

# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“THE Self, smaller than the small, greater than great, is hid in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the Lord.


“I know this undecaying, ancient one, the self of all things, infinite and omnipresent. They declare that in him all birth is stopped, for they proclaim him to be eternal.”

— *Svetâśvatara-Upanishad*, lv, 20-21, translated by Max Müller

## THE PHILOSOPHICAL BASIS FOR PEACE IN "THE SECRET DOCTRINE"

J. H. FUSSELL

(Secretary, Universal Brotherhood and Theosophical Society)

 ONE of the essential requirements for the establishment of permanent peace is that man shall have knowledge both of himself and of his relation to his fellow-man, and it is this knowledge that Theosophy proclaims, and pre-eminently in *The Secret Doctrine* by Helena Petrovna Blavatsky. In this great work is given the most complete knowledge available in modern times regarding the origin, life-history, and destiny of mankind.

### MAN NOT DESCENDED FROM THE APE

First it should be said that *The Secret Doctrine* while accepting evolution as a truth, takes distinct issue with modern science in respect to the origin of man, that he is either descended from the anthropoid apes or that both are descended from a common stock.

"Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of 'Senseless' man." — *S. D.*, I, 185

"Man belongs to a kingdom distinctly separate from that of the animals." — *S. D.*, I, 186

### ALL NATURE SENTIENT

One of the fundamental teachings of *The Secret Doctrine* is that all Nature is sentient, and that all the operations of Nature are carried on by sentient beings and guided by intelligence. There is thus no unintelligent natural law, no 'fortuitous concurrence of atoms.' All Nature is spiritual in its ultimate origin. Everything exists first in the realm of idea just as when a man desires to build a house he first has the idea and conception of a house before he builds it.

Modern science is now beginning to realize that all matter is sentient, or, as we may say, a congeries of lives. Speaking of the human bodies, "tabernacles of clay of the fourth race," H. P. Blavatsky declares that they were "built by (as they are now also) and composed of countless millions of lives." And to this statement she appends a footnote as follows:

"Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism — which discerns a life in every atom and molecule, whether in a

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mineral or human body, in air, fire, or water — affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.— *S. D.*, I, 225

### EVOLUTION GUIDED BY INTELLIGENT HIERARCHIES

Evolution and all the operations of Nature are under the intelligent guidance of great hierarchies of beings through whose agency was produced at last the human form, but without the indwelling spirit which alone could confer self-consciousness. To quote from *The Secret Doctrine*, vol. I, page 181:

#### TRIPLE EVOLUTIONARY SCHEME

“It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflexions on the field of Cosmic Illusion of ÂTMÂ, the seventh, the ONE REALITY.

“1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

“2. The Intellectual, represented by the Mânasa-Dhyânîs (the Solar Devas, or the Agnishwatta-Pitris) the ‘givers of intelligence and consciousness’ to man and:—

“3. The Physical, represented by the Chhâyâs of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the ‘growth’ (to use a misleading word) and the transformations through manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

“Each of these systems has its own laws, and is ruled and guided by different sets of the highest Dhyânîs or ‘Logoi.’ Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

“‘Nature,’ the physical evolutionary Power, could never evolve intelligence unsided — she can only create ‘senseless forms’ as will be seen in our ‘ANTHROPOGENESIS.’”

#### MAN THE OBJECT OF ALL EVOLUTION

And a little further on in the same work, page 183,— quoting from an ancient commentary on the Stanzas on which *The Secret Doctrine* is based,— is the following:

“As the Commentary, broadly rendered, says:—

“‘1. Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the “HEAVENLY MAN.” . . . Its (the atom’s) involution and evolution, its external and internal growth and development, have all one and the same object — man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition — as the culmination of the divine incarnations on Earth.’”

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This building of man by the Hierarchies is further described in one of the Stanzas above referred to:

“The Breath (human Monad) needed a form; the Fathers gave it. The Breath needed a gross body; the Earth molded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a mirror of its body (astral shadow); ‘WE GAVE IT OUR OWN,’ said the Dhyânis. The Breath needed a vehicle of desires (Kâma-Rûpa); ‘It has it, said the DRAINER OF WATERS (Śuchi, the fire of passion and animal instinct). The Breath needs a Mind to embrace the Universe; ‘We cannot give that,’ said the Fathers. ‘I never had it,’ said the Spirit of the Earth. ‘The Form would be consumed were I to give it Mine,’ said the Great (solar) Fire. . . . (nascent) Man remained an empty, senseless BHŪTA [form].”— S. D., II, 105

### THE LIGHTING OF THE FIRES OF MIND

The human form being thus built up but as yet mindless, another higher Hierarchy took up the task of completing the ‘creation’ of man. This Hierarchy is called in *The Secret Doctrine*, “the Sons of Mind,” “the Lords of Light,” who in previous periods of evolution on other worlds had passed through the human stage, just as humanity today is going through that stage, and had reached the full development of mental and spiritual life which experience on those worlds afforded. Now it becomes their duty to pass on their light to those who in turn are to become man, and this is done in some cases by the incarnation of the Lords of Light in the prepared human form, and in other cases by their giving as it were a ray or a spark of light from themselves, lighting the fires of human mind and self-consciousness just as from a lighted candle other candles may be lit.

### THE INNER NATURE IDENTICAL IN ALL MEN

And in an ancient catechism, quoted in *The Secret Doctrine*, the pupil is asked by his Teacher:

“And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’ ”

H. P. Blavatsky then calls attention to the following:

“The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyân-Chohan [a high spiritual being] to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science.” — S. D., I, 120

### THE INTERESTS OF ONE IDENTICAL WITH THE INTERESTS OF ALL

And, as elsewhere stated, in the third fundamental proposition of *The Secret Doctrine*, the declaration is made of “the fundamental identity

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of all souls with the Universal Oversoul," thus again proclaiming the origin of the soul which is the real man.

If then, as shown, man is a spiritual being and is fundamentally of the same nature and essence as all other men and of the same essential nature as his divine progenitors, the interests of one must be identical with the interests of all, and can be attained and served only by united harmonious action, that is, by Peace.

### ANALOGY THE GUIDING LAW IN NATURE

According to *The Secret Doctrine*:

"*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."—*S. D.*, II, 153

### THE GOLDEN AGE OF INFANT HUMANITY

And the teachings of *The Secret Doctrine* are that, just as the human infant today needs and has the loving care first of its mother and nurse, and then the instruction and further guidance of its teachers until finally by the development of the latent intellectual powers it normally comes to rely more and more upon itself; and as for the normally born child, its first years of infancy are a golden age of loving care and protection; and as in the life of the growing child entering young manhood and womanhood, it has to assume greater and greater responsibility for itself, and finally in manhood and womanhood full responsibility, and to meet all the trials and temptations of life — so by analogy and according to the actual archaic teachings, infant humanity had its Golden Age.

### DIVINE INSTRUCTORS

It had its Divine instructors, who taught it the laws of life, and instructed it in the arts and sciences. But the Golden Age of the infancy of humanity could no more last than can childhood for a human being, and humanity, just as in the case of a child, began to lose the innocence and the unreasoning spirituality of childhood; and as the mental faculties gained strength, its first Divine Instructors gave place to other instructors; and, in the symbolic language of the ancients expressing nevertheless one of the deepest truths, the Golden Age gave way to the silver age, to be followed by the bronze age, and that by the iron age in which the world now is.

### NO EVIDENCE OF A PRIMEVAL SAVAGE

" 'The primeval savage is a familiar term in modern literature,' remarks Professor Rawlinson, 'but there is no evidence that the primeval savage ever existed. Rather *all the evidence*

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looks the other way.' (*Antiquity of Man Historically Considered.*) In his 'Origin of Nations,' pp. 10-11, he rightly adds: 'The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a "Golden age" which has no features of savagery or barbarism, but many of civilization and refinement.' How is the modern evolutionist to meet this consensus of evidence?"— S. D., II, 722

### DUALITY OF HUMAN NATURE

"No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans."— S. D., II, 272

And referring again to the childhood of the human race and infant humanity, H. P. Blavatsky writes (*The Secret Doctrine*, vol. II, page 273):

"Was not their childhood passed with, nursed and tended by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflexion of that essence."

### WHEN GODS WALKED THE EARTH

". . . It was the 'Golden Age' in those days of old, the age when the 'gods walked the earth, and mixed freely with the mortals.' Since then, the gods departed (*i. e.*, became invisible), and later generations ended by worshipping their kingdoms — the Elements."

### THE "NAMELESS ONE" THE "INITIATOR"

Again by analogy, and in accordance with the archaic teachings, just as there is in man, could he but find it, one supreme self, the source of his highest thoughts and aspirations, so there is for Humanity one Supreme Guide and Teacher.

"The 'BEING' just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown.

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He is *the* 'Initiator,' called the 'GREAT SACRIFICE.' For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

"It is under the direct, silent guidance of this MAHĀ — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars."

And to the above H. P. Blavatsky appends the following as a footnote:

"Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients — alleged to have developed from lower and animal-like savages, the *cave-men* of the Palaeolithic age — on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught ancientsly at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the 'Sons of Cycles' or of the 'Infinite,' from whom the name passed to the still later generations of Gnostic priests. 'It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the "works of hundred-handed giants."' (See '*Book of God, Kenealy*.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmens, the Temples of India, Egypt, and Greece, the Towers and the 127 towns in Europe which were found 'Cyclopean in origin' by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God,' justly called 'The Builders.' This is what appreciative posterity says of those descendants. 'They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 feet thick, and in the walls of the fortress of Cuzco there are stones of a still greater size.' (*Acosta*, vi. 14.) 'Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface — a work which the united skill of all the astronomers of Europe would not now be able to effect.'— (*Kenealy, 'Book of God.'*)"— S. D., I, 207-208

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### REINCARNATION

One of the great Theosophical teachings universally held in antiquity is that of Reincarnation, and again by analogy just as the man of twenty, forty, or fifty and throughout his life, is in his interior nature identical with the boy that he was in his childhood, so the human race is the present Iron Age is identical with the infant humanity of the Golden Age, and the men and women now living are those same souls who received the fires of mind and instruction from the Divine Instructors of the Golden Age of the world.

There is thus according to *The Secret Doctrine* a linking of all the ages and experiences through which mankind has passed, the souls of men being the links, and the men and women of today have not only lived many times in the historical past, now in this nation or race, and now in that, but have taken part in the civilization of the lost Atlantis and in still earlier civilizations which preceded it going back in time to the very birth of the human race.

Man has thus accumulated unto himself a vast store of experience. In origin a spiritual being, he has gradually become incased in matter losing all memory of his origin and having no adequate conception of his destiny. Yet as *The Secret Doctrine* teaches, there have ever been those who have preserved this knowledge as "custodians of the Ancient Wisdom," and as quoted by H. P. Blavatsky in *The Secret Doctrine*:

"There WAS a 'primeval revelation,' and it still exists; nor will it ever be lost to the world, but will reappear."— *S. D.*, Introductory, xxx

### MAN'S PLACE IN THE UNIVERSE

"The aim of *The Secret Doctrine*," declares H. P. Blavatsky in her Preface is, in part, "to assign to man his rightful place in the scheme of the Universe." *And again by analogy just as the individual human being cannot achieve his highest destiny nor do his best work except he be in perfect health, with every faculty and power working in harmony and co-operation. so too the human race cannot fulfil its destiny nor climb the heights of achievement of knowledge and power that still lie before it, unless it too be in perfect health and all its members united and working in harmony.*

This then is the philosophical and scientific basis for Peace offered in *The Secret Doctrine*, which Katherine Tingley now proclaims as the Theosophical Bible. The Golden Age of the spiritual, and yet in a sense irresponsible, childhood of humanity is millions of years away in the far past. Humanity has lost its way in its descent into the dark valleys of materialism, but it has passed the lowest point, it is once more beginning



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to ascend the heights. The ancient teachings of the Wisdom-Religion, Theosophy, have been in part again proclaimed by our three great Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. The old knowledge of the origin, development, and history of humanity is once more proclaimed, the way is pointed out for higher achievement, a new Golden Age of full consciousness and spiritual responsibility still lies ahead. The wars of the past have all resulted from man's ignorance and selfishness, but with knowledge of man's inner nature and that each as a spiritual being is linked with and a part of all others, there is no longer an "excuse for war," and Peace becomes not merely a desirable possibility, but a positive and joyous duty, leading the way to heights of knowledge and achievement yet undreamed of in ordinary philosophy.

## THE REMEDY FOR WAR IS IN THE WISDOM-RELIGION -- THEOSOPHY

H. T. EDGE, M. A.



THE affairs of man have gone awry through his own unwisdom; and it is through his own wisdom alone that they can be made straight. War is a mighty evil that threatens the very existence of civilization; yet it is not war alone that thus threatens, but war made vast and horrible by the engines of destruction which man's cunning has devised. Nay, even without war, even in times of so-called peace, that same perverted ingenuity of man's would surely compass his destruction by some one or other of the numerous manifestations of selfish greed, lust of material power, and hard indifference to the nobler qualities of human nature.

### WISDOM VS. CUNNING

It is man's wisdom, we have said, that alone can save him: wisdom, yes, but *not* cunning. Not the topheavy lopsided over-development of the brain-mind; for it is that which has brought man to his present pass. What hope is there to be put in further scientific discovery, so long as each new discovery lends more aid to the forces of destruction and disintegration than to those that bless and upbuild? It is that higher part of man's mind, which he has so long neglected, of whose very existence he is even unaware, yet which is in very truth the Soul of man — nay, is the man himself — it is this wisdom alone that can save him from the consequences of his ignorance and his folly.

To bring back to present-day humanity the ancient and neglected

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knowledge of this higher wisdom — this is the mission of Theosophy, of H. P. Blavatsky, its modern pioneer, and of her great work, which Katherine Tingley has declared to be the Bible of the ages, *The Secret Doctrine*. Let us glance at the Preface and Introduction to that work.

### MAN THE HEIR OF NOBLE ANCESTORS

These truths, says the author, are not put forward as a revelation, nor does she claim the position of a revealer of mystic lore now made public for the first time. The contents of her work are to be found scattered through thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What the author does is to gather together these tenets and make of them one harmonious and unbroken whole. For the history of human civilization goes much farther back than the little period covered by what is ordinarily called history. Right back into geological ages, counted by hundreds of millenniums, goes the history of great and cultured races, our predecessors, the noble ancestors of whom we are the privileged heirs. And all through the vast cycles of man's life on earth there has existed that great all-embracing fount of knowledge and wisdom, which is variously referred to in this book as the Secret Doctrine, the Wisdom-Religion, and the Esoteric Philosophy. During the bright cycles of history, when spiritual knowledge prevails over materialism and selfishness, this knowledge is the common property of mankind, and the race is blessed by its universal diffusion. It is only during dark cycles, such as that of the Black or Iron Age, which covers most of the period known to ordinary scholars, that the knowledge of this Wisdom-Religion becomes temporarily lost for the many, and is known only to the few guardians and initiates whose duty it is to preserve it throughout the ages of darkness and to bring it to light again when the favorable season dawns.

