "as above, so below." The same water, without the blessed sunlight, makes up storm clouds. In like manner, every human unit has the inherent compelling beauty of character-color-

ings, which, united in racial purpose, make a living rainbow of promise out of the stormy forces of the lower nature.

As the tiny cells in our bodies divide but to unite in the more conscious purpose of organic function, and the separate organs work together for the body's well-being, so the human units unite in the constructive family life, and separate families unite upon the larger issues of national interests. The whole evolutionary current of progress moves to unite the nations in a univer-

sal brotherhood, which is a fact in Nature.

Already the nations are united in a meshwork of material interests. That even these interests demand harmonious inter-relations, the chaotic post-war conditions prove only too well. To the older lines of commerce, transportation, travel, industry, etc., aviation and radio are linking us closely with the round earth from pole to pole. It is said that radio, traveling with the speed of light, goes half-way round the globe in one-fourteenth of a second. So that, in the very nature of things, this split second is the ultimate interval of separation between any two persons in their common planetary home. The radio proves tangibly what the Ancients meant on inner lines, by "the heresy of separateness." W. Q. Judge said: "Nature has evolved but one nation. Its name is humanity."

Different minds and hearts inevitably see and feel things differently. Indeed, does not one's own mind and emotions often hold exactly opposite opinions and feelings at different times — each change seeming the reality for the time being? No one doubts the sincerity of his past or present beliefs. Why not, then, apply this self-tolerance to others — men and nations? The higher humanities dictate that we must 'agree to disagree' on many things, if we are to unite on essentials. And unite we must, or suffer the disorderly consequences.

At present the international contact is largely on material lines: commerce, industry, transportation, and — diplo-

macy? Is it not true that, underneath the ethical gold-lace of diplomacy, the international heart-beat is less genuine and spontaneous than world-welfare demands? How few of those who 'represent' their homelands at international conferences go out in wholly sympathetic thought and understanding to the countries other than their own. Too rarely does the imagination picture the whole human family working *together* for the good of all. Whereas, if basic international relations were upon the higher human levels, there would be no difficulty in adjusting material affairs. Mankind would *want* them adjusted, for the common good.

Just how to work out this desirable human family-reunion is a minor matter of detail that will settle itself when we really want to come together. Always where there is a strong will there is a way, and *real* patriotism is more powerful than politics.

Mere business-relations have the element of competition, which tends to neutralize the cohesive quality of the tie. For if tomorrow a better market offers for buying or selling, no sentiment of past dealings prevents a change. Even on religious lines, the competitive element of personality appears as intolerance, or indifference, or unsympathetic understanding. We are all 'heathen' from some point of view. Art and science map out their own worlds, regardless of national boundary lines. It is a good map so far as it goes; but it is not populated by the majority who out-vote it in times

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of war. Moreover, these professional workers have themselves not yet matured to the point of organized effort to show the rest of the world that there is a 'science of life and an art of living.'

No national Academy of Art has the power to dictate a protective tariff against inartistic things. Does not commerce — 'money-making' — decide the imports of a country, admitting what sells best, though they be less artistic than home-products? The cannibal king, who caricatures our fashions by an *ensemble* of tall hat, pink parasol, and breech-clout, typifies the questionable taste, to say the least, with which foreign products are adopted. To untrained Western eyes, the Japanese perspective looks unnatural. But what will the future critics say of what may be justly called the latest extreme in cubism? The like of it never was found on land or sea. It is but copying the distorted dregs of the astral realm, vaguely visible to certain psychic senses, which, here and there, are awakening in our materialistic generation.

A man must evolve a degree of international consciousness to see that the soul of a people has slowly worked out its evolution in its own special way, and to the point where it can find national expression. Each national soul must take its next step forward from its own standpoint — not from some other.

The costume of a country usually has a distinct relation to its evolution. The Eskimo in his furs and the un-

clothed savage are equally fashionable pictures of their own lives. Again, the vital point is not the name of the Deity a people believe in, but the nature of the virtues which they practise. Justice, peace, and loving kindness are outward evidences of the higher nature in action. These are not local but universal virtues, which take on a new charm with every national character in which they are met.

We have been over-specialized, over-analysed, microscopically, biologically, psychically, and then not properly put together again. There has been too much separation and difference in religion, in business, in science, and in the divorce courts. This century should strike a synthetic keynote.

Are we not all alike Pilgrims on the universal Road to Perfection?

An international consciousness, far from lessening the sense of national individuality, would enlarge and strengthen it. For the natural course of evolution is to expand, to unfold, to express in ever-increasing degree the *involved* soul-sense of selfhood. Cultured natures have evolved more points in common than have ignorant or uncivilized persons. Yet their culture also makes them more individual. In like manner, the finer types of national character are more marked figures individually. Because of their very breadth of humanism, they will have more common ground of international understanding and interest.

True patriotism would so jealously guard its own nation's honor and nobility of action, as to wish to have its

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policy up to the highest human standard. One would shrink from any belittling viewpoint in his government, when the larger issues of other countries were involved. Moreover, now that the illuminating truth of Reincarnation is permeating the thought-world, men must needs view life in larger perspective. For the individual good is included in the general welfare.

So, since each soul must finally know the whole reality of Selfhood, each can hasten his own progress by a sympathetic understanding of other men and peoples. Since each nation emphasizes different phases of embodied soul life, there is everything to gain by sharing in the consciousness others have gained, rather than in waiting for some future life. Moreover, since we are equally attached by affection and by dislike, it were far better to make ties with foreigners upon the higher levels of thought and feeling than upon levels of narrow selfishness or the blind brutality of war.

Each one owes it to himself so to enrich his own nature in the natural course of evolution, that he can play his part well in any nation in which he is karmically born. Is not national insularity as much an ethical offense as petty personality? A good actor with a wide *répertoire* is more interesting and admirable than one who can play only one part well. Even so does the soul, disguised in its mask of personality, give a more individual expression of spiritual consciousness, when it reflects, like the cut diamond, the light

of true being from many facets of character.

Our bodies, made of the dust of the ground, are, in one sense, literally fed and nourished by our native soil. Do we not eat the earth, transmuted into vegetable and animal tissues? On the other hand, are not nations today already fed and clothed internationally through imports and exports? The humblest home has coffee, spices, grains, fruits, furs, fabrics, etc., that represent Occident and Orient, North and South. The transmuted soil of many fatherlands is already incorporated in our bodies, and we are all interdependent for food, clothing, and shelter. But more than all this, we are united by myriad mental and emotional ties. Why not, then, link up consciously upon the higher lines of human nature — the best in us?

The older world of Europe and the Orient has treasures of experience to give to the racial fund of truth and light, while the Americas have the initiative, the enthusiasm, the buoyant strength of youth to leaven the stable gifts of the more mature nations, with mutual benefit.

Columbus discovered the connecting link of the Cuban island. On inner lines he charted a channel to the international America. So that this, of all countries, should lead in international sentiment, and act on conviction, at home and abroad. America is the meeting-place where the differentiated human units may unite to work out a destiny only possible in a new country, with every type of topography and

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climate and opportunity, to meet the needs of a new race. Occult philosophy teaches that even now, the natural evolution of this new race has begun here. This country is becoming the home of souls from all other nations. Through mixture and modification of native customs, languages, and minds, and by inter-marriage, a new type of people is developing, mentally and physically different from, and yet with vital blood-ties in, all fatherlands. It is a wonderful opportunity — but the responsibility is equally great and grave.

Somewhere, upon the *âkâsîc* screen of time — where mystic pictures of racial history are all preserved — is one of the trek of the imbodyed souls to settle America. No pen could describe it. Only the gods could tell its inner meaning. Only they could sense the inner urge that impelled the earlier emigrants especially, to leave every familiar scene and tie and fare forth across unknown waters to a foreign land. Their brains were busy planning to

find new homes; but their souls were intent upon founding a new nation.

The modern epic of the spiritual dignity of these men, women, and little children from all classes, making a pathway for a coming race remains to be written. Not the least of them wore peasant's garb and filled places in the majestic picture of a crowded steerage crossing strange seas, and in the covered wagon beyond alien frontiers. Though these pioneers spoke different languages, the hardships and privations, the homesickness and sorrows, they met in common, forged a sympathetic bond of unity. They were no common adventurers who thus, unconsciously, struck a confident keynote of internationalism in the cosmic scheme of racial growth. Something deep within them knew who and what they were, whither they were going and why. They were a living link between the Old World and the New. The time is ripe for us to claim our share in the common heritage left by these courageous members of the human family.

FORCE AND ENERGY

The Need of Distinguishing Between Them

OSCAR LJUNGSTRÖM

IN literary and psychological connexions the words *force* and *energy* often have a different *nuance*. But where purely physical and mechanical processes are concerned, ordinary usage makes scarcely any difference between them. In Science and Philosophy, however, it is very necessary

to distinguish between them. It would be an advantage if a distinction could be introduced even in common language. In our scientific age we should expect ordinary school-education to lay stress on a clear comprehension of the differing conceptions of force and energy. A little philosophy will help

to a clearer understanding of the world of phenomena in which we live.

In former times scientists believed in a pull (attraction) through empty Space, acting between planets as well as between molecules and atoms. In a taut rope, for instance, it would manifest itself in the contrary pulls at the ends. Nowadays it is assumed that attraction is mediated by some invisible substance (ether), filling Space. For ordinary mechanical considerations, and in order to avoid the problem of attraction, we may let the proposition hold good that *force* is either *pressure* or *pull*, although it is more correct to say that it is always pressure.

The next thesis of mechanics is, that force is *always* accompanied by an equal force, acting in an opposite direction. For instance: two persons pull, each on his end of a rope. It may be that one drags the other along. Yet the opposite pulling forces at the ends of the rope are equal, which can be easily proved if a spring balance be fixed at each end to serve as handle. Or, take another instance: a weight, resting on a table, exerts a certain pressure downwards; the pressure of the table against the weight is equal but directed upwards.

But force can be easily changed or even nullified. Take for instance a lever, on one end of which acts a constant pressure. Change the position of its fulcrum, and the force at the other end will diminish or be increased at pleasure.

The conception *force* has its origin in our sense of touch. Take for in-

stance a weight that rests in our hand. If the weight is heavy, the sensation of pressure becomes gradually stronger and more or less painful (fatigue). The same impression arises when we actively exert a pressure, for instance against the edge of a table.

I will now state a thesis, which at first sight may seem bold: *force* is only an illusion of our senses. The sensation of pressure in the nerves of our hand is in reality produced by vibratory exchanges of *energy* between the area of pressure and our organism. It might be objected: Is the pressure then an illusion? the table moves if I press hard enough. The answer is that this movement is caused by *energy*, not by force. The table exerts an equal pressure against the hand in an opposite direction. Why do not the hand and the whole system move in that direction? In the instance above, where two persons pull on a rope, it is the surplus of *energy* in the one direction that causes the motion. The pull, the *force*, is equal in both directions. Let us now consider energy.

Energy is the mysterious something which performs physical *work*. And work is said to be a physical change, involving *resistance*. And the word resistance is emphasized, for if insignificant traces of friction and 'inertia' are disregarded, the displacement of a body horizontally, for instance, or uniform motion do not in themselves imply work.

Energy is the more mysterious, because in reality we must eliminate 'resistance.' As already hinted at, the

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very conception of a resisting force has its origin in our subjective feeling of pressure and strain, when we as living motors perform work. Further, it has reference only to our special aim in connexion with work done.

Friction, for instance, is for us resistance, because it restrains or reduces the intended result. But in reality it implies only that a part of the working energy is being diverted into courses aside from our aim. It is lost in heat and other forms of energy.

When we see something going on about us — for instance a steam-engine at work — we conceive of it as possessing aim and purpose, and we unconsciously endow it with our subjective feeling of strain.

But in Nature itself, which is not bound by our conceptions of purpose and our sensations, every cause produces its undiminished result. Everything proceeds perfectly easily and smoothly. It is only for us as separate existences — indeed for any separate perceptive existence — that the sensation of strain, resistance, pressure, *force* exists. In universal Nature itself, which knows of no dividing lines, these illusions are obliterated. *Force* is a statical illusion, as statics itself is an illusion. Everything is dynamic, everything is in motion — masses as well as particles.

In Nature a work done is not characterized by any resistance overcome, but only by the production somewhere of a new supply of energy, equal to that which is worked up. The general thesis in science also is, that an amount

of energy cannot be diminished — *energy is indestructible*.

Here are some instances:

To compress air in a cylinder requires a certain amount of energy. When again the air expands, pushing out the piston, an equal amount of energy is reproduced. The pressure (the force) of the piston depends entirely upon the degree to which the air is compressed. The amount of energy, on the contrary, is small, if the quantity of air is small, and *vice versa*. Force is consequently no gage of energy-quantity.

If a lever serves for transferring energy, the *forces* at its ends, as already shown, can be changed indefinitely by altering the position of the fulcrum. But the amounts of *energy* transferred, always remain equal at both ends.

A rifle bullet that rushes through the air and penetrates into a wall, is doing work, giving off an amount of energy, which in mechanics is expressed by the formula $\frac{1}{2}mv^2$, where *m* is the mass of the bullet, and *v* its initial velocity. An equal amount of energy appears next in addition to the internal energy of the air, the wall and the bullet, whether as heat, electricity or otherwise. It is only in reference to *our* aim — the deep penetration of the bullet into the wall — that the air and the wall exert a 'resistance' (force), which lessens the intended result. On the other hand, Nature's own results are reached resistlessly and completely.

In the last illustration the 'inertia' of bodies furnishes the power of the

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bullet to penetrate. This is an example of the active side of 'inertia,' in itself described to be the resistance offered by a body to any alteration in its state of rest or uniform motion. The 'resistance,' the force, is here of course the illusory side of what happens. Energy is the reality, and is manifested positively when the bullet is *retarded* in its motion by the wall. This retardation can happen anywhere, and an amount of energy is always at hand to manifest.