In her book, H. P. Blavatsky claims, and makes good the claim, that the tenets of the Wisdom-Religion can be found in the allegories and symbols of all the great religions, mythologies, and philosophies; and that a comparison and interpretation of these materials will prove that they all have a common foundation; and since the troubles of the world have been due to its having to get along on dogmatic religions, with their warring sects; and to scientific speculations which deal only with the outer aspect of things and leave the essential principles untouched; it is evident that a restoration of the original knowledge must precede, and will usher in, a new order of ages.

What these teachings are may be found by a study of the abundant Theosophical literature now accessible to all; and we cannot pause to

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detail them here. It is enough to say that they convince man of the reality of his own Divine nature, restore the forgotten truth of Reincarnation — without which the eternal laws of justice and compensation cannot be understood — and in many other ways lay the foundation for a humanity whose life shall be guided by principles entirely different from those that have prevailed in times gone by and brought so much affliction upon us.

“The Wisdom-Religion,” says H. P. Blavatsky, “is the inheritance of all the nations, the world over. . . . It is alone calculated to withstand in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. Moreover, Esoteric Philosophy reconciles all religions, strips every one of its outer, human garments, and shows the root of each to be identical with that of every other great religion.”

### THE SEARCH FOR CERTAINTY AMID CONFUSION

Is not this exactly what earnest, religious, thoughtful people are everywhere seeking today? Do we not hear on all sides the cry, “Oh that I could find certainty amid all this doubting and asserting! Which religion shall I trust? What science will really help me?” The Esoteric Philosophy is the answer to these poignant questions. Again:

“The Esoteric Wisdom proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in nature.”

Owing to the man-made unworthy representations of Deity, we have forgotten God, and have struggled in the vain attempt to imagine a universe without Deity. The saving truth is that God is to be sought within; for that man himself is *essentially* a divine spark of the deific life, though incarnate in an animal body. It is Buddhi, the Spiritual Soul in man, that is the source of all Wisdom and salvation for man; and when he succeeds in rescuing his Manas or mind from its subservience to the lower animal nature, then indeed he will have resurrected the Christ from the tomb of matter, and have accomplished the true goal of his evolution. Theosophy comes to restore to man his lost confidence in himself — in his true Self, the God within him.

It is not advisable to encumber the present writing with lengthy quotations from a book accessible to all; and we must confine ourselves to a brief summary of what is most important. To quote again:

“The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed;

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the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible — amounting to many thousands of volumes — have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the Initiate hidden in secret caves and crypts; and an identical belief among the Buddhists with regard to their secret books.”

### THE DRAMA OF HUMAN LIFE

We thus see what is the burden of H. P. Blavatsky's book. It is to resurrect from their tomb the records of man's mighty antiquity; to prove, out of available facts and data, that man is not a mere intellectualized product of the animal kingdom, feebly struggling out towards an unknown goal; but that he is the privileged heir of countless generations of mighty ancestors, whose knowledge and attainments are not lost but only hidden from sight. The few centuries which we dignify by the name of 'history' represent but a microscopic segment of man's real story. The drama of human life extends back through the long cycles of geologic and astronomic time. The law of recurrent cycles ordains that the knowledge of the past shall dawn again after a period of forgetfulness.

The book not only asserts and proves the reality of this primeval Knowledge, but outlines its principal tenets; a subject that is dealt with in other papers, and is merely alluded to here. These tenets, we are informed, have been deliberately and intentionally suppressed in the interests of narrow dogmatism and obscurantism. But however superhuman the efforts made to obliterate the Secret Doctrine, they have failed; for Truth cannot be killed.

“In the twentieth century of our era scholars will begin to recognise that the 'Secret Doctrine' has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas.”

### MEN ARE BRETHREN, NOT FOES

What other help has man to look to but his own resources? *The Secret Doctrine* was H. P. Blavatsky's endeavor to make him once more aware of those resources. She makes no statements that cannot be proved by each man for himself. The facts she points to are such as can be confirmed by every earnest student out of his own experience.

“The world of today, in its mad career towards the unknown . . . is rapidly progressing on the material plane, the reverse of spirituality. It has now become a vast arena — a true valley of discord and of eternal strife — a necropolis wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That Soul becomes with every new generation more paralysed and atrophied.”

The keynote of modern civilization is a selfish individualism, an inter-

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necine struggle for mastery and acquisition; and this principle of emulation has even been exalted into a God to be worshiped. Man is represented as an intellectualized animal, who has acquired his faculties by accident. The seventy years of a single earth-life are represented as being the whole of life; and of the state of the Soul before and after death, we are in ignorance: such are the causes of the failure and imminent disaster of our civilization. It is only by Knowledge that the causes, and hence the effects, can be removed. No more need be said to show the extreme importance of restoring to modern humanity those sublime and all-necessary truths which it has lost sight of during its passage through the dark ages.

## PSYCHO-ANALYSIS

KENNETH MORRIS

WHAT of their sight who, peering deeper yet  
Down through this sentience, see alone the gloom  
And poisonous quags of hell, whence flickering loom  
Foul charnel things to have their will, or fret  
Our lives to ruin? Tush! though night beset  
Ne'er so our feet, and doom falls dark on doom;  
Not from the slime we rose; not toward the tomb  
Are bound; nor wholly, immersed in life, forget

Ancestral dignities. Mine be, though dim,  
What sight hath seen the hosted Stars of Morn  
Ride forth a-quest; what hearing hears the hymn  
They raised on chaos brink for virgin scorn  
Of hell; what heart asserts, though lustre-shorn,  
Man, heaven's war-worn unconquered Cherubim!

*International Theosophical Headquarters,  
Point Loma, California*

## THE THEOSOPHICAL MESSAGE OF PLATO

C. J. RYAN

**W**HAT has philosophy to do with practical life? What possible interest or use can the man or woman who has to face the trials and affairs of the world, without time or opportunity for sustained investigation into the apparently abstruse presentations of philosophy, have in the thoughts of ancient sages? What is there, for instance, for the ordinary, busy person in the teachings of even such a supreme thinker as Plato? In short, has what is called philosophy a vital message for the world today, or is it a mere intellectual diversion for those who have nothing else to do or a task for candidates for examinations?

A recent book by Edward J. Urwick, M. A., of the University of London (Department of Social Science, etc.), answers the question by conclusively proving that Plato's philosophy is the true science of life, not a barren process of mental gymnastics or mere speculation about what no one can really know. His *Republic* is a discussion of Righteousness in all its forms, from the just dealing of the law-abiding citizen to the spirit of holiness in the saint, a supreme and successful attempt to show us how the human soul can fit itself for the realization of that divine Good which is the goal of every human life and the aim of Evolution.

Mr. Urwick's argument is of profound interest to Theosophical students because he demonstrates that Plato's teachings are not only of the highest value in themselves, but that they are the same as those of the greatest spiritual teachers all down the ages; Plato, in fact, puts before us the only vital and enduring principles upon which humanity must depend, and which are generally those of Theosophy which the Universal Brotherhood and Theosophical Society under Katherine Tingley's direction is spreading by precept and example. Mr. Urwick does not mention the word Theosophy, nor does he refer directly to the Theosophical Movement which has done so much since 1875 to disseminate the principles he believes essential to the salvation of mankind, and, therefore, being an outside investigator and thinker, his work is another confirmation of the fact, now becoming so marked, that the tremendous forces for the good of humanity released by the action of that marvelous woman, H. P. Blavatsky, in establishing the Theosophical Society and bringing Theosophy once more to the Western world, are working quietly but powerfully in every quarter.

This new interpretation of Plato is based largely upon Indian re-

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ligious thought, and the author claims that Plato had little care for philosophy except in relation to what we call religion. He was no cold formulator of mere brain-mind systems; his Academy was not a college of mental discipline removed from life and its burning problems. He was out to find and to teach the knowledge which saves the soul, which reveals the Divinity of man, which finds God, the "Kingdom of Heaven, *within*." Mr. Urwick says his interpretation is a religious interpretation, and therefore in direct antagonism to the interpretation of most recognised commentators. The claim that Plato derived his teachings from the Orient, through Pythagoras,\* should be demonstrable by a comparison with the Vedânta, and especially the *Bhagavad-Gîtâ*, and the author proves his case without the shadow of doubt. The *Bhagavad-Gîtâ* is a work that has always been placed before Theosophical students as one of the most valuable presentations of Theosophy that has come down to us from antiquity, and it is the subject of frequent study and meditation by all who desire to make progress in knowledge of their higher, divine nature and of the vital principles of universal brotherhood. Therefore, when we are told that Plato derived his philosophy from this and similar sources, it becomes clear that his teaching is simply another presentation of the ancient Wisdom-Religion, Theosophy, which has always been known to some but which continually needs restatement in new forms suitable to the age. This does not necessarily mean that the Greek philosopher merely heard or read the old tradition; he possessed that interior illumination in his own right which means a conscious knowledge of the truth. While H. P. Blavatsky says "Pythagoras obtained his knowledge in India, or from men who had been there, and Plato faithfully echoed his teachings," and "Plato learned more secrets in Egypt than he was allowed to mention," she states many times that Plato was an initiate and was possessed of the inner wisdom.

In trying to show the academic world that Plato's teachings are not mere "philosophy" in the sense of a purely intellectual exercise for the learned or an irksome "course" for college-students, but that they are the essentials of the only life worth living, Mr. Urwick has attempted a

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\*It is noteworthy that Pythagoras is the only great thinker of Greece whom Plato never criticizes, but of whom he speaks with the greatest deference and respect, referring to him or his followers for elucidation of difficulties, instancing him as the great example of a teacher whose teaching had in it living truth enough to inspire a band of devoted disciples, and to transform their lives as well as their beliefs. And every one of the doctrines, which we know formed the 'gospel' of Pythagoras, and of the Pythagorean brotherhood at Crotona, was an almost exact reproduction of the cardinal doctrines of the Indian Vidyâ and the Indian Yoga — so much so that Indian Vedântins today do not hesitate to claim Pythagoras as one of themselves, as one of their great expounders, whose very name was only the Greek form of the Indian title, Pitâ-Guru, or Father-teacher."— *The Message of Plato*, p. 13

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very heavy task and one which, in the present state of materialism, can only be partially successful, but it is an effort which deserves the highest commendation and admiration. His style is pleasant and flowing, not in the least dry or technical; it fascinates the reader by its gentle persuasiveness, and it is free from dogmatism. It is hardly singular, perhaps, that the book has not been widely or extensively reviewed or discussed; it is too *true*, it calls for higher faculties than those of the mere brain-intelligence to appreciate the revolutionary character of the higher wisdom of Theosophy — revolutionary in the sense that its acceptance compels a change of conduct in the one who understands it.

Mr. Urwick quotes from the early Christian Father, Augustine, as the keynote to his treatise, a passage which has frequently been presented by Theosophical writers as a proof that at least as late as the sixth century of the Christian Era the essential principle of the existence of a primitive wisdom, the one truth about the needs of the human soul, Theosophy as we call it, was openly taught:

“That which is called the Christian Religion existed among the Ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.”— Augustine

Nothing could be more definite.

Mr. Urwick limits his attention to Plato's *Republic* as the most characteristic as well as the most familiar of Plato's works. In it the quest of the Great Reality whose vision changes the world for the enlightened soul even as sunshine changes darkness to light is more clearly defined than anywhere else, so that for him who has seen it:

“What is midnight-gloom  
To unlightened souls shines wakeful day  
To his clear gaze; what seems as wakeful day  
Is known for night, thick night of ignorance  
To his true-seeing eyes.”

— *Bhagavad-Gîtâ* (*The Song Celestial*: Arnold)

It is impossible here to touch upon all the numerous illustrations the author gives proving that Plato's ‘philosophy’ was no dry-as-dust merely intellectual exercise, but the Path to Life, to the only real life, the soul-life; all that can be done is to point but a few of the leading subjects which stand as landmarks.

Chiefest of all Plato's teachings, in accord with those of the *Bhagavad-Gîtâ* as Mr. Urwick demonstrates, is that:

“The pathway of the human soul through life may be pictured as containing two distinct segments or arcs, a lower and a higher. . . . The lower arc covers the whole life of the citizen — the human ‘socius,’ who is conditioned on all sides by the fact that he is a member of a social group, of an industrial community, of a political State. The higher arc contains the path of life for the free soul — super-social, not bound by any ordinary ties . . . but conditioned only by



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its relation to the supreme reality which is beyond all societies and above all worlds. In the lower arc, the copingstone of a good life is reached when a man learns to do his duty as a good citizen, a good householder, and a good administrator, obeying the law, honoring the accepted gods, living his life with temperance, obedience, prudence, and justice. In the upper arc, the pathway begins only when the performance of all duties has already been learned and has become habitual, and the soul is therefore prepared to pass on to the life of single-minded devotion to the Good, the ceaseless performance of duties which are not primarily social, of unremitting pursuit of the wisdom which leads to the knowledge of God."

The life of the good man on the "lower arc" is shadowy and unreal in comparison with the infinitely greater life when the upper path is found, but it must not be neglected.

"And for the entrance to the path . . . there is one great condition: the soul must first renounce all the desires and attachments of the separate self, and so become free — bound by no law but love, subject to no restraint save that of the chosen path itself. For this reason the life of the upper arc is called the life of renunciation or detachment, or — best of all — of liberation: . . . it implies identity of thought and aspiration with the supreme will."

The lower arc may be called the "path of pursuit," the absorption in attainments and satisfactions and achievements in this world and its activities — intellectual attainments, knowledge, speculation, the discovery of new facts; the higher leads to spiritual discernment with its results, Wisdom and the perceiving of Truth. The path of pursuit is that of bondage to the "three Qualities" of Indian philosophy, Sattva, Rajas, and Tamas, clearly defined by Plato under the names Logistikon, Thumos, and Epithumia. The three Qualities, Purity or Goodness, Passion, and Indifference, as we may roughly summarize them, belong to the lower arc, the path of pursuit, and they constitute the nature of all existing human things — individual man and every society of men, but they are transcended when the soul awakens to the realities of the higher arc, the path of spiritual wisdom.

"On the lower path the good life has only one supreme reward — the consciousness of duty done, or the realization of Dharma, to which the acquisition of pleasure and profit is subsidiary; so the upper path has for its one final goal the full spiritual realization or higher Dharma which belongs only to the soul which *knows* God. . . ."

It is this soul that Plato calls the "philosopher," and:

"It is clear that Plato wishes to emphasize the fact that by the pursuit of philosophy he means a very perilous and holy quest, so different from all ordinary pursuits and studies that none may undertake it save those who have put the world behind them."

And yet he does not mean ascetic retirement to 'the forest,' but that the real life can and ought to be lived, as a rule, in the society of men and by those who are leading an active and useful life on the lower arc, but who are free from its bondage.