The theory that this energy was stored up in the bullet ('potential energy'), is meaningless, as all motion is relative; in such a case the stored-up energy at least would belong to a whole system of bodies, not especially to the bullet. The only thing we *know* about it is, that energy is always and everywhere at hand, when a moving body is retarded.

What 'inertia' proves is, that an unlimited amount of energy is present everywhere — unlimited even as to its intensity. 'Inertia' is a polar manifestation of the omnipresent, most primitive form of physical energy — invisible and mystic; 'gravitation' being the opposite polar manifestation, as Einstein presumes. 'Inertia' is centrifugal, 'gravitation' centripetal.

Force and energy, though far from being identical, yet always appear together to us. *Force* is to our perception the *sign* of the presence of an undefined amount of energy. And the direction of the force is our anticipation of the direction in which the energy may express itself. In the 'magni-

tude' of the force lies our sensation of the *intensity* of the present energy, but it does not tell of its amount, as was seen above regarding the compressed air.

As an analogy (perhaps more than an analogy) it might be said that *force is the surface of energy*. In regard to substance, a surface is a nothingness. The surface in itself, detached from the body to which it belongs, is a mere abstraction. In reality a surface is only an indication to us of the presence of an undefined quantity of matter behind. If we investigate it more closely, it retreats to the domain of illusions. To begin with, its coherence disappears under the microscope and according to atomic physics. Further, it disappears as a fixed limitation between the body and the surrounding media — one thing flows into another with unbroken continuity. The simplest illustration of this is a water surface with its incessant evaporation. It is only to our incomplete perception that any sharp border exists between it and the air above.

The analogy, *force, surface*, is further justified by the conception that nowadays permeates science, of energy as matter in another state, or, inversely, of matter as a form of energy. 'Inertia' then would indicate the presence everywhere of a substance of absolute density.

Force is a statical illusion connected with every pressure surface between any two bodies. It disappears on closer investigation, and in its place, as already mentioned, there is a per-

petual vibratory exchange of energy quanta between the bodies. It is this that produces the sensation of pressure, when we hold a weight in the hand; we transfer our peculiar perception to the mechanical processes as *force*.

In universal Nature itself — free from the illusion arising from our muscular feeling of weakness—everything goes on without resistance, without exertion, without pressure, without *force*. It is like a calm, serene and self-pos-

sessed mind, working incessantly and feeling no strain because entirely at rest in the love of its work. The mystic All-Worker, *Energy*, is the World-Will, which knows neither strain nor resistance. The only adequate conception that we can form of it is eternal, undiminished, rhythmic Motion — Einstein's Continuum. But its rhythm and direction are not accidental. Consciousness and thought are inherent in them. Otherwise, how could organic forms arise?

A STARTLING SCIENTIFIC DISCOVERY

C. J. RYAN, M. A.

THE recent and utterly unexpected discovery that large, very human-looking anthropoid apes inhabit certain hitherto unexplored forests in South America is the most sensational event in the biological field since the finding of the curious Okapi in Africa in 1900, but it infinitely surpasses that in significance. It seems to be the decisive factor in settling the scientific controversy about the antiquity of man in America.

The new anthropoid, called *Amer-Anthropoides Loysi* after its discoverer Dr. Francis de Loys, F. R. G. S., was found in the untrodden forest near the Tarra River in the Motilines districts of Columbia and Venezuela, and was reported to the French Academy of Sciences in March. The body resembles that of the gibbon, but the limbs and short thumbs are like those of the orang-utan. It is, however, of the

platyrrhine type and therefore distinctly American. It has thirty-two teeth as in man, and there is no tail. It is covered with long hair. The specimen examined was very large, being five feet two inches high and about 120 pounds in weight.

Owing to the hardships suffered by the Loys expedition the skin and skull had to be abandoned, but excellent photographs were saved and have been published.

Until now, no living or even fossil anthropoid had been found in the New World, and the majority of scientists considered this a conclusive argument against the possibility that man has lived as long in the Western Hemisphere as in the Eastern. There being no trace of any 'intermediate links' between the low American monkeys and the modern Indian, the position of the Darwinian evolutionists was

reasonably justified from their point of view. The new discovery destroys this argument, and leaves the way clear for the minority who contended for the very great antiquity of man in America.

That the American continent, at least in part, has been inhabited by intelligent man for perhaps millions of years is a teaching of the Eastern Sages, derived from records. The evolution of man is an infinitely more complex and subtil process than the simple, materialistic hypothesis put forward by the biologists in general as the 'last word in science'—to be replaced by something else in twenty-five years no doubt! And the custodians of the Ancient Wisdom possess records that man originated in more than one locality on earth — perhaps seven — and did not appear for the first time in Central Asia or thereabouts. The central Asian hypothesis has been supported — for the Darwinists — by the belief that fossil and living anthropoid apes are not found in the Western Hemisphere.

The new discovery of an advanced American anthropoid of American platyrrhine type is a body-blow to the Asian theory and adds strength to the Olegonic — a theory tentatively held by a few biologists that man may have appeared independently in some other part of the world. That there was more than one independent race in very early times is plainly indicated in many ancient scriptures. In the Bible we find it clearly allegorized in the story of Cain, who went forth to a distant land and there found a wife who was clearly not of the Adamic race.

While we do not accept the reasoning of the biologists in relation to the ape-ancestry of man, we find that the discovery of the great American anthropoid ape is destined to break down two fundamental scientific misconceptions and indirectly to open the way to the easier acceptance of certain important teachings of the Ancient Wisdom, a most desirable consummation. We refer (1) to the immense antiquity of man in the Western world, hitherto doubted and denied, and also (2) to the fact that man originated in more than one terrestrial locality.

Still another point is worthy of note: any moment may have another great surprise in store, something which may shatter hypotheses in science which seem quite firmly established today. Discoveries of this nature have lately been made in physics, chemistry, and astronomy. Not many years ago certain of her students implored H. P. Blavatsky, the great Founder of the Theosophical Movement, not to call upon herself and her teachings the thunders of materialistic scientific criticism by so boldly declaring that the Ancient Wisdom was far more securely based than the assertions of the scientists of her day. She absolutely refused to pander to such weakness, and now we see how wise she was and how farseeing, for every new discovery in science, and every new theory founded thereon, that have appeared since her day, have been steadily approaching the very teachings which she gave her life to bring to the Western World for the benefit of humanity.

FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY

G. DE PURUCKER, M. A., D. LITT.

[During the years 1924—1927, certain meetings of members of the Esoteric Section were held in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, the then Outer Head, Katherine Tingley, presiding. The lectures given at these meetings were delivered by G. de Purucker.

The stenographic reports of these lectures will be printed, with certain necessary deletions, in *The Theosophical Path*, beginning with this present issue and with the two lectures which hereinafter follow. These two lectures were preceded by two other introductory ones which, for a number of reasons, will not be printed. Three other lectures which followed this first installment of two lectures will likewise not be printed.

The publication of this series of lectures dealing with esoteric matters was determined upon by Katherine Tingley, the late Theosophical Leader, shortly before she passed on, and it was her desire that they should be printed contemporaneously with the series of public addresses delivered by the same lecturer in more recent years in the Temple of Peace. The two lectures which follow belong to the meetings of January 25, 1924 and January 28, 1924.

—THE EDITOR]

SIMPLIFICATION OF *THE SECRET DOCTRINE*

I

BELOVED Teacher, Fellow-Students of the Ancient Wisdom:

We stand on holy ground. The Leader's call seems like the clarion voice of the Law, of the Ancient Wisdom, which, echoing down the ages, rings in our hearts at a moment like this, and seems to tell us in accents that we may interpret if we have the heart and the soul so to do: "*Fideles, sursum corda*: Up hearts, ye faithful ones!" And may we not answer in the same spirit which the Leader has shown, has manifested to us this evening: "Yea, verily, in the name of Truth, we lift our hearts to the shining god within each one of us"?

We are here this evening in the presence of the agent and the representative of the Exalted Men who form the

Guardian-Body of the Esoteric Philosophy. We must feel called. The hour is a solemn one. It is time for us to rise above personality, and face to face with ourselves, search our hearts, and endeavor so to speak the words which we have learned that, as the Teacher has told us, others who have had less chance than ourselves may in their turn pass on these truths of the inner life.

In our last two meetings we studied the three Fundamental Postulates or Principles in H. P. Blavatsky's wonderful work, *The Secret Doctrine*. I remember in particular the Teacher's words in comment after the meeting had ended. They struck me as very beautiful, profoundly suggestive. She said:

"Thinking towards the unthinkable

is a wonderful, spiritualizing force; one cannot think toward it without a disposition either to think more or feel more,— without opening up the inner consciousness of man. And when that inner consciousness is awakened, the soul finds itself closer to the infinite laws, closer to THAT, or that Great Center that no words can express.”

We have endeavored to reach two planes, which we have to compare, to reach, by the appeal to the Inmost within ourselves. We are taught that there exists in man a link with the Unutterable, a cord, a communication, that extends from It to the inner consciousness; and that link — such is the teaching as it has come down to us — is the very Heart of Being. It arises in that super-sensory Principle, that unutterable mystery which H. P. Blavatsky defines in the first of the Three Fundamental Propositions as above human mind. Becoming one with that link, we can transcend the powers of ordinary human intellect, and reach (even if it be by striving out, upward, towards) that unutterable, which is — though it is beyond human power to express it in words, or beyond human thought—which is, we know, the Concealed of the Concealed, the Life of Life, Truth of Truth, the ALL.

Here is the thought, it seems to me, which illustrates so well the Teacher’s words; striving toward this inwards, towards the Inmost, we can attain to some conception, if not understanding, of the Infinite Principle of all that is. From It, in the course of endless duration, there spring into manifestation

— so the teaching runs — at the end of the great universal or cosmic *Pralaya*, the beginnings of things. These beginnings eventuate in the forms of life and being that H. P. Blavatsky describes in the second and third Fundamental Propositions.

This inmost link with the Unutterable was called in ancient India by the term SELF, which has been often mistranslated ‘Soul.’ The Sanskrit word is *Ātman*, and applies, in psychology, to the human entity. The upper end of the link, so to speak, to use human terms, was called *Paramātman*, or the ‘Self Beyond,’ the permanent SELF — words which describe neatly and clearly to those who have studied this wonderful philosophy, somewhat of the nature and essence of the thing which man is, and the source from which, in that beginningless and endless duration, he sprang. Child of earth and child of heaven, he contains both in himself.

We pass now from considering the First Proposition to the Second and the Third. And in order that we may understand what we mean when we use certain words, it will be useful to illustrate our usages of such words. Let us take up the very interesting and remarkably well translated book entitled, *The Song Celestial*, the work of Sir Edwin Arnold. It is a translation into English verse of the *Bhagavad-Gîtâ*. That work is an episode or an interlude in the *Mahâbhârata*, the greater of the two great Hindû epics. It is found in the sixth book of the *Mahâbhârata*, *i. e.*, the ‘Great Bhâra-

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ta'; and in the style of the Hindû writings it comprises a dissertation on religious, philosophical, and mystical subjects. It has been several times translated, more or less successfully. Possibly the best has been that of our second Teacher, William Quan Judge. His work is a recension, rather, of a translation by Wilkins, modified by Cockburn, and in turn corrected according to the Esoteric Philosophy, by Mr. Judge. Sir Edwin's *Song Celestial*, in book the second, has the following:

. . . The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist. To see this truth of both
Is theirs who part essence from accident,
Substance from shadow. Indestructible,
Learn thou! the Life is, spreading life
through all;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames which it informs
With spirit deathless, endless, infinite,
They perish.
Never the spirit was born; the spirit shall
cease to be never;
Never was time it was not; End and Beginning
are dreams!
Birthless and deathless and changeless remaineth
the spirit for ever;
Death hath not touched it at all, dead though
the house of it seems!

Now these words are exquisitely beautiful. They nevertheless contain a mistranslation, a misrendering of the text of this wonderful little work. In the first place, Sir Edwin translates the Sanskrit word TAT, which we explained in our last study, first by the

word *soul* and next by the word *spirit*. Of course, analogically, it has a reference to the Soul and the Spirit of Man; but the Sanskrit of it does not point particularly to the Soul of Man. I will read a translation in prose, of these same verses, made with no attempt at poetic thought, no attempt to use beautiful language, but simply to express the thought:

The man whom these do not lead astray,
O Bull among men! who is the same in pain
and pleasure, and of steady soul, he partakes
of immortality.

There is no existence for the unreal; there is no non-existence for the Real. Moreover, the ultimate characteristic of both these is seen by those who perceive true principles.

Know THAT to be indestructible by which this whole Universe was woven.

The Sanskrit word for That is TAT; and by that word, as was pointed out in our last studies, the Vedic Sages described this Unutterable Principle, from which all sprang. The figure is that of the weaving of a web.

The destruction of this Imperishable, none is able to bring about.

These mortal bodies are said to be of the imbodyed Eternal, Indestructible, Immeasurable One. . . .

He who knows It as the slayer, and he who thinks It to be the slain: both of them understand not. It slays not, nor is it slain.

It is not born, nor does it ever die; It was not produced, nor shall it ever be produced.

It is unborn, constant, everlasting, primeval. It is unhurt when the body is slain.

The application that the writer in the *Bhagavad-Gîtâ* makes, is to the link which we have spoken of, the deathless, undying principle within us;

and he describes it by the word THAT, and contrasts it with the manifested Universe, which, following the Ancient Teachings of India, was invariably spoken of as THIS: the Sanskrit word is IDAM.

The Sages of Olden Times left on record the inner teaching of the religions of the peoples among whom they lived. This inner teaching was the Esoteric Philosophy, the Theosophy of the period. In Hindûsthân this Theosophy is found in the *Upanishads*, a part of the Vedic literary cycle. The word itself implies 'Secret Doctrine' or 'Secret Teachings.' From the *Upanishads* and from other parts of the wonderful Vedic literature, the ancient sages of India produced what is called today the *Vedânta* — a compound Sanskrit word meaning 'the End (or Completion) of the Veda,'— that is to say, instruction in the final and most perfect exposition of the meaning of the Vedic tenets.