On the subject of 'Religion,' one is tempted to make many quotations

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from the many interesting passages in which the author expounds Plato's Theosophical interpretation of its meaning, but only a brief reference can be attempted. Claiming that we cannot read the *Republic* aright if we regard it simply as a very brilliant combination of social, moral, and metaphysical speculations, he shows that Plato means something far higher, something which begins only when the faculty is developed which is beyond the ordinary brain-mind but which cognises a higher world, a superworld which may be called ideal "provided we mean by the word that which is transcendently real." The Greek term *Dikaiosune*, as used by Plato, is, he shows, practically equivalent to the Sanskrit 'Dharma,' and Dharma is not quite what we ordinarily mean by 'Religion.'

"When we speak of the Dharma of the soul on the lower path, we mean the perfect condition of all the three qualities or faculties of the soul working together harmoniously to perform all the duties required of the good man. But there is also a Dharma of the purified soul on the upper path . . . transcending altogether the excellence attainable on the lower path. If the goal of the spirit is union with God, then that is its Dharma on the upper path, a condition in which virtue and goodness as we ordinarily understand the terms are superseded, . . . the word Dharma means 'that which holds the soul to God'; while the word religion means 'that which binds back' to God the soul which has wandered away. Dharma (from the root *dhree*) meaning 'that which holds fast' to God, implies an internal tie. Religion (from the root *ligare*) meaning 'that which binds back' to God, implies an external bond."

Belief in what is ordinarily regarded as Religion, under whatever name or form, rests upon faith and is enough for most people who are not consumed with the longing for Reality; but there is a deeper *certainty*, and it is this supreme attainment that Plato tried to declare to the world:

"There is, however, buried deep within the soul, a special faculty which lies fast asleep during our normal activities, has nothing to do with our sense-perceptions or reasoning about them, and cannot be awakened by any ordinary scientific study or philosophic thought. But it can be aroused by the exercise, first, of a rare devotion to the highest good in all forms of the conduct of life, and then by an even rarer devotion to austere practices of meditation. And this faculty we call Nous, or the Knower — the same word which others use for reason or intelligence, but which we will use in a special sense. . . . I do not think there is a single phrase or conception in Plato's account of Nous which does not find its exact parallel in the Vedic teaching concerning 'the spirit which lies hid within the soul of man.'"

Now to arouse this hidden spirit — the Warrior of *Light on the Path* — there must be means, and Plato's view was that by education and right social ordinances the preparation could be made or the foundation laid for the revelation to every man of his real divinity. His ideas of education were not concentrated upon material "success in life" or the ephemeral, but his aim was to "wheel round the soul" from the worldly to the spiritual, the eternal:

"What he cares about has little or no relation to the principles and systems which we modern educators are so busy elaborating. His account of the 'right' education of youth is simply the answer to the question: 'How shall we make and keep pure the hearts of the young?' And the answer is — By simplicity, purity, austerity, and yet again simplicity, in all the in-

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fluences by which character is unconsciously formed. Secure this, he says, and you will secure for the young that pureness of heart which is the first great step to the knowledge of God."

It is this kind of education that Katherine Tingley, in her Râja-Yoga System, has established and which has already produced such admirable results mentally, morally, and spiritually. It has shown the world what the principles of Theosophy, *put into practice*, mean for the future welfare of humanity.

Mr. Urwick, in discussing Plato's so-called proofs of immortality, declares that those who believe in immortality do not trouble about anything so trivial as 'proofs', and yet we feel the necessity of formulating some arguments for our own or others' satisfaction. But he finely declares that the real way of impressing it is *the supreme way of silently living it!* This is, of course, the essential teaching of Theosophy.

However, in a world like this we must have something for the intellect to hold to, and Plato knew and taught the practical, plain fact of the reincarnation of the soul in many successive bodies, each incarnation governed by the universal law of Karma, or cause and effect. Like all great thinkers, he repudiated the incoherency which allows Chance and Accident to be the blind rulers of human destiny. He gives a very brief and 'popular' account of Reincarnation, apparently chiefly with the intention of showing that good and evil lives are rewarded according to their deserts. The following passages from Mr. Urwick's chapter on Reincarnation, are worthy of special attention, for they very clearly present the Theosophical position:

"To the doctrine of immortality . . . Plato adds an equally popular account of the doctrine of reincarnation. Now I am very far from insisting that he must have borrowed this from an Indian source. The belief in reincarnation has been an integral part of the faith of the followers of numerous religions, from the Hindûs to the Druids; it is so widespread as to give good reason for supposing that it formed a part of the earliest revelation made to man. The wonder is that it was ever allowed to drop out of the Christian faith. . . . I am obliged to harp upon the popular character of the account of reincarnation given in the tenth book for two reasons. One is that the whole account of the soul's rewards and punishments is, like the arguments about happiness in the ninth book, intended to be a popular addition which may give force to the real arguments concerning Righteousness in the eyes of many people, but which does not really add anything to the conclusion reached in the seventh book. The other reason is that all accounts of heaven or hell or reincarnation are outside the true spiritual teaching of religion — are but trimmings, in fact, which appeal to us reward-loving and curiosity-consumed souls who *cannot* be content with the essential fact of spiritual existence. It is the case, I believe, that the truest teachers seldom say anything which will satisfy our curiosity about the details of past or future lives. In the purest Vedânta teaching the fact of reincarnation is asserted and its moral lessons explained; but no questions are answered about the thousand and one matters upon which we should like to have information. The reasons are obvious. There is only one thing needful; that we should fix our whole attention upon the possibility — and the path — of the spiritual realization which will carry us beyond all births and deaths, all departures and returns, all heavens and purgatories. It will not help us to speculate about the kind of life we may have lived before or the kind of life we shall live next time. The natural tendency of human curiosity (with or without any sinister motive) is to ask, 'Had this man sinned, or was

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it his parents' fault that he was born blind?' And the true teacher always brushes away the question, and brings us back to the sole essential matter — the possibility of the manifestation of the grace of God. Further, the very word 'reincarnation' is not the right one upon which to fix our thoughts. The great fact behind it is Re-birth: that is, birth into spiritual life. Heaven and purgatory and hell are all facts: but they are little facts. The normal chain of mortal lives is a fact: but it is a little fact. On the lower path we pass repeatedly from one corruptible to another corruptible through a long series of 'raisings-up and layings-down of other and of other life-abodes.' The wise man knows these facts, and neither fears nor cares; for beyond them all is the big fact of re-birth into the incorruptible and eternal life."

But the author admits that the moral aspect of reincarnation, expressed by the law of Karma, is of great importance, because it shows that we are the creators of our own destiny, and that, in the long run, we reap precisely what we sow. On the subject of fate or freewill he expresses the Theosophical position in an excellent manner:

"Every action and every thought have their inevitable reaction for us as well as for others. Our lot in any life is the sum-total of these reactions. But this complete subjection to the law of causation does not involve determinism. Free will enters all along the line. We cannot alter the results of past actions; but we can alter the *quality* of those results by our present use of them, and we are ourselves at every moment the conscious creators of our future destiny."

Students of Theosophy are sometimes asked how it is that we do not see the causes that have brought us to our present conditions. From Plato, Mr. Urwick derives the Theosophical teachings:

"But the road to liberation is a long one, and the soul must live many times over before it can learn the final lesson. Therefore it must return to physical existence again and again, each time with increased opportunities of learning. For though it does not now recognise that its present sufferings are the result of its own past deeds, in the interval between each mortal life it becomes conscious of its Samskar or memory-record of the past, and so is forced to recognise the justice of Karma. . . . In each mortal life, the soul which incarnates in a human body becomes subject to the limitations of human consciousness and therefore forgets the past. But in each new birth it starts where its past has placed it, and where its own destiny has led it. And the soul that has profited much from its former lessons is, during its human life, on a higher level than before: enough of Samskar or memory (or anamnesis) will force its way through the human envelope to guide and control it."

The subject of Mysticism has been greatly misunderstood even by writers who ought to know better, but Mr. Urwick touches on it with a right appreciation. He warns against a great danger in the false view of mysticism:

"There are many people who are strongly attracted by the idea of a mysticism veiling profound truths which can be revealed only to a select few. It is pleasant to think that one is being admitted into an inner ring, a fellowship of initiates, to whom alone the most secret doctrines are laid bare. . . . Now I do not deny that there *are* hidden secrets which are revealed only to the few who have prepared themselves carefully to understand and use the knowledge and power so gained. But I *do* deny that the truth which is necessary for our salvation is ever hidden at all, except in the sense that all profound truth is hidden from those who are not ready for it. But all such truth is everywhere, and always patent; it is *we* who are veiled or blind, and see it only when our souls are turned round and our eyes and ears opened . . . the light is everywhere, on everything; it is only we who are dark."

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Although space will not permit a series of extracts from the writings of the Theosophical Leaders to show how fully the teachings of Plato as so brilliantly analysed by Mr. Urwick accord with the fundamental principles of Theosophy, it is impossible to resist giving a short quotation from the great Theosophist, William Q. Judge, upon the subject of the preceding excerpt :

“The age is black as hell, hard as iron. . . . But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. . . . How plainly the lines are drawn, how easily the hands are seen. Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who — up to this hour — I find are my ‘companions.’ They need no such folly. They are there; they hear and understand the battle-cry, they recognise the sign.”

Much of the most important studies in *The Message of Plato* cannot even be referred to: the meaning of the Ideal State, the work in the world of those who have gained the higher illumination, the real places of the Lower and the Upper Paths in the life of the individual, etc.; but a few words on Progress must be added before closing.

The author says our passionate attachment to what *we* call progress and civilization is an obstacle to the understanding of true progress and of Plato's meaning. Society is regarded as an organism, ever evolving in increased variety, though without any known goal, “just trailing through eternity,” with no definite ideal of human perfection, no Christ-man which all must become. It takes all sorts of people to make a world, they say:

“But it takes only one sort to make a *good* world, and that sort is the all-good man or woman of whom Plato wrote. Does not the universal ideal of religion — ‘Be ye therefore as Christ’ — mean just this? Never mind your many-sided culture: let that take care of itself. Aim, all of you, at the single but infinite quality of a Christ, the full stature of humanity, and the *good* society will follow as a matter of course — too good for progress to need talking about any more.”

In regard to the kind of ruler a truly enlightened society would call forth, the author writes:

“The enlightened one could only function as King in a society fit for his rule; that is in a Society so fully at one with his spiritual purpose as to be willing to submit everything to him, to lay aside all other aims, to be to him as a group of little children taking guidance from an all-trusted father. Human society may have been like this once: it may some day be like it again. Once, before the fall, the human family was ruled this way; its kings were also philosophers, Râjarshis, sage and saint and king combined. But since then, the world has eaten of the fruit of good and evil, and has taken its life into its own hands — for good and evil. . . . We are all intertwined in the Qualities. . . . Some day, ‘in some far-off place and age,’ the Ideal Kingdom may again be real. But that will only be when the world has become capable of recognising the true Ruler and his divine wisdom; and then, laying aside its self-will, it will once more submit itself gladly to his rule. And he will be any one of its citizens who has seen the light; but he will need much persuasion before he will consent to rule, and his rule will

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only be possible because all his fellow-citizens are so like him, so entirely at one with his spiritual purpose, that they will willingly give up all direction into his hands, for the sake of their own spiritual progress. . . .”

Why should we wait for a far-off age for this; why not make a beginning somewhere now?

The book closes with an appeal for knowledge of how to bring about the great transformation in ideals in the active and achieving West which will enable us to find, each for himself *within*, the Path of Infinite Progression which is our birthright; and to do this without going to extremes, without halting in the legitimate and necessary process of moving on the Lower Path of duty and right conduct in ordinary affairs.

According to the teaching of Theosophy, now is a more favorable time for a great step in advance than has occurred for long centuries; the cycle has reached a point of swiftest momentum. As Katherine Tingley says in *Theosophy, the Path of the Mystic*:

“Today is the great opportunity to enter the Path. But this cannot be accomplished unless men realize the essential Divinity of their own natures. . . . True progress begins with this step alone. Too long has poor humanity been living on the outer edge of truth and light; too long has help been sought from without; too long has the inner divine nature been obscured and the shadows of external life mistaken for the reality. . . .”

“The teachings of Theosophy alone can bring hope to poor, storm-tossed humanity; this I affirm. And we have but to observe the general trend of human thought and effort to establish this as a fact. Antiquated theories of religion and life are being discredited, long settled beliefs and customs are being abandoned, and there has arisen in the world a great compelling force which is demonstrating the poverty of man's religious life.

“Materialism and the merely intellectual view have carried man out upon a sea of unrest and dissatisfaction, while the real man, the Divine Man, has been ignored. As a result, the finer knowledge — which is right at hand if we could but perceive it, for it lies in the very being of man himself — is inactive and obscured, so that it is difficult even for thinking men and women to find their moorings. It is this very condition, however, that will finally open man's eyes to the power and beneficence of Theosophy and to the fact that it holds the key to knowledge which he seeks.”



“. . . THE latter ‘principle’ is the *Lower Self*, or that which, manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as ‘the heresy of separateness.’ The former we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noetic* element; from the second, the *psychic*, *i. e.* ‘terrestrial wisdom’ at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.”

— H. P. BLAVATSKY in *Psychic and Noetic Action*

## WHAT THEOSOPHY IS

T. HENRY, M. A.



THEOSOPHY is that basis of truth which is common to all religions. In every religion, of whatever place or time, there are certain basic truths. These have been arrived at by means of human intuition; for man has within him the power of discerning truths. It is stated by H. P. Blavatsky, the Foundress of the Theosophical Society, that it is the duty of Theosophy to keep alive in man his spiritual intuition, and prevent it from being buried in materialism. All through the world's history there have been from time to time great movements to arouse man's spiritual intuition, to recall his attention to the eternal truths, and to combat materialism and the effects of selfishness. These movements imply a leader and an organization.

The first leader of the Theosophical Society was its foundress H. P. Blavatsky. When the founder of a movement dies, somebody usually tries to appropriate the movement by leading a schism. This happened after the death of H. P. Blavatsky; but the great majority of the members gathered round William Q. Judge, whom H. P. Blavatsky had appointed as her successor, and thus the Theosophical Society was preserved in allegiance to its original objects. Those who separated have since then continued to diverge more and more widely from those objects; and, as they still use much of the terminology of Theosophy, and forms of some of its teachings, it behooves inquirers to beware of being misled into mistaking this for the real Theosophy.

Genuine Theosophy is to be found in the works of the Foundress, where are enunciated the principles followed by the Universal Brotherhood and Theosophical Society, with International Headquarters at Point Loma, California, under the leadership of Katherine Tingley, the successor designated by William Q. Judge.

The most important principle, as can be gathered from the statements of H. P. Blavatsky and Mr. Judge, is that altruism is at the root of all. The service of humanity and unselfishness of motive are always designated as the purpose of the Theosophical Society, and also as the sole and indispensable condition for attaining true knowledge. It is this condition which serves to distinguish genuine Theosophy from any movement which professes to impart knowledge, or to confer "powers," irrespective of the unselfish and altruistic motive, and for the mere gratification of personal ambition and curiosity.