In Ancient Greece there were various Schools and various Mysteries; and the Theosophy of Ancient Greece was held very secret; it was taught in the Mysteries and it was taught by different teachers to select bodies of their disciples. One of such great teachers was Pythagoras; another was Plato; and this Theosophy was more or less clearly outlined and imbodyed, after the fall of the so-called Pagan religions, in what is today called the Neo-Platonic philosophy. It represents actually the inner teachings of Pythagoras, Plato, and the inner sense of those mystical doctrines which passed

current in Greece under the name of the Orphic poems.

Of the Theosophy of Egypt we have but scanty remainings such as exist in what is called 'The Book of the Dead.' Of the Theosophy of ancient America, of the Incan, the Mayan, empires we have next to nothing. The Theosophy of ancient Europe has passed away. All that remains to us is a certain number of mystical writings such as the Scandinavian Eddas, and the Germanic books, which are represented, for instance, in the Sagas found written in the old High German and in the Anglo-Saxon tongues.

A study which any one can make of the doctrines contained in the *Upanishads*, in 'The Book of the Dead,' in the Neo-Platonic philosophy, in the Scandinavian Eddas, and elsewhere, shows that they had one common basis, one foundation, one common truth. Various men in various ages at various times taught the same truth, using different words and different tropes, different figures, different metaphors; but underneath always was the Ancient Doctrine, the Secret Wisdom.

The Theosophy of the Jews was imbodyed in what was later called the Qabbâlâh, from a Hebrew word meaning 'to receive'; that is to say, it was the traditional doctrine handed down, or received (according to the statements of the Qabbâlâh itself) through the prophets and the sages of Jewry; and was said to have been first taught by "God Almighty to a select company of angels in Heaven."

We must understand, when we ap-

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proach the teachings of the Ancient Wisdom, that the ancient teachers spoke and thought and taught *anthropocentrically*, as we explained in our last study; that is, that they all insisted on following the psychological laws of the human mind, and therefore taught in human figures of speech, oft using quaint metaphors, very odd, and yet so instructive as figures of speech. How wise that was! because they were able to carry on the Ancient Teachings, and did so in such fashion that least of all did this anthropocentric system encourage the dogmatic rulings that have most truly blasted all that was best in the teachings of the Christian Church. These tropes, these metaphors, were so quaint that the mind understood almost instantly that they were but the vehicle embodying the Truth. Let us remember this, and our work becomes immensely more easy.

Now let us take the Qabbâlâh as a sample of the manner in which one Theosophy—the Jewish—approaches the mystery of how the Unmanifest produces the Manifest, how from that which is endless and beginningless duration, sprang forth matter, space in the sense of material extension, and time. But first let me quote from another Sanskrit work, one of the *Upanishads*, the *Kena-Upanishad*. Speaking of this Unutterable Mystery, it says:

The eye reacheth it not, language reacheth it not, nor does thought reach to it at all; verily, we know not nor can we say how one should teach it; it is different from the known, it is beyond the unknown. Thus

have we heard from the men of olden times, for they taught it to us.

The great Śankarâchârya, perhaps the most famous of Indian commentators on the *Upanishads* and the marvelously beautiful system of philosophy drawn from them called the *Vedânta*, says, commenting on the *Aitareya-Upanishad*:

There is the One, sole, alone, apart from all duality, in which there appear not the multitudinous illusory presentments of unreal bodies and conditions of this universe of merely apparent reality; passionless, unmoving, pure, in utter peace; knowable only by the lack of every adjective epithet; unreachable by word or by thought.

The Qabbâlâh is the traditionary teaching of the sages among the Jews. It is a wonderful teaching; it contains in outline or in epitome every fundamental tenet or teaching that our own Secret Doctrine contains. The teachings of the Qabbâlâh are often couched in very quaint and sometimes amusing language; sometimes its language rises to the height of sublimity. What does the *Zôhar*, the second of the great books that remain of the Jewish Qabbâlâh (the word 'Zôhar' itself meaning 'Splendor') have to say of the manner in which the Jewish religious books should be studied? It says this (iii, 152 a):

Woe be to the son of man who says that the Torah [the Hebrew Bible, especially the Pentateuch, or rather the first four books of the Bible excluding *Deuteronomy*, the fifth] contains common sayings and ordinary narratives. If this were the case we might in the present day compose a code of doctrines from profane writings which would excite greater respect. If the Law contains ordi-

nary matter, then there are nobler sentiments in profane codes. Let us go and make a selection from them and we shall be able to compile a far superior code. No! Every word of the Law has a sublime sense and a heavenly mystery. . . . As the spiritual angels had to put on earthly garments when they descended to this earth, and as they could neither have remained nor be understood on the earth without putting on such a garment, so it is with the Law. When it descended on earth, the Law had to put on an earthly garment, in order to be understood by us, and the narratives are its garment. . . . Those who have understanding do not look at the garment but at the body [the esoteric meaning] beneath; whilst the wisest, the servants of the heavenly King, those who dwell on Mount Sinai, look at nothing but the soul,—

i. e., at the ultimate Secret Doctrine or sacred wisdom hid under the 'body,'

under the exoteric narratives or stories of the Bible.

In these days, when Modernists and Fundamentalists quarrel—quarrel unnecessarily, quarrel about exoteric superficialities, quarrel about things which arise out of the egoism of men, quarrel about the dogmatic teachings of the Christian church, every one of them probably based on ancient Pagan esoteric philosophy — it is an immense pity that they do not know and understand that this teaching of the Qab-bâlâh as expressed in the *Zôhar* is a *true one*; it is the teaching of our three Leaders and Teachers; for under every garment is the life. As Jesus taught in parables, so the Bible was written in tropes, in figures of speech, in metaphors.

II

BELOVED Teacher, Fellow-Students of the Esoteric Philosophy:

We open Volume I of H. P. Blavatsky's *Secret Doctrine* this evening at page 13, and we read the second paragraph, which is as follows:

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyâni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the 'Central Sun,' as it is called. Therefore, that which is given

relates only to our visible Kosmos, after a 'Night of Brahmâ.'

We choose this as the general text of our study this evening. Following the Teacher's instructions, as we understand them, it seems not only appropriate but necessary to open our study of the more secret matters of which *The Secret Doctrine* treats, by asking in what manner or by what method do we obtain an understanding and a realization of these doctrines? Do they come to us as dogmatic teachings, or are they derived, following the definition that Webster gives of Theosophy in his dictionary, by inner spiritual communion with 'God'? There is something in Webster's definition which is true. The Theosophist does believe that he has within himself the

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faculty of approaching divine things, of raising the inner man so that he can thereby obtain a more accurate mental representation of *things as they are*, or of Reality.