Another important principle is that Theosophy shall be made practi-

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cal; and this again, besides being a fulfilment of the purpose of Theosophy, is an indispensable condition of true progress in the disciple. For it is by practice and experience that we learn. To be great in speech and feeble in deed is what we do not like to see in others and ought not to tolerate in ourselves. Men have been great in all ages because they were able to overcome the obstacles in their immediate path; and it is only so that we can become great. And history presents us with examples of men, having the promise of being able to render great services, but overthrown, or cut off by death, because they failed to master their little weaknesses. Hence, to make our beliefs practical is a duty not only to our cause but to ourselves.

Both the two conditions just mentioned can be summed up in the statement that true progress for the aspirant for knowledge runs in equal steps with the performance of *duty*. And duty is certainly the password given by the leaders of the Theosophical Society to their followers. It is the talisman by which alone we can escape from the great obstacle of selfish motive. By following duty we obey the behest of Wisdom, communicated from our higher intelligence; and thus we build up our higher nature instead of feeding our personal desires and ambitions.

It is declared by the Theosophical leaders that Theosophy gives every man a purpose in life. This purpose may show itself to different people in different ways, but in any case it amounts to a conviction that there are far larger and grander possibilities open before us than we had formerly dreamt. The processes of evolution in nature are slow; but man, by virtue of his self-consciousness, can quicken his own evolution. Before him, as the fulfilment of his evolutionary destiny, lies the prospect of a greatly increased vision of the realities of existence, of the underlying mysteries of life. Thus inspired with faith, he will not vex himself with fruitless efforts to define the infinite, but will be content to advance by steps, in the conviction that every little advance makes the way clearer. His new purpose in life is therefore to find the path which it is his to tread, to understand what he is and what is his duty, and to seek satisfaction in the performance of duty rather than in the hopeless attempt to satiate desires. By contrast with this, how many people do we see who are either drifting uninquiringly or else seeking in vain to discover any meaning or purpose in life!

Another important statement frequently made by the leaders is that Theosophy lays the true foundation of ethics, or gives a reasonable explanation of ethics. Without attempting here an exact definition of the word ethics, we may be satisfied with defining it as concerned with *conduct*, and with what constitutes right and wrong, or good and bad for man in respect of his conduct. In distinction from this, science is nowa-



## BROTHERHOOD OR LEAGUE?

days taken to cover the investigation of what *is* or *has been*; and is not considered as primarily concerned with the question of conduct. Religion, in its turn, while pre-eminently concerned with conduct, in respect of right and wrong, does not primarily appeal for its sanctions to the reason. We need something that will cover, include, and reconcile the fields of both science and religion; and this Theosophy does. It is the common basis of both religion and science. The true basis of ethics is that man is essentially divine, and that the source of wisdom and right conduct for him is his own Higher Self. Theosophy shows that such was the actual teaching of Jesus, as set forth in the Gospels; a teaching which has commonly been lost sight of under the theological glosses that have been heaped over it. Ethics, when placed on this basis, becomes independent of creed and all other local or temporal distinctions in the human race; for the spiritual nature of man, like his physical nature, is everywhere the same.

At a time like the present, when people are everywhere losing hold of their former sanctions, and venturing adrift upon unknown seas, it is especially important to remind ourselves that the fundamental laws of human conduct are as eternal as the universe itself; and that no changes of fashion can dispense us from the necessity of observing these laws. But it is the actual visible results achieved by Theosophy, when put into practice under wise leadership and organization, that will appeal to the world far more forcibly than any mere statements can ever appeal.

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TALBOT MUNDY

**I**N earlier days, when Canada was hardly yet beginning to be won from the wilderness, it was the custom when sending a man on a long journey to supply him with three fish-hooks and a rabbit-snare. Those represented rations. It was his business to convert them into meat. When he failed, he perished. A great deal has been said and sung about the resourcefulness of the type of man evolved by that system, and there is considerable silence concerning those who found the fish-hooks and the rabbit-snare inadequate, and died. But it is noteworthy that the system, at any rate, has not survived. It has been found wiser to supply men in advance with adequate provision of the right kind, before expecting from them results worth mentioning.

The men who devised the fish-hook and rabbit-snare system were

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probably quite familiar with the New Testament parable that mentions men asking for bread and being given stones; but, if they reasoned about it at all, they may have argued that with stones men might go forth and kill meat, which, as far as it goes, is a sound enough material argument.

But these material arguments, however superficially logical, look less alluring when followed to their conclusion, which is this: that, just as no stream can flow to a point higher than its source, and like begets like, so no material noumenon can produce spiritual phenomena. That which is born of the flesh is flesh, to quote the New Testament again; and no amount of torturing, tampering with, or studying mere flesh will ever gain a spiritual end.

But matter is deceptive stuff and we, being plunged into it, are easily deceived. No sooner is one material basis found unsuitable on which to build a tower that shall reach the skies than another presents itself, often so subtly disguised as to make the most cautious of us think it is not material at all, but something spiritual, on which we may safely rear our monument of progress.

Yet the world is strewn with proofs that nothing — absolutely nothing — based on material cause and effect can endure, or can do anything but crumble. Consider the ancient temples. If beauty and purity of outline may be taken as criterion, then unquestionably the men who designed and built many of those ancient fanes were spiritual thinkers. Yet the ruins of their buildings strew the earth, and most of us are therefore willing to admit that neither their knowledge nor their art was in the stones they wrought, but in the minds of the men themselves.

The spirit and the art endure. It is possible, by purity of purpose and sincere effort, for any of us to become the servants of that spirit and to learn that art; and it would be inevitable then that beauty would adorn our path; whatever we should touch would take on dignity and charm. But equally inevitably, those who should think the spirit and the art were in the thing wrought, gainers though they might be for a while by contemplation of mere consequences, would base their own efforts on false premisses and would descend by gradual or rapid stages to unspiritual ugliness. That is why great leaders, great reformers, and great artists have so seldom left behind them others who could carry on their work and carry it to greater heights; the most enthusiastic sometimes are most dazzled by the effects of the leader's work and, worshipping effects, fall soonest by the way.

“It is the spirit that quickeneth; the flesh profiteth nothing.” — *John*, vi, 63.

We forever put the cart before the horse. In this age of machinery

it is fashionable to assert that our progress, such as it is, has been due to machinery. We worship the machine — put faith in it, just as they who saw those marvelous ancient temples rise and change the whole face of their surroundings, came to worship the shrine instead of the Idea and the honesty that gave it birth. The truth is, that increasing intelligence has produced machinery, exactly as increasing spiritual vision would produce a higher art.

I remember three instances that serve to illustrate. In Assam, years ago, when they were building the first railway through the country, thousands of Indian laborers were employed to dig embankments. The means employed was the ancient one of filling baskets with dirt, to be carried on men's heads, sometimes for the length of half a mile, and clumped — a tedious, slow process that got severely on the nerves of one contractor. He was a rather young man, used to the new efficiency, full of ambition for a useful career, and equally full of scorn for ancient ways. Progress, in his mind, and machinery, were one. He decided to import machinery and, rather accurately gaging the intelligence of the laborers he had to deal with, decided that wheelbarrows would be enough for a beginning.

The wheelbarrows arrived — extremely up-to-date ones made of steel. The obedient laborers studied them with great distaste and worse bewilderment, filled them with rather less earth than they had formerly put into the baskets in order to reduce the weight as nearly as possible to normal, and carried the wheelbarrows on their heads. Nor could they be persuaded to do otherwise. At the end of the second day they went on strike, arguing with perfect reason from their viewpoint that the contractor had made their work cruelly toilsome. What he had overlooked was that even so simple a sign of progress as a wheelbarrow and its proper use must be a result of progress in a man's mind, and can never be the cause of it.

A somewhat similar incident occurred in a native state in another part of India. There was famine, and as the result of the distress a commission was appointed to inquire into the causes. The commission in all honesty decided that the ancient ways were at fault; that men whose plows were little better than a forked stick could hardly be expected to produce crops in sufficient abundance to tide them over lean years. It was decided to import good steel plows from the United States, and that was done; the plows were distributed about the countryside, and the peasantry were told that an era of prosperity had dawned — the plows would solve the problem of supply. But to this day the remains of those imported mysteries lie rusting in the fields, and the peasantry still use the ancient implements. The only result accomplished was to convince

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the peasantry that for inscrutable reasons their rulers had tried to burden them with foreign difficulties in addition to their own — which, they reasonably argued, already were enough.

I was witness of another incident, yet better to the point, in Africa, away off in the wilderness, a good week's march from rail-head. Those were early days, when colonial government-machinery had been set up but was not yet fully functioning. Much of the local government of outlying districts was left to the tribes themselves, and their jealousies and rivalries led to a vast amount of bickering and murder. Serious cases of dispute were supposed to be submitted to the colonial official, fifty or a hundred miles away, but nothing could convince the natives that the official judgment was not prejudiced, and nearly every legal decision led to worse strife than it cured.

But there was a British sergeant sent to an outlying post in the district I have in mind, whose sole official business was to teach a company of newly raised native police the elements of discipline. He was not exactly an illiterate man, but he had received no more education than he had managed to pick up in the army-school, and the best thing he had learned was how to mind his own business; and the business was, by example, precept and watchfulness, to teach new standards of self-respect to kinky-haired, naked recruits. They were of several tribes, and as many prejudices, so he had his hands full.

It dawned after a time on the recruits that there was something in his method, new to their experience, which was better than their own accustomed ways. He taught a new loyalty, to a brotherhood based on a high ideal, and the discipline grew, not because he punished them, for he was very sparing with penalties, but from imitation of his self-respect.

The marvel took place within sight of a dozen villages, whose inhabitants watched the amazing patience and good-humored justice of a stranger who accepted no bribes, played no favorites, and cared for nothing but the welfare of his protégés. He was not like any other stranger they had ever seen; he used to tell his men stories at night over a camp-fire, used to dance for them, sing to them, and — most remarkable of all — although he seemed so fond of them, he took the part of villagers whom they molested in their dawning consciousness of the power that goes hand-in-hand with fraternity.

It was not very long before the neighboring tribes began to bring their own disputes to him for settlement. He told them he had no authority, either to pass judgment or to enforce decisions. They liked that, and insisted all the more that he should act the part of judge. They offered him presents, if he would hold the scales of justice, and when he refused those they were all the more insistent. He told them he knew

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nothing about judicial procedure, and they answered that they were very glad to hear that, since they sought justice and merely what was right.

At last he yielded, very much against his inclination, and the unprecedented spectacle was seen day after day, of villagers from fifty miles away, whom nothing less than force could have induced to take their quarrels to the constituted courts, arguing their cases before this unauthorized, uneducated sergeant, accepting his decisions without question, and returning to their homes in peace to abide by them. Murders and intervillage fighting almost ceased. Unpaid, unpurchasable, plain, disinterested honesty succeeded, where an empire's legal processes had failed.

The sergeant returned in due course to the Birmingham slums and oblivion; but he had left behind him consequences that no official formulas or red tape could quite undo. The subsequent administration of the country took its tone, to some extent, from that one man's example, and for years to come his judgments (some of them hugely humorous) were cited as unofficial precedents for official guidance.

Men will ever rebel against machinery. We have machines in politics, in trade and in religion; yet no machine ever contributed one straw to the world's progress, and every machine is a degrading factor from the moment it becomes anything more than a means to eliminate toil — anything more than a consequence of intelligent and honest thinking.

It is so with Brotherhood. No man, no group of men or nations can create it by decree, or by new intricate machinery. The Brotherhood must come first, out of individual effort to attainment of its high ideal; the means of its expression afterwards. A League of Nations — all the nations — is inevitable when the nations recognise the Universal Law. A dozen men who recognise that Law, and live by it, accomplish more toward true peace than can all the machinery of law-courts and governments ever invented. Theosophists, by living their Theosophy, will sow the seed that can not fail to spring up and ripen into all-inclusive Brotherhood. If a League should be an accompaniment who shall complain? But shall we have the Brotherhood and Justice first, or the machinery?



“THOSE only read the world's future truly who have faith in principle, as opposed to faith in human dexterity; who feel that in human things there lies really and truly a spiritual nature, a spiritual connexion, a spiritual tendency, which the wisdom of the serpent cannot alter, and scarcely can affect.”— *J. A. Froude*

## WISDOM VS. ATTAINMENTS

H. TRAVERS, M. A.

**I**N the schools of antiquity philosophers aspired to impart wisdom, in modern colleges our humbler aim is to teach subjects. The drop from the divine wisdom, which was the goal of the ancients, to text-book knowledge of subjects, which is achieved by the moderns, marks an educational failure, sustained through the ages. I am not maintaining that in the practice of education the ancients were more successful than ourselves. You have only to read Lucian, and to note his satiric presentation of the pretentious claims of philosophers, to see that in this respect the ancients can boast over us no superiority. My point is that, at the dawn of our European civilization, men started with the full ideals which should inspire education, and that gradually our ideals have sunk to square with our practice.

“But when ideals have sunk to the level of practice, the result is stagnation. In particular, so long as we conceive intellectual education as merely consisting in the acquirement of mechanical mental aptitudes, and of formulated statements of useful truths, there can be no progress; though there will be much activity, amid aimless rearrangement of syllabuses, in the fruitless endeavor to dodge the inevitable lack of time.”

“What I am anxious to impress on you is that though knowledge is one chief aim of intellectual education, there is another ingredient, vaguer but more dominating in its importance. The ancients called it ‘wisdom.’ You cannot be wise without some basis of knowledge; but you may easily acquire knowledge and remain bare of wisdom.”

These quotations are from an address entitled ‘The Rhythmic Claims of Freedom and Discipline,’ delivered before an educational conference by Dr. A. N. Whitehead, and printed in the *Hibbert Journal* for July. Without discussing the historical question which he brings in, or following him in the development of his theme, we may make the quoted remarks an occasion for a few of our own.

Everyone feels nowadays that we have lost sight of the essential by too much attention to the incidental; that in the multitude of details we have failed to see the whole; and that devotion to matter has blinded us to spirit. This, not only in educational concerns, but in our affairs in general.

“The error here involved — a gross error redolent of mischief . . . forms one of an infinite series of mistakes which arise in the path of Reason through her propensity for seeking truth *in detail*.”— *Poe*

Specialization in sciences and industries, and vocationalism in education, are fruitful of this risk. The antithesis is represented, in the above quotations, by the words ‘knowledge’ and ‘wisdom,’ which must for the moment be restricted in their meaning. Knowledge is to be regarded as multiform and as consisting of a number of different acquisitions or adaptabilities; while wisdom is a single quality, dominating all. Knowledge is the hands, wisdom the head. Knowledge is the instru-

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ment, wisdom the user thereof. Knowledge is the ability to deal with particular circumstances; wisdom, the ability to adapt oneself to all and any circumstances. The difference is to some extent illustrated by that between a man who understands only the practical working of some one branch of science, and the man who has had a general training in the elementary principles of science. In life, knowledge shows us how to do certain things; wisdom shows us how to live. Knowledge is imparted in school; wisdom is gained out of school. Knowledge concerns special faculties; wisdom concerns the whole man. Attainments and character are respectively the goal of knowledge and of wisdom.

Here nothing new has been stated; such ideals have been held at all times. Practice falls short of ideals; hence, as the writer says, if we try to level our ideals to our practice, we begin a downward course. We must keep our ideals ever in mind, and seek to raise practice to their level.

Extremes meet, and evolution runs in cycles. Progress in the direction of complexity may result in a return to primitive simplicity. The mind, inspired by ambition and the lust of possession, strives to accumulate and pile up; the path of wisdom appears rather as a stripping process, whereby we disencumber the mind of its acquisitions. "Stand ready to abandon all that thou hast learnt." "The pupil must regain the child-state he has lost." "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It is not the mind but the Soul that is the gleaner of wisdom, sipping the nectar from every flower of experience; and the manifestation of its results is in *character*. Hence the training of character is the most important point. Man must know how to use his faculties.

A recent joke that is going the rounds describes the experiences of two brothers in a school. The younger is taught that he comes from Adam; the elder, in a higher class, is taught that he comes from the monkey. It is essential that the young pupil should be taught the truth about himself, and know what he is and what is his aim in life. His true guide is the wisdom that cometh from above, and not the 'wisdom' which cometh from below; and it proceeds from *Buddhi*, the Spiritual Soul in man, that faculty, so little recognised, which connects him with the infinite source of all wisdom and strength. The union of Manas, the mind, with *Buddhi*, constitutes the attainment of wisdom - - the path which Christ and the other Teachers have pointed out. The union of Manas with *Kâma*, the instincts and passions, produces the various forms of selfishness. Children have much intuition; and if the religious teachings given them supported this intuition, instead of counteracting it, most of the difficulties of education in character would be avoided.

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They readily understand the duality of human nature, and the facts upon which it depends; for the teachings of Theosophy amount simply to a pointing-out of actual facts, and can be brought to the test of experience.

The results accomplished by the Râja-Yoga education are a visible proof of the efficacy of Theosophy when practically applied. But it must be borne in mind that the teachers are themselves sincere students of practical Theosophy. It may truly be claimed that the Râja-Yoga education is not a leveling of ideals down to practice, but a raising of practice to the level of ideals. Though attainments are conferred, character is the primary object; knowledge being secondary to wisdom. Once rendered the nature of the pupil self-controlled, evenly balanced, and adaptable, and the acquirement of any desired ability becomes easy.

Colleges and universities would secure better students if, instead of requiring teachers to sign a declaration that the pupils have gone through certain books, or taken a certain number of 'periods' in different subjects, they would themselves examine the candidates and find out what they knew and could do. Thus we see that the existence of highly artificial standards of qualification is responsible for much that is amiss. Hence we offer the suggestion that universities should admit candidates on the basis of an actual test of their quality, disregarding all the artificial machinery of grades and periods and so forth.

Admitting wisdom rather than special attainments to be the desired end in education; and seeking to find out how to accomplish this end, we reach the conclusion that the whole field of life, and not education alone, needs attention. Education is part of a larger problem, and cannot be considered by itself. Our ideals in general have been too materialistic. The attainment of wisdom has not been the aim of most people; it has not even been held up as an ideal. This is a natural outcome of wrong views of what man is and what is his destiny. It is not practicable to give a printed recipe for Râja-Yoga education, because that method is part and parcel of the practical application of Theosophy in general; the same principles being also applied to work, industries, arts, and every other concern of life.

There are abundant signs that the world is on the upward arc; for it is becoming more and more conscious of its deficiencies; and this is the first step towards betterment.



“It takes a god to become a man.”— *H. P. Blavatsky*



## THE VIEW FROM THE NORTH TOWER

AFTER LI PO

KENNETH MORRIS

THE city lies below me there  
Clear-cut in the early morning air:  
Walls, gates, towers, bridges bow by bow  
Spanning the rivers twain that flow  
Quicksilverlike to their confluence where  
The city lies;—

Trees the autumn winds have stripped so bare,—  
Toilers that to their groves forth-fare,  
Of orange, shaddock, pomelo....

What I dream here, they know nor care,  
Nor how the ancient times declare  
Their presence,— what proud pageants glow,—  
Throned dragons — emperors long ago  
Dead, so the city says. I'll swear  
The city lies.....

*International Theosophical Headquarters,  
Point Loma, California*

## MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

*(Continued)*

E. A. NERESHEIMER



WE are accustomed to apply the term 'happiness' to almost any state of mind produced by conditions of personal well-being. Good health and digestion, temporary absence of worry, confidential associations, reasonable certainty of support, and the like, are generally regarded as sufficient causes to justify this term,— happiness. Everybody knows, or should know, that no one of these benefactions alone, nor any combination of such, is of any permanence. We all certainly participate in the general experience that every

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stroke of so-called good fortune that comes our way, bears with it, from its inception, a sting of concealed disappointment. Some thoughtful persons even claim that adverse experiences considerably outnumber those of good fortune; and other wary observers have held that sorrows lead the chase by nine parts over one part of joy. However that may be, human life is so constituted that a continuous state of unalloyed satisfaction is not possible in our present state of existence. On the contrary, it seems to be irrevocably established that pleasure and pain go hand in hand on this plane of existence, wherein every conceivable condition is coupled with one of an opposite kind, and both will be with us as inseparable companions until our consciousness rises to other planes where the glare of imagined happiness affects us less strongly, or indeed is absent altogether.

Sensation of course has its legitimate place and value in the evolution of mankind, particularly so in the primary grades of its school of experience, when there is little or no knowledge of another path that should be aspired to or that this path will ever become an unconditional necessity. Therefore it is quite natural for man to try out the varied phases of lower experience, during long periods of time meeting with recurrent wearisome disappointments due to the clash with an unknown Principle that seems inevitably to thwart every attempt to secure complete satisfaction from objects of sense. It happens however not infrequently, that a ghastly shadow of listlessness falls upon one who repeatedly seeks to gratify sensation, which blurs the imagination and hinders mental expansion, so that eventually this real fact arouses a certain degree of alarm. In order to acquire knowledge through observation, it is necessary to ascertain what relation our experiences bear to our inner life, and decide whether we will attach to them a meaning and a lesson, or let them pass as purposeless accidents. In the first case there will be a priceless acquisition of permanent value; in the second case waste of energy and of life. The one course accelerates and adds to the inborn rejuvenating vitality that thus expands into new fields of continuous potency; the other reduces the physical, mental, and spiritual wealth we have in our custody. Knowledge certainly does not come with the mere lapse of time. All things worth having must be gained by downright honest effort and by intelligent search for their true significance to ourselves and others. Moreover, practical wisdom does not result from the mere accumulation of facts, experiences, or learning, whose value lies solely in that which is assimilated from them and made part and parcel of our character. It is not from quantities of ill-digested facts, but rather by means of a frugal diet that the "Bread of Wisdom" may be assimilated, even as the body is not really sustained by the quantity of nutri-

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ment it takes but only by what is thoroughly absorbed into the system.

Of the many experiences, thoughts, and aspirations that are perceived and that pass through the restless mind, only a small portion is made use of immediately; the rest is stored away as a subtil essence or 'aura,' which abides as an ethereal substratum in another part of our nature. During the short hours of sleep this is in part transformed and incorporated into the personal consciousness, and the greater unassimilated portion remains awaiting the longer sleep that intervenes between two earth-lives. H. P. Blavatsky explains in *The Key to Theosophy* the three different states of memory: Remembrance, Recollection, and Reminiscence, and holds that Reminiscence is the memory of the Soul, which registers all the events of a life-time, also suggesting that it requires a much longer period than that of a short earth-life to assimilate the "undying qualities of the personality, such as love, goodness, charity," and moral aspirations. The length of time occupied for this absorption depends upon "the merit or demerit of the last incarnation," in which the seeds of knowledge and character were planted that shall come to fruition by being woven into the consciousness, and added to the new personality. After the preliminary stages of consolidation of the physical, mental, and moral faculties in the infant body, the personality also picks up the actualities of its long forgotten Karmic threads; reaping what he has sown by former acts, thoughts, and aspirations.

Is not this a key to the understanding of the apparently mysterious diversity of human beings — their aims, habits, disposition, and the abilities with which they come again and again into this physical world?

"There is no 'chance' in Nature, wherein everything is mathematically co-ordinate and mutually related in its units."— *The Secret Doctrine*, Vol. I, p. 653

Can we not see that it is owing to past acts that one man is born with a thoroughly reliable and substantial nature, and an urge to do the right thing at any cost, while another may have to retrace his steps for quite a distance before he can actually advance? How is it that an unlettered person is often possessed of profound judgment, and senses the great purpose of the laws of life without technical study, being innately aware that all that he is and has, must be shared with his fellow-men? When the time comes for Karma to lead him to all the accessory advantages of culture, he will be likely to see the heavenly gleam of spiritual wisdom behind the veil of fleeting temporal fascinations.

### KARMA AND ETHICS

The principle of Ethics is established in the universality of LAW by

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which all things are eternally balanced. We are constrained to attribute a moral motive to the Law or Cause that periodically originates, evolves, and reabsorbs the manifested Cosmos; and that counterpoises this self-operative procedure with an equally fixed period of rest within its Source — the Unmanifested Deity. Evolution, in the sense of purposeful cosmic activity, asserts itself at the very dawn of the manifestation of one of such Life-Cycles, supported by “intelligent active Powers behind the veil of matter, motion, and inertia.” This evolutionary impulse first infolds Subjectivity into material Objectivity, until the middle period of the cycle; thence unfolds again in the second half of the “Grand Cycle” toward its original spiritual subjectivity, plus the experience and knowledge gained by this twofold action of involution and evolution. At the present time we are in the fourth of the seven Rounds that circle the globes of our Earth-chain, having passed the exact middle point which marked the greatest density of matter or involution that Spirit can reach in its descent. The ascent of the arc should produce a complete unfolding of consciousness, as far as it can be expressed by perfected human beings, by the end of the whole cycle of manifestation.

During the involution of Spirit into Matter on the descending arc, guided by the aforesaid intelligent Powers, all modifications of life in the successive kingdoms, various conscious individual lives, creatures, beings, culminating in the complex entity ‘Man,’ were brought forth. This highly organized being, ‘Man,’ very soon elected, by reason of his comparative freedom of will, to break the laws of harmony that control all other conditions of existence, thereby affecting not only his own uniform advancement, but to some extent also modifying the natural development of all things and beings below the human stage of evolution.

*Karma*, first of all, is the law of cause and effect, equivalent to action and reaction, concurrent and contemporaneous with all forms of existence, and merciful though rigid in its justice. Nevertheless it is also the law of morality, and, as applied to man, it is therefore the very foundation of the Law of Ethics. If it were possible to subvert the purposes of evolution by the violation of the Law of Karma without adequate setbacks, then Ethics would not be identical with this Law of Laws. But nothing will avail in the end that is not conceived in absolute honesty and righteousness. Persistence in evil\* comes to grief, not by punishment, but because it becomes after a time untenable altogether, especially when succeeding stages of the evolution of Matter,— which continually move Spiritwards, — make it impossible for the entity that has not evolved in thought and feeling also with the rising tide, to advance further, or even subsist on higher and more refined planes of consciousness and Substance.

In the course of universal operations which we call Life, human con-

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consciousness is said, in the Teachings, to be the one pivotal point towards which all lower forms of existence tend, and on Man rests the duty to guide and lead the way for upcoming future evolution; in the same way that similar help was extended to humanity in the past, throughout long periods of previous progress. Moreover, it is after having passed through all stages of human perfectibility,— if not in this cycle, then in others, from beginningless time,— that have arisen all those superior Intelligences, up to the most godlike Hierarchies that are charged with the guidance and direction of the manifested Universe, and everything within it. The destiny of each human being in the present cycle is pointing towards this same goal.

In the last analysis, the human stage is the real field for the apprehension of and adaptation to the ethical principle contained in the Divine Kosmic Ideation, on which the Universe and all Existence is built. This fact is being gradually impressed upon every conscious creature and being, from the earliest stages to the very end of the cycle, by the inflexible Law of Karma.

Before the achievement of any great degree of freedom can be expected from the thralldom of material existence, a complete Knowledge of and absolute submission to the Law of Karma must become part and parcel of our very being. The principle itself must so completely rule every part of our nature that the seeming necessity for surrender to its dictates will become perfectly congenial, natural, and indeed an actual delight to us. Instead of being irksome, its action should gradually become perfectly automatic and then nothing less than a self-acting identification with the Law itself. This consummation will be attained with a growing understanding of that Law, with a widening of the mental and spiritual outlook on life, and its purposes and meaning.

“The whole order of Nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which insure the ‘survival of the fittest,’ though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called ‘unconscious Nature’ is in reality an aggregate of forces . . . and constitutes at one and the same time the MIND of the Universe and its immutable LAW.”

— *The Secret Doctrine*, Vol. I, p. 277

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\*Theosophically speaking, there is no Evil *per se*. Matter is considered the only hindrance that limits the subjective state of boundless consciousness or Spirit; therefore consciousness in the embrace of matter is merely the negative of its opposite, Spirit. In this respect Good and Evil are the degraded symbols of the two aspects of the Deity,— Spirit and Matter.

## THE WESTERN CAPITALS DURING THE CHOW, CH'IN, AND HAN DYNASTIES

### V

OSVALD SIRÉN, PH. D.

**T**HE rule of the Chow emperors in the northwestern part of the country was gradually weakened by the intrusion of war-like barbaric tribes. It was only with the assistance of vassal princes that they were able to keep the marauding tribes at a distance; but this was not a means of strengthening the imperial power. Finally a dramatic event took place which practically ended the Chow dominion in this part of the country: Emperor Yu Wang, who had reigned most ingloriously for ten years, was slain by the Jung barbarians at the foot of Li Shan, a famous mountain about 50 *li* east of Changan. Following this event, which happened in 771 B. C., the whole imperial court with the government offices moved to the eastern capital at Lo in Honan. The Chow rulers never came back to their ancestral home; their hold on the northwestern provinces loosened more and more; and their place was taken by their strongest vassals, the Dukes of Ch'in, who were at the head of a most vigorous tribe, probably of Turcomanic origin. They had gradually fought their way from their old strongholds in the present province of Kansu, establishing themselves first at Tsin Chow, then at Feng Hsiang and finally at Hsien Yang on the Wei river. This migration is marked by the situation of their successive tombs.