But on the other hand, if everyone did this, without proper and capable guidance and leading and teaching, extreme vanity and human conceit as well as many other forces in the human economy, would inevitably lead to an immense diversity of opinions and teachings and doctrines, each man believing that he had the truth and he only, and hence that those who followed him and preached his views should form with him a special 'church' or 'sect' of their own. The words themselves would probably be avoided, but it would amount to that.

Therefore, here we find the use, the benefit, the appositeness, of the Theosophical doctrines which our Teachers have given to us, to the effect that these teachings have come down to us from immemorial antiquity — transmitted from one Teacher to another — and that originally they were communicated to the nascent human race, when once it became self-conscious, by Beings from a higher sphere — Beings who themselves were of divine origin; and further, that this communication or emanation of their spiritual and higher intellectual selves into us, gave us our own higher principles. For the Teachers have told us that these doctrines have been checked or proved age after age, generation after generation, by innumerable spiritual seers, to use Helena Petrovna Blavatsky's own

words — checked in every respect, checked as to fact, checked as to origin, checked as to operation on the human mind.

Now then, as the older students of this School — many of whom are here present — know well, the faculties by which man can attain a knowledge of truth, of the Real, can be called upon or evoked at any moment in any place, provided the right conditions are made, so that the striving soul may thus reach successfully upward or *inward*, and *know*. Sometimes, in the most simple teachings are found the most divine truths. And why? Because the simple teachings are the fundamental ones.

Consider for a moment, therefore, the seven principles of man, in their connexion with the seven principles of the universe. The seven principles of man are a likeness or copy of the seven cosmic principles. They are actually the offspring of the seven cosmic principles, limited in their action in us by the workings of the Law of Karman, but running in their origin back into That which is beyond: into that which is the Essence of the universe or the Universal; in, beyond, within, to the Unmanifest, to the Unmanifestable, to that first Principle which Helena Petrovna Blavatsky enunciates as the leading thought of the Wisdom-Philosophy of *The Secret Doctrine*.

These principles of man are reckoned as seven in the philosophy by which the human, spiritual, and psychical economy has been explained to us in the present age. In other ages these principles, or parts, of man were

differently reckoned — the Christian reckons them as Body, Soul, and Spirit, and does not know the difference between the soul and the spirit: he thinks there must be a difference but does not know what it is; and many say that the soul and spirit are the same.

Some of the Indian thinkers divided man into a basic fourfold entity, others into a fivefold. The Jewish philosophy, as found in the Qabbâlâh which is the esoteric tradition of the Jews, teaches that man is divided into four parts:

1. The highest and most spiritual of all, that principle or part which is to us a mere breath of being, they called *Neshâmâh*.

2. The second principle was called *Rûahh* or *Spiritual Soul*, spelled sometimes *Rûach* according to another method of transliteration.

3. The Astral Soul (or Vital Soul) was called *Nefesh*, the third next lower, which man has in common with the brutes.

4. Then comes the *Gûf* or physical vehicle, the house in which all these others dwell.

Over all, and higher than all, higher than the *Neshâmâh* — which is not an emanation of this Highest, not a creation, not an evolution, but of which it was the *production* in a sense which we shall later have to explain — there is the Ineffable, the Boundless, called *Ain Sûf*.

The Sanskrit terms which have been given by our Teachers to the seven principles of man in our own Theosophical Philosophy, are as follows, and

we can get much help from explaining the original Sanskrit meanings of them, and illustrating the sense in which those words were used, and why they were chosen.

1. *Sthûla* means coarse, gross, not refined, heavy, bulky, fat in the sense of bigness. *Sarîra* comes from a root which can best be translated by saying that it is that which is easily dissolved, easily worn away — the idea being something transitory, foam-like, full of holes, as it were. Note the meaning hid in this: it is very important.

2. The second principle let us call the *Linga-Sarîra*. *Linga* is a Sanskrit word which means characteristic mark; hence *model*, *pattern*. It, as we all know, forms the model or pattern on which the physical body is built — this *physical body*, composed mostly of porosity, if the expression be pardoned; the most *unreal* thing we know, full of holes, foamy as it were. We will revert to this thought later.

3. The third principle, commonly called the Life-Principle, is *Prâna*. Now this word is used here by our Philosophy in a *general* sense. There are, as a matter of fact, a number of life-currents, vital fluids. They have several names. One system gives the number as three; another as five, which is the commonly accepted number; another as seven; another twelve, as is found in some *Upanishads*; and one old writer even gives them as thirteen.

4. Then there is the *Kâma*-principle; the word *kâma* means *desire*. It is the driving or impelling force in the human economy; colorless, neither

good nor bad, only such as the mind and soul direct its use.

5. Then comes *Manas*; the Sanskrit root of this word means *to think, to cogitate, to reflect* — mental activity, in short.

6. Then comes *Buddhi*, or the Spiritual Soul, the vehicle or carrier of the highest principle of all, the *Âtman*. Now *Buddhi* comes from a Sanskrit root *budh*. This root is commonly translated, *to enlighten*, but a better translation is *to awaken* and, hence, *to understand*; *Buddha*, the past participle of this root is applied to one who is spiritually *awakened*, no longer living a living death, but awakened to the spiritual influence from within or from 'above.' *Buddhi* is the principle in us which gives us spiritual consciousness, and is the vehicle of the most high part of man. This highest part is the *Âtman*.

7. This principle (*Âtman*) is a universal one; but during incarnations its lowest parts, if we can so express it, take on attributes, because it is linked with the *Buddhi* as the *Buddhi* is linked with the *Manas*, as the *Manas* is linked to the *Kâma*, and so on down the scale.

Âtman is also sometimes used of the Universal Self or Spirit which is called in the Sanskrit writings *Brahman* (neuter), and the *Brahman* or Universal Spirit is also called the *Paramâtmán*, a compound Sanskrit term meaning the highest or most universal *Âtman*. The root of *Âtman* is hardly known. Its origin is uncertain, but the general meaning is that of *self*.

Beyond *Brahman* is the *Para-Brahman*. *Para* is a Sanskrit word meaning *beyond*. Note the deep philosophical meaning of this; there is no attempt here to limit the Illimitable, the Ineffable, by adjectives; it simply means beyond the *Brahman*. In the Sanskrit Vedas and in the works deriving therefrom and belonging to the Vedic literary cycle, this *beyond* is called *That*, as this world of manifestation is called *This*. Other very expressive terms are *Sat*, the Real; and *Asat*, the Unreal or the manifested universe; in another sense *Asat* means 'not *Sat*,' *i. e.*, even beyond (higher than) *Sat*.

Now this *Para-Brahman* is intimately connected with *Mûlaprakriti* — a word we shall explain in a moment. Their interaction and intermingling cause the first nebulous thrilling, if the words will pass, of the Universal Life when spiritual desire first arose in it in the beginnings of things. Such is the old teaching, employing of necessity the old anthropocentric tropes, clearly understood to be only human metaphors, human similes; for the conceptions of the Seers of ancient times, their teachings, their doctrines, had to be told in *human language* to the *human mind*.