The first Ch'in ruler who resided at Hsien Yang was Hsien Kung, thirtieth Duke of Ch'in (died 338 B. C.); his successor Wu Wang was the first who took the title of King of Ch'in. From this time on the political center of the empire was no more at Lo in Honan but at Hsien Yang; the Wei basin became again the stronghold of great rulers and the scene for momentous events. The enormous buildings of the Ch'in kings and emperors were all erected between Hsien Yang and Changan, and some of their tombs were on the high plateau north of the river — these are however not marked by any memorial tablets and consequently are difficult to identify. Only Shih Huang Ti, the greatest of all the Ch'in rulers, had his immense tomb prepared farther east, at the foot of Li Shan, and it was made on a scale truly fitting for a monarch who had the superhuman ambition of starting the whole world — or at least the whole Chinese empire — afresh, for which purpose he also found it necessary to have all books, which might give some information about previous times, destroyed.

The tomb which was erected in the twenty-ninth year of Shih Huan Ti's

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reign is the largest and most impressive of all the great imperial mounds of China. It lies in the open field which rises slowly towards the Li Shan ridge. The supporting terrace on which the mound is built measures over 1800 ft. on each side, and the mound itself over 1000 ft. at each side. It is divided into three successive stages or terraces and the top of the pyramid is cut off, as usual, the full height being about 125 ft. At the center of each side there is a slight cavity, as if there had been some portal or gateway leading into the mound. Now it is all overgrown with grass and shrubs. There is no temple, and no memorial stelae exist at this tomb. They would, indeed, be quite superfluous, because the mound is in itself beyond all comparison. It looks more like a creation of nature than a work of human hands.

According to tradition, more than half a million workmen were employed for the building of this tomb which was not only the largest ever made in China but also the most magnificent in its interior arrangement. The Chinese historian Ssu Ma Ch'ien who lived in the succeeding century has preserved some interesting records about the tomb which deserve to be quoted:

“In the ninth month the First Emperor was buried in Mount Li, which in the early days of his reign he had caused to be tunneled and prepared with that view. Then, when he had consolidated the empire, he employed his soldiery, to the number of 700,000, to bore down to the Three Springs (that is, until water was reached), and there a foundation of bronze was made and the sarcophagus placed thereon. Here [at the tomb?] were erected palace-halls and office-buildings; rare objects and costly jewels were collected from the palaces and from various officials, and were carried thither and stored in vast quantities. Artificers were ordered to construct mechanical cross-bows, which, if anyone were to enter, would immediately discharge their arrows. With the aid of quicksilver, rivers were made, the Yangtze, the Hoang-ho, and the great ocean, the metal being poured from one into the other by machinery. On the roof were delineated all the constellations of the sky, on the floor the geographical divisions of the earth. The candles were made from the fat of man-fish [walrus] calculated to last for a very long time.

“The Second Emperor said: ‘It is not fitting that those wives of my late father who are without children should leave him now’; and accordingly he ordered them to accompany the dead monarch to the next world, those who thus perished being many in number. When the interment was completed, some one suggested that the workmen who had made the machinery and concealed the treasure knew the great value of the latter, and that the secret would leak out. Therefore, as soon as the ceremony was over, and the path giving access to the sarcophagus had been blocked up at its innermost end, the outside gate at the entrance to this path was let fall, and the mausoleum was effectually closed, so that not one of the workmen escaped. Trees and grass were then planted around, that the spot might look like the rest of the mountain.”

The description of this tomb makes indeed a fitting complement to the records about Shih Huang Ti as the builder of the Great Wall and the destroyer of the ancient literature. One who has seen the enormous mound, and been impressed by the vast solitude of the situation and the design, is quite willing to believe the traditions about its wonderful interior. There is no need to consider them exaggerated or imaginary.

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Knowing the scale and magnificence of Shih Huang Ti's tomb, which still exists, it is also easier to form for oneself an idea of the emperor's palaces which no longer exist, but which are mentioned in the local chronicles. The site of these palaces was to the east of Hsien Yang, on the southern side of the Wei River, where already the earlier Ch'in rulers had built for themselves some princely abodes. But these were far outdone by Shih Huang Ti's enormous constructions.

One of these palaces was the Hsing Lo Kung which measured 27 *li* (six and a half miles) in circumference. Within the grounds of this palace city there was a fish-pool and a wine-pool, and on the border of the latter stood trees (of metal?) on which meat could be broiled (which sounds like the description of an imperial picnic-place). On the south side of the river stood the Hsin Kung (new palace) and the Chang Tai, a tower-like pavilion. Most famous, however, was the royal forest-park, Shang Ling Yuan, in which the marvelous palace O Fang Kung was situated. This was begun in the thirty-fifth year of Shih Huang Ti's reign and marked the greatest artistic effort of his time. The palace precincts inclosed of course a great number of halls and pavilions; one of them being as large as 250 by 25 *chang*. (One *chang* equals 10 Chinese feet. One Chinese foot equals 14 inches.) Ten thousand people could be accommodated in this palace-city. From the upper stories of some of the buildings there were hanging-bridges leading to various points, such as the Chung Nan hills, where a lookout tower was built, and across the river to Hsien Yang. The beams of the great Chien Tien hall were made of scented magnolia wood. In front of the hall stood twelve statues (of bronze?) made from the metal of weapons which had been collected from all parts of the country (a most artistic method of disarmament!) The walls around the palaces were as thick as city-walls; so, in common parlance, the place was called the ● city. No one was allowed to pass with weapons into the precincts of the palace. For this reason the gateway was made of load-stone (Tzu Shih *men*) which was supposed to attract any metal weapons hidden on persons who passed through the gate.

No particular information about a city in connexion with these great new palaces has been handed down. The government offices may well have found place within the walls of O Fang Kung, but the dwellings of the common people probably remained at Hsien Yang which was the site of the old Ch'in capital. The enormous energy and means which Shih Huang Ti was spending on all his undertakings seems, so to speak, to have exhausted the inner resources of the whole clan or dynasty. There was really no continuation to his magnificent start; the great emperor's son, Erh Shih Huang Ti, who had "the head of a man but the voice of a brute," reigned hardly three years before he was put to death by rebels (207).



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There was no true successor to the throne, and consequently a great deal of fighting and interior warfare took place again before a new dynasty was established. During this interregnum the capital at Hsien Yang and the palaces of Shih Huang Ti were pillaged and burned by the giant Hsiang Yu (said to have been eight feet tall) who marched down from Kansu at the head of a strong army. He wielded the central power of the empire for some time under the title of 'Supreme King.' But it was only three or four years before Hsiang Yu was defeated by Liu Pang, the general of the Hans, who assumed the imperial title in 202 B. C. and became the founder of a new dynasty, known as the former or western Han. It is well worth remembering that this dynasty did not march in from the western borderlands, it was not of barbaric origin, but came from the midst of the 'black-haired race.'

Liu Pang was born at the Han river in Kiangsu, where he held his first dukedom. When he assumed imperial power, he took the name of Kao Tsu and settled first in the Eastern capital at Loyang in Honan; but after a year or two the central government was transferred to the old sites in the Wei valley, where a new city was founded. This was situated 15 or 20 *li* northwest of Sianfu, the site being known as Changan ku Cheng (ancient Changan). The city was officially called Kuan Chung (the middle of the province).

It is stated in the Changan hsien chronicle that the city was formed according to the constellations of the north and the south, which probably means that it was orientated due north and south. The length of its ramparts is given as 65 *li*, but such a size was probably not reached until the time of the second or third emperor, when the city had been enlarged. The plan which is given in the Changan hsien chronicle, and which probably is a rather free composition on the basis of some earlier records, represents a city about 40 *li* in circumference and somewhat of an irregular plan, the northwest corner being cut off and the south rampart forming a knee on the center, besides other irregularities. There are twelve gates, and within the city are marked five palaces: Chang Lo Kung, Wei Yang Kung, Ming Kuan Kung, Pei Kung, Kuei Kung; the temple Chin Kao Miao; a military store-house (Wu Ku); a bridge (over the river); a tomb, and a pool, but no other buildings. If the relative position of the palaces is correctly indicated, they must have been dotted all over the city, and to what extent the space between them was actually filled with ordinary dwellings or government offices remains a matter of conjecture. According to the chronicles, some of these 'palaces' gradually extended over such wide areas that they practically must have bordered on each other. It is thus told for instance of Wei Yang Kung that in the time of Han Wu Ti it "outgrew the limits of the city" (probably meaning that

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it extended all the way to the west wall) and as there was no more room for a new palace within the city border, Wu Ti built the Chien Chang Kung outside the walls connecting it with the Wei Yang Kung by means of a flying bridge. A comparison of the measurements given for the various palace-inclosures with the area of the whole city leads to the conclusion that there was no regular city between them — at least not in the time of Wu Ti when all the palaces had been completed. The whole capital was then practically an imperial palace-city.

The Changan Chronicle contains a great deal of information regarding the various Han palaces, more than is really worth quoting as long as no plans or drawings of the buildings are available. We simply have to mention some of the most characteristic parts so as to give a general idea about the architectural arrangement and the decoration of these places. The first palace mentioned in the chronicle is the Ch'ang Lo Kung, the palace of eternal joy, which probably was the oldest. It is said to have been situated on the site of the Hsing Lo Kung of Ch'in (?) and to have measured 20 *li* around. It contained 14 *t'iens* (halls) and a great number of other buildings, 32 of which are specially mentioned. The great front hall, Ch'ien *t'ien*, where the emperor officiated on ceremonial occasions, measured about 450 by 110 ft. Behind this stood the Lin Hua *t'ien*, the hall for looking at the glory of the emperor (destroyed by fire in 12 B. C.). Nearby was the Ta Hsia *t'ien*, the great hall of the country (Hsia being a name used for China), outside of which were placed the 12 great bronze statues, originally cast for the emperor Shih Huang Ti.

Of the many other hall-names which are enumerated in the chronicle, some are quite suggestive: as for instance, Explaining Virtue, Communicating Light (wisdom), Long Autumn, Eternal Serenity, Long Certainty, Eternal Prosperity. These halls were probably all used for the transacting of state-affairs and had a more or less official character. Other buildings contained the private apartments of the imperial family, as indicated by their names, for instance: Warm Dwelling, Broad Sunlight, Central Dwelling, Moonlight Dwelling, Eastern Sunrise, Pepper Room — the private apartment of the Empress, the name of which is explained either by the supposition that the walls were smeared with pepper to generate warmth, or, as some commentator has said, by the tradition that the Empress always had a supply of pepper-flowers about, hoping to be fruitful like them. There were also two look-out towers, one standing to the east and one to the west; and it is told that in the third year of Han Hsuan Ti's reign (B. C. 54) the two fabulous birds *feng* and *luan* (the crested love-pheasant and the fire-bird), appeared on the eastern tower. There were also some famous terraces such as the Wild Goose terrace, a figurative name, indicating that the terrace was vast; the

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Fighting Cock terrace; the Walking Dog terrace; the terrace of Brightness or Understanding; and also the traditional pools for fish and for wine.

It is stated that the Ch'ang Lo Kung was built by Emperor Kao Tsu between his fifth and seventh year (202-200 B. C.). Wan Mang, 'the usurper,' who overthrew the western Han dynasty, changed the name of the palace to Ch'ang Lo Shih (Eternal Joy Dwelling).

(To be continued)

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GRACE KNOCHE

**I**N the brilliantly successful lecture-tours undertaken by Katherine Tingley from year to year, Theosophical lectures and music by no means fill the program. Humanitarian work is always done about which the public hears little, and this was especially the case during the tour through the Southern States last winter, with its focus at Macon, Ga. While there, the Theosophical Leader and the Râja-Yoga students who accompanied her visited the city prison, carrying Christmas cheer to the shut-ins. In addition to music and gifts of fruit and flowers, they brought to the unfortunates there a message of Brotherhood and the elixir of new ideas.

*New Ideas!* That is what made this prison-visit so distinctive and so wonderful in its results, for the power to advance and inculcate new ideas is the great distinction of Theosophy. It is as true today as when Plato lived and taught that "Ideas rule the world." New ideas are the supreme need in all departments and on all levels of life, and the incident recalls that glowing sentence in Katherine Tingley's recent book, *Theosophy the Path of the Mystic*\* in which, speaking of the Theosophical Society, she says,

"Its mission is to spread new ideas throughout the world for the benefit of those who most need them."

That this mission has been carried forward by the Theosophical Leaders from the foundation of the Society in 1875 to the present day, is shown by even the briefest review of discoveries and advancing theories in science, education, religion, and social reform. Either as echoes or as vindications of Theosophy, we meet them all along the way — continual and surprising confirmations of the teachings given out by Helena

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\*From which the citations in this article are taken in part.

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Petrovna Blavatsky in *Isis Unveiled, The Secret Doctrine*, and other writings; by William Q. Judge who followed her as Leader; and by their Successor Katherine Tingley. It is astounding, the change in the trend of thought due to the 'new ideas' that were first given to the world through Theosophy and its Teachers. Evolution, for instance, is now generally admitted to be but one-half the story — just as H. P. Blavatsky said it was — and moreover that behind it is not only life but intelligence. Physics, chemistry, physiology, astronomy, geology, all the sciences are rapidly advancing towards the vantage-ground on which she stood — witness the latest theories about molecules and atoms, about light, about gravitation, about the sun, invisible planets, nebulae, and the rest. Oceanography is confirming her statements about vast submerged continents; and archaeology is startling the world with discoveries proving facts which H. P. Blavatsky was ridiculed for asserting — the enormous antiquity of man on this earth, among others, and the existence in pre-historic days of civilizations grander than our own. In questions of education and psychology, in theories of philanthropy and social reform, there is a continual shifting of base in the Theosophical direction. From the disappearing ape-ancestry theory of Darwin and the dissolving sea-slime postulate of Haeckel and his school, to the metaphysical ideas of Bergson, Einstein, Eucken and others; from the pronouncements of great national bodies like the British Association for the Advancement of Science, to the expanding *credos* of our liberal pulpits; from the revolt against the merely brain-mind view that we see in our centers of learning, to the unvoiced challenge to materialism that is going out daily from the awakening common heart, it is as though research and experience together were conspiring to defend the "new ideas" of the ancient, forgotten Truth.

Given to the world after ages of obscurity by that courageous woman, Helena Petrovna Blavatsky, preserved from misinterpretation by her colleague and successor, William Q. Judge, and now made a living power in the life of the world by their successor, Katherine Tingley, these "new ideas" — to broadcast which will always be a Theosophical mission — are picked up and adopted by pioneer thinkers on almost every line. Sometimes Theosophy or its Teachers are given credit for the advance thus made possible, but more often they are not. In many cases, however, those who promulgate and utilize them are probably not themselves aware of their source. They only know that, however subversive and challenging these new ideas may be, they are necessary and they are true. All of which makes little difference, however, for as has already been pointed out in THE THEOSOPHICAL PATH, whether our thinkers have come to their conclusions from having studied Theosophy, or by inde-

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pendent researches of their own, in either case Theosophy is vindicated, and Truth finds one more open way. So that today, if we were seeking the most concise definition of the mission of the Theosophical Society, we could not improve upon these words:

“Its mission is to spread new ideas throughout the world for the benefit of those who most need them.”

The work that H. P. Blavatsky began Katherine Tingley has carried forward, adhering absolutely to the original principles, teachings and truths, and following the original program — only part of which could be completed in the early days, of course, for these were pioneer days necessarily, and foundations have to be attended to in all constructive work before discussing mansards or colonnades. Today, however, we doubt if a single sphere of genuinely creative activity exists but carries the mark of some indebtedness to those Leaders of thought who have spread throughout the world new, virile, divergent, and spiritually constructive *ideas*.

It would require a volume to give an adequate *résumé* of this, even in respect to Katherine Tingley's work alone, and for this there is neither time nor space. Four striking confirmations of the latter, however, have very recently come to the fore and may well be briefly reviewed. They relate to the (supposedly) diverse fields of music, psychology, woman's work in the home, and prison reform.

To consider them *seriatim*: In an interview which has been given wide publicity by the Associated Press, Dr. John L. Tigert of the United States Commission of Education at Washington, says:

“With the probable exception of the ‘three R's,’ music is of greater practical value than any other subject taught in the schools of America. The value of music can hardly be over-estimated. . . . Its place in the school curriculum is now almost universally definitely established.”

This educator says that in his opinion “no other single influence” is so powerful as music to aid in assimilating and Americanizing the hosts of immigrants who pour in upon us every year. For, he adds:

“its appeal is instantaneous; its language universal; it touches the heart chords and reaches the soul of the foreigner as nothing else can.”

With regard to problems of immigration and the “unassimilated foreigner” — a subject to which Katherine Tingley has given much thought — many Lomaland students will recall a lecture given by her in 1901 or 1902 in which she touched upon this theme in no uncertain way, and advocated music as the great inspirational ally to the brotherhood-touch and welcome which these incomers should find waiting for them

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on our shores. She has always declared music to be the "language universal" and pre-eminently the "language of the heart."

Of music as an aid in intellectual training (you remember the old saying: *Study can make an accountant, but a player is God's fool!*), Dr. Tigert says further:

"In addition to giving our children an appreciation of music for its aesthetic value, it is being used in our schools to train the memory, to quicken perception, to stimulate imagination, and to encourage concentration. That it makes for mental discipline has been proven over and over again by the fact that the best music students are often found at the head of their classes in their other studies."

Please note: (1) that "music is of *greater practical importance* than any other subject, etc.," (2) "that it makes for mental discipline," and (3) the expressed opinion that it is patriotism's best ally.

"My aim is to make Theosophy intensely practical, intensely serviceable,"

said Katherine Tingley twenty-odd years ago and those who are familiar with her work at the International Theosophical Headquarters know how thoroughly this aim has been fulfilled, and how largely with the aid of music. In an article written by her in 1901 we find the following:

"Music is one of the cornerstones of the Râja-Yoga system of education. The world has not yet awakened to its value as a factor in refining and purifying character, especially during the early and more plastic years of life."

The first Râja-Yoga School was opened by Katherine Tingley in 1900. Writing of this she said in the following year:

"Music is a part of the daily life under the *Râja-Yoga* system of education, not merely as an exercise which occupies its stated times and seasons, but as a principle which animates all the activities. . . .

"There is a science of consciousness and into that science music can enter more largely than is generally supposed. A knowledge of the laws of life can be neither profound nor wide which thus neglects one of the most effective of all forces."

She said in a public lecture not long afterwards:

"I have always believed that music should be a power among the masses; that the god of music should rule every household, and that the little children, indeed the whole family, should give as much attention to music as to the other *duties* of life. . . .

"Music is the song of the soul, and well we know that it has not yet fulfilled its function. Had I the millions that are yearly given out in charity, my first work, after I had fed the hungry and clothed the naked, would be to give such help to the families of the poor as would lead to the establishment of a musical life in even the humblest household."

In connexion with the statements made by a man who represents the United States Government in what, in the last analysis, must be conceded to be its most vital and essential department, the following utter-

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ances made by Katherine Tingley twenty and twenty-five years ago are admittedly full of meaning, for citizenship and patriotism are grave national issues, if there exist such:

“Under the Râja-Yoga system children are taught to regard themselves as integral and responsible parts of the nation to which they belong. They are taught to aspire to the position of national benefactors, teachers and helpers, and so to become exponents of the truest and wisest patriotism.”

“Let the lives of the little ones be molded so that they will be better citizens than you or I. Let us cultivate a higher spirit of patriotism, a deeper spirituality, a greater spirit of brotherly love.”

Turning now to the theme of Home, and woman's place therein. At the beginning of her work as Leader of the Theosophical Movement throughout the world, and indeed for some years before that, in the “Do-Good-Mission” founded by her in New York's submerged East Side, Katherine Tingley declared the home to be the basis of national life, the spiritual seeding-ground of the future. Reports of some of her earliest lectures contain virile and compelling ideas which caught and held the attention of educators, philanthropists, reformers at the time, above all, earnest fathers and mothers, many of whom later came to Lomaland to study her work. To quote:

“To build the nation righteously, we must build our homes sacredly.”

“Home should be acclaimed as the center from which the higher life of the nations is to spring.”

“I am pleading for the home! Let us have more music there — more music evenings and all the time. It will bring into home-life a new and potent spirit of harmony. It will mean a new life for all, but especially for the children.”

“Were all homes what they should be, there would be no need for Râja-Yoga schools.”

“Home-temples, under the benign teachings of Theosophy, will become schools for the parents as well as for the children.”

“When the homes of the world are based on justice and a higher type of love we shall have no more disheartening national and international problems.”

For over twenty-five years Katherine Tingley has consistently preached the gospel of the home, and both on the platform and in her writings has pleaded with the women of America to take a stand for spirituality, devotion, and a broader mental life, that the homes of the world, through their influence and example, might be saved from disintegration. Her most impressive utterances along this line were made before the recent world-war. There were those who did not see the need for them then, perhaps, but we all are wiser now. With the home-life of the world, from a variety of causes obviously in the balance, and governments so alarmed that this fact has been made a subject for consideration at great

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national conferences, we now see the need very well, and are searching contritely for a remedy.

To obviate the necessity for numerous quotations, the reader may be referred to Section VI in the book already alluded to, *Theosophy, the Path of the Mystic*, and also to a smaller writing in the form of an interview, entitled *Katherine Tingley on Marriage and the Home*. No subject has ever been nearer this Teacher's heart, and when the archives of the Theosophical Society are loaned to the historian of the future, and the hitherto unpublished reports of her lectures and teachings are given to the world, something will go out that will strike fire! Her aim from the first has been to change the general view and to raise it to such a point that the home will be recognised as a profession or vocation or object that is worthy the very best and highest efforts of the most gifted, the most aspiring, and the most intellectual of women.

To give an instance of the vindication that this once revolutionary 'new idea' has earned: Within the last few years educators have given this subject serious thought, and the domestic-science courses in our colleges and universities have long been a recognised asset. But now behold a further step (we quote from the *San Diego Tribune*). In an article headed by the reassuring words, "Here is where the housewife triumphs," a prominent representative of the Parent-Teacher Association and California Congress of Mothers points out the fact that the State University is now definitely allied on the Theosophical side of this crucial issue: shall homekeeping be raised to the dignity of a profession and the beauty of an art, or shall it continue to figure in the general mind as a rather apologetic occupation, with nowhere, in the realm of anything like intellect, to lay its head? She says:

"The universities have helped us to work out a solution of present conditions. Just now, if a woman can prove that she has successfully managed her own home for four years she is given two years' credit in the State University, Department of Domestic Science, and with two years more devoted to study she is given a diploma and the assurance of a high school position."

While this fails to take into account woman's work in the home as a *spiritual* factor, a helper, teacher, and inspirer along the very highest lines — and no woman can do her duty to her husband, her children, or her guests and be less than this — it is a tremendous step in the right direction. It takes into account two important and heretofore generally overlooked factors in the problem of the average woman's life — for the home is bound to be the center of effort with the vast majority of women, the world around — and these are (1) a dignified and public recognition of the educational and intellectual value of woman's work in the home, and (2) a partial solution at least of the distressing problem that so many women are called upon to solve, who, having married without a knowledge



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of any self-supporting work, suddenly, through the failure or death of the bread-winner of the family, find themselves thrown into the ranks of wage-earners that their children may be fed. *Pur se muove* — yes, no doubt about that — but it is only fair to give credit for this recognition of what now seems such a simple fact, to those who lighted the torch and planted sign-posts on the way.

Still in the realm of parent and teacher, but following a little different path, we meet with other vindications, one of which comes to us from across the water in a series of articles on a theme about which there has not been within historic time such general and well-informed interest — psychology in its bearing on education. The articles, for which we are indebted to Professor Walter Forbes, of the Râja-Yoga College, are contributed to the *Weekly Scotsman*, a well known Edinburgh paper, by Professor Margaret Drummond, Lecturer on Psychology at the Edinburgh Provincial Training College.

As those familiar with the Râja-Yoga system are aware, while discipline is observed as necessary, punishment is unknown. From the beginning of her educational work, Katherine Tingley has insisted that punishment was a relic of the Dark Ages and could have no place in her system, and in spite of much adverse criticism she has held to this principle consistently, while perfecting a system which has succeeded in doing what educators now agree will have to be done, and soon, if civilization, already threatened, is not to break down — she has built *character*. In doing this she has met and successfully coped with certain evils or vices which physicians well know are rife among children and the youth almost everywhere, because of which several schools have recently had to close their doors, and which educators admit that they are thus far unable to eradicate or cure. She has built up a school, a college, and a university in which, while character-building is the basis and the aim, the mental training is admittedly superior; for its pupils, in cases where they have had to leave and enter other schools, invariably rank from one to three grades ahead of those indicated by their age. Proper *discipline*, with punishment out of the case entirely, is a most important part of the platform of the system followed. Let us see what Miss Drummond has to say:

“If we are to train up a child in the way he should go in such effective fashion that when he is old he will not depart from it, we must begin at the beginning. The reason for this is that those instinctive tendencies which are the child’s racial inheritance begin to manifest themselves in the cradle. . . . The statement, then, of one correspondent in the ‘Weekly Club’ that no child brought up in a proper manner should require punishment at the age of thirteen or fifteen is, I think, not at all too sweeping. Personally I believe that when we bring up our children in the proper way, that is, when we bring them up in accordance with psychological principles, we shall find that punishment is not required at all.”

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With regard to discipline, she says:

“Thanks to the popularity which the study of psychology is enjoying at the present time, an idea has got abroad that repression in education is dangerous. This idea is sometimes interpreted as meaning that the child is to be allowed to express all his impulses without regard to the comfort and happiness of other people.

“This interpretation is entirely wrong and misleading. It is our duty to teach the child from infancy consideration for others and respect for their rights.”

Further, discussing the contention still echoing in certain quarters, that because some children who are punished do nevertheless show improvement, she declares that it is a mistake to attribute their improvement to punishment at all.

And in cases where the parents are manifestly unable to control this “complex situation,” Miss Drummond does not hesitate to recommend that the children be taken out of the home environment entirely and put into a good school!

Here is courage for you, courage and insight both. To speak thus to a generation inoculated, imbued, ‘dyed in the wool,’ so to speak, and even yet psychologised by the injunction, “He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes,” argues the courage of one’s convictions to an admirable degree. This is what Katherine Tingley advocated a quarter of a century ago — and for a few years how the arrows of ignorant criticism did whirl about her head!

And now for the last of the instances under discussion. Its theme is prison-reform and the news about it comes from Czechoslovakia. Basil Woon, Universal Staff Correspondent, writes from the Paris office:

“Between the amendment and the punishment we need not suppose there is a causal relation. The amendment takes place rather in spite of the punishment than because of it. It takes place because of other factors in a very complex situation.”

“Czechoslovakian jails will be transformed into asylums and all sentences for crime will be indeterminate, depending upon the mental state of the prisoner, if a law now pending in the Prague Parliament is passed.

“This news, of momentous importance to prison-reformers throughout the world, is causing a furore in European political circles. . . .

“The theory of the men behind the bill is that criminals are sick men whose condition is aggravated instead of cured by the present system of punishment.

“*It is declared that crime is curable.* . . .

“When a prisoner is pronounced cured, he will be released from the asylum-prison, but his activities over a period of years will be watched over by the authorities. If necessary he will be found work and a home. Only after a long probationary interval will he be restored to full liberty of action and movement.

“*Strict discipline will be enforced*, but care will be taken to insist that the prisoner’s release depends on his own conduct and willingness to follow the treatment prescribed.” (Italics added)

Now let us turn to some quotations from the writings and public addresses of Katherine Tingley, dating from 1896 — the year of her accession to the Leadership of the Theosophical Movement throughout the

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world — and which thus cover a period of some twenty-seven years.

“Criminals are morally diseased; they are sick; let us cure them.”

“Some think that no reformation is possible of hardened wrong-doers. They know not whereof they speak. In my own experience I can cite hundreds of cases where some of the most desperate and degraded men and women, stained with almost every phase of wrongdoing, have become law-abiding and respected citizens. There lies in every heart a divine spark which can be kindled into a glow, once it is found and encouraged.”

“As a Theosophist I believe in the Divinity of Man. I believe that the potential God-life, even though hidden, is within the murderer, the thief, the outcast, and that there lives no one who has it not.”

“Don’t brand a man as a criminal. Teach him that he is a soul and give him a chance. Let him feel that someone believes in him. Give him the encouragement that perhaps he has missed all through his life, and the lack of which may have helped to make him what he is.”

“Man is his brother’s keeper. Society as a whole, and not merely the individual, is responsible for the social conditions of which the wrongdoer is the outcome.”

“Society has no right to make a scapegoat of one who is a product of its own follies, its own weakness, its unbrotherliness.”

“It is the State’s duty to reform and enlighten, not to punish.”

“Let your heart speak. Recognise the wrongdoer as your brother — even though a weaker, erring, brother.”

“Can we undo the wrong by destroying the wrongdoer?”

“It is better to err on the side of mercy than to fail in a duty to one’s fellows.”

“We are our brother’s keeper.”

“What a wonderful thing it would be if the nations could be so fired by the needs of those whom we call ‘criminals’ that selfish and personal interests could be forgotten! Great convocations could be held in every city; mothers, fathers, and children could gather together to work in consonance with that Divine Law which is ever ready to serve us. What an urge towards higher things humanity would receive from such an effort! Can you not believe that out of such great gatherings something new would arise? We should understand, to a degree at least, what Christ meant when he said, referring to the woman who touched his garments, ‘Somebody hath touched me: for I perceive that something is gone out of me.’

“That is what we must arouse — spiritual sympathy. We must arouse the mental and spiritual force of true compassion, to change the currents of retrogression that are now sweeping the best in our life away.”

“The marvel is that with so little knowledge of their inner nature, the dual forces that sway them now this way and now that, men do not go further astray. The marvel is, truly, that there is not more crime in the world, considering the obscurations on every hand in the mental life of man.”