Now then, a man can reach inward, going 'upward' step by step, climbing higher as his spiritual force and power wax greater and more subtil, until he reaches beyond his normal faculties, and steps beyond the 'Ring Pass Not,' as Helena Petrovna Blavatsky calls it in her *Secret Doctrine*. Where and

what is this 'Ring Pass Not'? It is, at any period of man's consciousness, the utmost reach that his spirit can attain. There he stops, and looks into the Beyond — into the Unmanifested from which we came. The Unmanifest is in us; it is the Inmost of the inmost in our souls, in our spirits, in our essential beings. We can reach *towards* it. We can actually reach it never.

Now, where is Reality? Is the Real, is the True, to be found in these lower vestures of materiality? Or is it to be found in the State of Being from which everything came?

The ancient Stoics in their really wonderful philosophy taught, and the same teaching originated in the esoteric philosophy of Hellas or Greece — as found later in the Neo-Platonic teachings—these ancient Stoics taught that Truth *can* be known; that the most real thing, the greatest thing, was to be found in ever-receding vistas, as the Spirit of man strived inward, and beyond, veil after veil falling away as the Wise Man (their technical term), advances in the evolution of his soul. They taught that the material universe was illusory precisely as our Teachers tell us of the *Mâyâ*; and the Stoic understood (and this teaching is our own) that this apparently dense, gross, heavy, material universe is phenomenally unreal, mostly built up of holes, so to say — a teaching which is beginning to be re-echoed even today in the writings and thoughts of the more intuitional of our scientists.

The Stoics taught that the ether was denser than the most dense material

thing, fuller than the most full material thing — using human words, of course. To us, with our human eyes, trained only to see objects of illusion, it appears to be the most diaphanous, the thinnest, the most ethereal. What was the Reality, the Real, behind this All? The *real* thing? They said it was God, Life of Life, Truth of Truth, Root of Matter, Root of Soul, Root of Spirit. When the Stoic was asked: What is God? he nobly answered: What is God *not*?

Turning now to the Ancient Wisdom of Hindûsthân, to the *Upanishads*, let us take from the *Chhândogya-Upanishad*, mainly in 'the sixth lecture, a conversation between a father and his son. Harken to the Ancient Wisdom, going back far beyond the time when the ancient Brâhmanic teachings and the Brâhmanas became what they are today — to the time when real men taught real things. The son asks:

"If a man who has slept in his own house, rises and goes to another village, he knows that he has come from his own house. Why then do people not know that they have come from the Sat?" [A Sanskrit word meaning the Real, the Ineffable of which we have spoken.]

And the father teaches his son as follows:

"These rivers, my son, run, the eastern toward the east, the western toward the west. They go from sea to sea. They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

"In the same manner, my son, all these creatures, when they have come from the True [that is the Real] know not that they

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have come from the True [on account of the Mâyâ]. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again."

Now listen:

"That which is that subtil essence, in it all that exists has its self. It is the True, It is the Self, and thou, O Śvetaketu, art it." "Please, Sir, inform me still more," said the son. "Be it so, my child," the father replied.

Now the son is supposed to ask, "How is it that living beings, when in sleep or death they are merged again in the Sat [that is, the Real], are not destroyed? Waves, foam, and bubbles arise from the water, and when they merge again in the water, they are gone."

"If someone were to strike at the root of this large tree, here," says the Father, "it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

"But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this." Thus he spoke:

"This (body) indeed withers and dies when the living self has left it; the living Self dies not. That which is that subtil essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it."

"Please, Sir, inform me still more," said the son. "Be it so, my child!" the father replied. "Fetch me from thence a fruit of the Nyagrodha tree." "Here is one, Sir." "Break it." "It is broken, Sir." "What do you see there?" "These seeds, almost infinitesimal." "Break one of them." "It is broken, Sir."

"What do you see there?" "Not anything, Sir." The father said: "My son, that subtil essence which you do not perceive there, of that very essence this great Nyagrodha tree exists. Believe it, my son. That which is the subtil essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it." "Please, Sir, inform me still more," said the son. "Be it so, my child," the father replied.

"Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him: "Bring me the salt, which you placed in the water last night." The son having looked for it, found it not, for, of course, it was melted. The father said: "Taste it from the surface of the water. How is it?" The son replied: "It is salt." "Taste it from the middle. How is it?" The son replied: "It is salt." "Taste it from the bottom, how is it?" The son replied: "It is salt." The father said: "Throw it away and then wait on me." He did so; but salt exists for ever. Then the father said: "Here also, in this body, forsooth, you do not perceive the True [Sat], my son; but there indeed it is.

"That which is the subtil essence [that is, the saltiness of the salt] in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it." "Please Sir, inform me still more," said the son. "Be it so, my child," the father replied.

(Translation by Max Müller)

Let us turn to another part of this *Upanishad*, to the eighth lecture. And we read as follows: "Harih, Om." Hari is the name of several Deities — of Śiva, and Vishnu,— but here, apparently, it is used for Śiva, which, as our first Teacher has taught us, is pre-eminently the divine protector of the mystic occultist. 'Om' is a word considered very holy in the Brāhmanical literature. It is a syllable of invocation, and its general usage, as eluci-

dated in the literature treating of it, which is rather voluminous for this word 'Om' has attained to almost divinity, is that it should never be uttered aloud, or in the presence of an outsider, a foreigner, or a non-Initiate, but it should be uttered in the silence of one's heart, in the intimacy of one's inner closet. We also have reason to believe, however, that it was uttered, and uttered aloud in a monotone by the disciples in the presence of their Teacher. This word is always placed at the beginning of any scripture that is considered of unusual sanctity.

The teaching is, that prolonging the uttering of this word, both of the *O* and the *M*, with the mouth closed (precisely as the Teacher has taught us to do it in this School), it re-echoes in and arouses vibration in the skull, and affects, *if the aspirations be pure*, the different nervous centers of the body for great good.

The Brâhmanas say that it is an unholy thing to utter this word in any place which is unholy. I now read:

There is this city of Brahman [that is, the heart and the body], and in it the palace, the small lotus (of the heart), and in it that small ether.

The Sanskrit word which Müller, the translator, has not given here for 'small ether,' doubtless because he knew not how to translate it, is *antar-âkâsa*, a compound Sanskrit word meaning *within the Âkâsa*. He called it 'small ether,' doubtless because he knew not how to translate it — too difficult. I read again:

Now what exists within that small ether,

that is to be sought for, that is to be understood. And if they should say to him: "Now with regard to that city of Brahman, and the palace in it, *i. e.*, the small lotus of the heart, and the small ether within the heart, what is there within it that deserves to be sought for, or that is to be understood?"

Then he should say: "As large as this ether (all space) is, so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him (the Self) here in the world, and whatever is not [*i. e.*, 'whatever has been or will be' says Max Müller], all that is contained within it."

And if they should say to him: "If everything that exists is contained in that city of Brahman, all beings and all desires (whatever can be imagined or desired), then what is left of it, when old age reaches it and scatters it, or when it falls to pieces?"

Then he should say: "By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or the Brahman within it) is not killed. That (the Brahman) is the true Brahma-city (not the body). In it all [true] desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

"And, as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds."

THE CULT OF UGLINESS

LYDIA ROSS, M. D., M. A.

AT the Royal Academy Banquet, the Archbishop of Canterbury sounded a call for artists to "rescue the sense of beauty from the thrall of a soulless utility." He spoke of visiting Athens and Venice, two cities which in themselves invoked the artistic sense, and added:

But what of England? We have indeed noble buildings, both old and new, but more and more they are set in acres of surrounding vulgarity. Drab and dreary suburbs are crawling into the countryside. . . . The eye which yearns for beauty and form is affronted at every turn by hideous petrol pumps and tawdry bungalows, 'with every modern convenience.' Here in London we seem to be content to allow electric power stations to cast the blight of their gritty soot and sulphurous fumes on our parks and gardens, on our picture galleries, and on our oldest and noblest buildings. It may be true that the cult of ugliness is diminishing, but the power of ugliness is day by day increasing.

Buildings not being spontaneous creations, but visible expressions of human ideas, reflect their creator — man. So that drab and dreary suburbs and sooty cities of today are signs of man's failure to make an art of life. As man has no lack of educational and material resources, the fault must be in failure to know himself, as the Greek sages advised. Practical idealism could set in motion finer and more potent forces of achievement than any issuing from the electric power house.

In defining architecture as 'frozen

music,' ugly bungalows and buildings may stand for congealed jazz, to which so much current life is attuned, for the lowered moral tone which adopts jazz would naturally express itself in ugly buildings, adopt the abnormal angularity of cubistic art, and translate liberty of thought and action into self-indulgent license and law-breaking. The brain as a human dynamo is evolving a high-grade life-force suited for noble and unselfish aims; but the problems of today show how it works to unlovely ends, when retarded upon lower levels. Mrs. Browning says:

Here's the world half blind
With intellectual light, half brutalized
With civilization. . . .

Of course ugly bungalows have conveniences for saving time and strength. But saved for what? Too often for restless speed, seeking thrills which deplete vitality and never satisfy. Conveniences are a timely good for good purposes. Yet desire must be reckoned with, for it runs the gamut of consciousness, from basest to noblest. Krishna said, "I am desire, regulated by moral fitness." Is it not moral fitness that will regulate the inner urge which finds so much unfit expression?

Aspiration is as natural as the lower desires. Emerson explains why, in terms of the Ancient Wisdom: "Every man is a divinity in disguise, a god

playing the fool." A living belief in the Higher Self and in human perfectibility will work itself out in an all-round Art of Living. Here is where the Church may join the Royal Academy in heeding the call to rescue Beauty. The old appeal to the 'miser-

able sinner' side of us has had its part in psychologizing us with the power of ugliness. It were a timely reminder that 'now we are the sons of God.' By thus invoking the Divinity in himself man will naturally work out his salvation 'in the beauty of holiness.'

THEOSOPHICAL BOOKS

What to Get. A Guide to Inquirers

THIS memorandum has been drawn up to meet the needs of inquirers who wish to learn about Theosophy but do not know what books it will be best for them to get.

Though the particular requirements of individuals may be different, all will agree in wishing for a brief, comprehensive, and lucid general statement of what Theosophy is, what are its teachings, and what is the nature and purpose of the Theosophical Society. For such the following are recommended:

An Epitome of Theosophy by W. Q. Judge. This pamphlet gives a clear general survey of Theosophy and its principal teachings, presented in the lucid and practical style of its author, the Leader of the Theosophical Society in succession to H. P. Blavatsky.

The Key to Theosophy by H. P. Blavatsky, the Founder of the Theosophical Society, may justly be regarded as a standard text-book. It is in the form of question and answer, and was written to deal with the actual questions and difficulties of her visitors. The reader will find all the main Theosophical teachings treated under separate

heads, as also the relation of Theosophy to various topics of current interest.

Echoes from the Orient by W. Q. Judge, is a collected edition of a series of articles contributed by Mr. Judge to a prominent journal; and touches just those points which naturally occur to an inquirer. No better introduction to Theosophy could be recommended.

The Ocean of Theosophy by W. Q. Judge covers the same ground, but is larger and fuller, and contains more detailed information than could be conveyed in his briefer works.

By Katherine Tingley, whose name is so well known as that of the third Leader of the Theosophical Society:

The Wine of Life; The Gods Await; The Travail of the Soul; The Voice of the Soul; Theosophy, the Path of the Mystic.

These books have a strong appeal to a wide circle of readers. They are collected editions of Katherine Tingley's public lectures and familiar talks to her pupils, and radiate the same qualities of earnest and heartfelt appeal and

THE THEOSOPHICAL PATH

keen insight into the needs of all classes of people and into the problems of daily life, which were so characteristic of the public addresses. Though they do not contain a formal presentation of the Theosophical teachings, they express the profoundest truths in the simplest language; and the reader becomes convinced of the truth of Theosophy by seeing how it clears up these problems. The chief topics dealt with are the home, marriage, the rearing of children, the treatment of criminals, and kindred questions. The inquirer should certainly get one of these books, and he will probably wish to get the others.

We would also recommend the *Theosophical Manuals*, which as indicated by their titles treat some aspects of the Theosophical teachings more fully, and prepare the way for H. P. Blavatsky's larger works, *Isis Unveiled* and *The Secret Doctrine*. In these two works is presented an outline of the secret teachings of antiquity, with copious illustrations drawn from the literature of all ages and lands, and treating of science, religion, archaeology, and

many other departments of thought, as illuminated by Theosophy.

The Voice of the Silence and the *Bhagavad-Gîtâ* are of a more devotional and philosophic character. The former is derived from the 'Book of the Golden Precepts,' a manual for mystic students in the East; and is for those resolved to enter upon the Path of self-study that leads to Wisdom. The *Bhagavad-Gîtâ*, probably the best known of the sacred scriptures of the East, may be described as a universal Bible, containing the essential moral truths of all religions, a comprehensive guide to conduct, like an extended 'Sermon on the Mount.'

The attitude of Theosophy towards particular questions, such as science, evolution, or Spiritism, is explained in various publications in our book-list, whose titles it is sufficient to refer to.

In conclusion, the inquirer is advised to procure copies of our magazines and if possible to subscribe to them, as a necessary means of keeping constantly in touch with all the recent interesting phases of Theosophical activity.

Theosophical University Meteorological Station

Point Loma, California

Summary for the months of July - August, 1929

TEMPERATURE			SUNSHINE		
	July	Aug.		July	Aug.
Mean highest	74.64	76.93	Number hours actual	260.60	329.30
Mean lowest	63.42	65.13	Number hours possible	435.00	413.00
Mean	69.03	71.03	Percentage of possible	59.91	79.73
Highest	80.00	79.00	Average hours per day	8.40	10.62
Lowest	59.00	61.00			
Greatest daily range	15.00	14.00			
PRECIPITATION			WIND		
Inches for month	Trace	Trace	Movement in miles	3537.00	3686.00
Total from July 1, 1929	Trace	Trace	Average hourly velocity	4.76	4.97
			Maximum 5-min. velocity	20.00	16.00