“The thinking world today is quite ready to admit the influence of psychology; to admit that thoughts, in a sense, are things, and that the invisible, the intangible, the seemingly unexpressed, are sometimes the most potent in making or marring character. This has a great bearing upon questions of prison reform, for imprisoned men move and live, month after month and year after year, in a psychological atmosphere of condemnation and gloom. Reminded that they are outcasts, shut quite away from the world, forgotten and condemned, knowing only that the outside world is whirling on, moving on, *indifferent*, they learn to hate humanity for they have learned to hate themselves. They do not understand, nor will they see, that discipline is necessary and is best. They meet little, perhaps, that is sympathetic or compassionate — few signs indeed that we are our brother’s keeper.

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“This is not the case in every prison, but it is the case with the great majority. The marvel to me is that these men do as well as they do, for they enter discouraged, and discouraged they come out. The very fact that so many really reform is to me proof of the Divinity of Man.

“And yet these men are our brothers, and sometimes, somewhere along the way, we have done our part to encourage them in mistakes. We are pushing them into discouragement and crime even today by our indifference, our apathy, our selfishness, our unwillingness to admit that we have any duty towards them.”

“When we have more humane laws, when our prisons are used as educative and spiritualizing institutions, and when capital punishment is abolished, then and not till then can we look down the vistas of the future with the confidence born of clear vision and a sense of duty done.”

“If the hopeless, discouraged men in our prisons could be made to realize the potential strength of their higher natures, the latent spiritual force that lies within them waiting for the call, they would have the key to the problems of life.”

“And this is really the keynote — the recognition of the soul in men. . . . It stands majestic, the core and heart of each man’s life, the dictator of his destiny.”

The most striking citations are the following — from an address made by Madame Tingley in the early part of 1914. They certainly come close to prophecy, and the question with the larger and (on some lines at least) less responsive nations must surely be: Is Czechoslovakia to set us the example? To quote:

“Let us look ahead ten or fifteen years and picture some of our hills and valleys presenting a new feature in twentieth-century civilization — a something that is splendidly remedial; and that is, hospitals for the weaklings, the more unfortunate whose unbridled passions have carried them so far beyond the pale of society that prison-walls close upon them. . . .

“There would be gardens and fields, and there would be houses and homes. I dare conceive a plan by which these prisoners should not be separated from their families. They should be cared for in such a way that they would understand quite well that they were under a certain restraint — but no more, perhaps, than we give to certain invalids. They would feel that they were in a hospital, in a school, with everything so helpful about them there would be no inducement to rebel. . . .

“I have had many years’ experience in prison-work, and I know that many of these unfortunates, possibly most of them, if properly encouraged and helped, would arouse the strength of their higher nature and in the course of time become valuable citizens, some of them, ultimately, law-makers, teachers, or reformers. How dare we say this could not be? How dare we stultify the possibilities of the soul of man? Can we not let the imagination soar as far as this into the broad arena of spiritual life?”

“If we can parole men now, leaving them with everything to contend with, no end of difficulties and everything to discourage, surely we could support a scheme of Brotherhood reformatories, making them a universal expression of love from the hearts of the people, and limited by no special system except that of the laws of the State. I can feel your hearts pulsating with the thought of this picture. The persuasion of my heart and voice, my love for humanity and my hope for the unfortunate, certainly should be enough to move you to concerted action; and concerted action, when hearts are united, is like one great throbbing ocean of spiritual force.”

Ideas like these have been preached by Katherine Tingley not in one nation merely, but in practically all the nations of the world. For the Theosophical Movement, it should be borne in mind, is above all inter-

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national; its Brotherhood is a *Universal* Brotherhood; its magazines and literature go all over the world and in many languages; while in two lecture-trips around the world, one of them lasting eleven months, the Theosophical Leader has personally carried to the nations the message of the soul-life and of brotherly love.

Those most familiar with the work of Katherine Tingley know that she seldom speaks on any topic without reference of one kind or another to questions of prison-reform. Many addresses have had this subject for their sole theme. In October, 1914, she toured the neighboring State of Arizona upon invitation from Governor Hunt, speaking in behalf of the abolition of capital punishment, then a legislative issue, an effort that it is needless to say was a free gift to a cause that lies heavy upon her heart. Other instances, also might be noted, not to mention the work constantly carried on for prisoners and with prison officials by herself and her workers, through personal visits, correspondence, and in other ways.

So abundant has been the harvest of good results from these efforts for prison-reform, that both her utterances on the subject and her practical work have been widely reported by the Press. Yet even were this not the case, the good work has been done, the "new ideas" have been launched, and is it not inevitable that sympathetic minds, aspiring and hoping and planning in the silence of things, should contact these invisible but nevertheless very real messages of the soul, and be aroused and fired by them to suppremer efforts, better things? Quite unaware of the source, perhaps, or forgetting it in their zeal, they have nevertheless been kindled, lighted, illumined, by this flame of 'new ideas.'

The citations thus far given are but a small part of what might readily be offered did space permit. They make it clear that our modern advancing views are trending in the Theosophic direction, and in many ways they clarify complex and foggy situations so that it is easier than before to know what ought to be done. But they do not take us as far along the path as Theosophy does, admittedly; and when it comes to ways and means, they are in general helpless in the face of the issue.

A striking instance comes to mind at the moment — the growing conviction on the part of diplomats and statesmen that Brotherhood is the only likely solution of the world's great problem of international frictions and war. But how to bring it about is another matter, and they have no plan to recommend. To show the world *how* is being left for Theosophy to do, and this is being done by Katherine Tingley at her educational institution at Point Loma. Since the foundation of that center, Theosophy is forever freed from any possibility of the reproach that we feel in the recurrent echoes of Dr. Bartol's old saying that one

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must not blame Christianity for the world's dilemma "because it has never been tried." At Point Loma Theosophy has been tried and out of the trial has been raised a living witness to the inviolability of the Truth.

Since this is the case, the following must surely occur to the thinking mind: Since the best of what stands for progress is either an echo or a vindication of Theosophy, why not go straight to Theosophy in the first place. Would not much time be saved, possibly much wandering?

A beautiful response to this question is found in the paragraph from *Theosophy; the Path of the Mystic*, of which the first citation given forms a part: It is like a binding word:

"The mission of the Theosophical Society is to set aside errors, misconceptions, unbrotherliness, and intolerance, and put love and trust, right action and the sweetness of truth in their place. Its mission is to spread new ideas throughout the world for the benefit of those who most need them; to release the mind of man from prejudice and from fear, and human life from its digressions. Its mission is to bring the whole human family up to a standard of spiritual foresight, discrimination, intuition, right thought, and right action, with a new and diviner conception of Justice and Love. If men and women would work together as one great universal body towards this end, they would be creators of a new order of ages, a Universal Religion verily, and a true Brotherhood of Man."

## THE INTERBLENDING WAVES

E. J. DADD

ALONG the broad, steep sweep of hills,  
The seaward slope of Loma's hills,  
The stream of verdant life poured down,  
Flowed ever down in blending clumps  
Of sage and wild thyme, flowering shrubs,  
And feathery ears of whispering grass.

And ever as it swept o'er ridge  
And rounded knoll, the swift sea-breeze  
Bent grass and flowers in nodding waves,  
In rippling waves of keen delight,  
And sent the verdant stream of life  
Aspiring to the heights again.

*International Theosophical Headquarters,  
Point Loma, California*

## MAN AND MONKEY

H. T. EDGE, M. A.

**I**F one criticizes the theory of man's anthropoid descent, one is told that science teaches nothing of the sort; yet we continually find men of science teaching directly or by implication that very thing. What are we to do? Here is a recent instance. We read in the *English Mechanic* that Dr. Harry Campbell lectured on man's mental evolution, at the Ethnological Society; and the following is extracted from the report:

"The ape, for instance, had developed the prehensile hand, but, as he was a tree-liver, his scope was very greatly restricted. A great further advance came with the anthropoid. It had descended to the ground, endowed with the anatomical structure necessary, and with the scope of the terrestrial world before it. Further intelligence immediately became valuable and had survival value. . . . The gorilla, an animal weighing twenty stone, developed so much strength and cunning that even the perfectly equipped fighting animal, the tiger, feared to face it. How had man developed from the anthropoid? By three governing conditions, hunting, polygamy, and intertribal warfare. The super-anthropoid, or man, lacking the equipment, anatomical and other, of the tiger, had to depend on his wits for success in the hunt."

This seems to us to make it certain that some scientific people hold the theory that man has descended from the anthropoids. As others declare that this theory is not held by science, the conclusion is that scientific people are at variance on the point, and that there is no definite scientific teaching. One often hears of the theory that the anthropoids and man are separate branches, springing from a common stem much further back in the scale.

This latter view approaches nearer to the truth. The anthropoids, as is now largely recognised, are a side-branch of evolution, and even a degenerative product. But the main difficulty encountered by science has been to find the *links* or transitional forms from one species to another. This difficulty arises from the fact that science regards only the physical plane. The scale of life, as it appears on the physical plane, presents us with a series of discrete forms, the links between which are not apparent. These links, being on the astral plane, cannot be discovered by the usual scientific methods. The subject of evolution, as explained by the Theosophical teachings, has been more fully treated elsewhere; but an acquaintance with the teachings upon other matters is indispensable to an adequate conception of evolution.

The attempt is often made to represent the human intelligence as the product of an evolutionary process taking place in the intelligence of animals; but the various theories as to how this came about are more or

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less fantastic and often ludicrous. Science leaves much to the imagination. When we analyse philosophically the nature of the human intelligence, we realize better the difficulties in the way of such a theory. Even though interaction between intelligence and environment might result in the gradual perfection of the instinctual animal mind, the question assumes a very different aspect when we come to consider human intelligence, with its power of self-contemplation, its ability to form abstract ideas, its power of constructing world-philosophies and religions, and its many other special attributes. These mental powers are not from the animal kingdom, but from another source. The stream of animal evolution was met at a certain point by another stream; and Man is the result of the incarnation of a higher Intelligence in the vehicles which the lower evolution had provided for its reception.

## THE APPLES OF KNOWLEDGE

KENNETH MORRIS

**T**HIS is the story of the rise of Gonmar,— imperial Gonmar, mistress of the world at one time, though no broken fragment lies in any desert now to record the eternal fame of her great Ozymandias, kings of kings. But there were many of them; and they were longer lived of renown than Sesostris or Semiramis or Nimrod. — Nineveh and Babylon and Thebes; the Medes and Persians, and Macedon; Rome, and then Spain, and England: we think we have heard of some great things in empires. Tush! in these last five thousand years it is but the pale ghost and echo of the olden thing that time has known. Tramped their phalanxes never so far; thundered their legions never so loudly; broke the liveness of whatsoever seas their haughty innumerable galleons: — there were those that went before them that were mightier than they, and dominated vaster regions with a more emblazoned pomp. Of which lost splendors among the mightiest was this Gonmar; that lay midmost of the world, and swayed in its heyday — some twenty thousand years — all earth's continents and promontories and islands: no king reigned anywhere, but had his crown and leave to live from the King of kings in Gonmar. But of all that I shall say nothing: here is but a tale to tell from days earlier yet. From days before Gonmar had risen to those heights of power; and long before the world was circumscribed as it is now, and with boundaries set to everything.

Enough to say, then, that at one time there were those two kingdoms,



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Targath and Gonmar; each so powerful that there was no room in the world for both. And we may surmise (man being man) that each was the 'champion of human liberty,' and the 'protagonist' or 'guardian' 'of civilization'; and that each had long cultivated a 'manifest destiny' and a — some kind of colored — 'man's burden'; that each loved peace profoundly, and was determined to end war forever; that each was extremely conscious of its own inherent (and intense) righteousness, and regarded with horror the abysmal wickedness — the ambitions, cruelty, perfidy, and designs — of the other; with whom, indeed,— no doubt, in order that freedom, culture, and generally the human soul, might be preserved,— it had been at war, more or less all down the centuries, and very much so during the last ten years. The date of all this? I will be accurate: B. C. to the power of  $n$ . In that precise year the Druids decided that, *coûte que coûte*, the war must end; and took their steps accordingly.

So much for introduction; now you are to think a year and a day passed since they took their steps; and to look out upon the sea beyond the rim of the world, and to behold, in the midst of that sea, the island-mountain Tormathrannion, the Mountain of Wonder, lapped round with foamless turquoise waters. The sun is westering; the lazy wavelets flicker and sparkle, and, for the roar or whispering of the keel-cloven oceans of earth, breathe up a murmur of tune, harp-like or bell-like: the sleepy sea crooning melodies out of the great satisfaction in its heart. As for Tormathrannion, it is all creamed and foamed over with blossom, glowing in the mellow radiance of late afternoon; and the perfume of the blooms of its roses and magnolias is over the sea for leagues around. Reinaak the Valiant, king of Targath, breathes it as he leans against the prow of the dragon boat that draws so swiftly, from the east and south, towards the mountain, and gives himself up to a tumult of exultant thought.

Beyond doubt, he thinks, his quest is near an end. If there is any Mountain Tormathrannion — as holy religion declares there is — it is that mountain yonder; and there on its breast, at a thousand feet or so above the sea-level, those stars, those rubicund diamonds and strange flashings of topaz lights, are the fruit on the Appletree of Enlightenment, which he has but to taste and the world is his. For he will know all that is to be known, and man nor god able to withhold secrets from him; and with such knowledge in his possession, who shall stand against him? Nor Bortin king of Gonmar, with all his stubborn armies; who shall pay, now soon, for his iniquities.

With the thought of Bortin his mind is quickly in a whirl: the name is flame touched to the powder there. *That man!* — who robbed the world of peace . . . whose wild ambitions . . . whose vile cruelties! . . . Five million warriors, the flower of Targath, slain since he, Reinaak, came to

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the throne, because that doomed man could not rest with what he had! — But not unavenged: the Gods be thanked, cold hell was peopled with some five million or more of the treacherous Gonmariaid. And they should have their king with them soon; ay, they should have their vile king with them! — He devised ugly deaths for Bortin, and wished that there were speed with the dragon boat.

After all, why weary his mind with such thinking? There was no doubt of it: how could one doubt that mountain looming up from the sea like a burst of grand music — like a sudden shout from the Sons of God — like a proud signal to the skies? For days he had known he was on the verge of another world, holier and more mysteriously beautiful. Let him fill his being with infection of it, and hate grandly and calmly, unperturbed. The Sea of Storms was long passed: no longer had the dragon boat to spread dominating wings over waters obsessed and raving, and beat down for itself a narrow path of peace. No longer the black billows rose, on this side and that, with demon faces grinning and howling, and impotent clawed hands swung out to clutch and tear. Quiet was here, and low bells tinkling in the crisp of the wavelets, and wandering spirits, beautiful as flowers, that rose to glide singing along the ripples, and vanish; — beings shadowy as evening, shot through with apricot and violet splendors of the sun. Here one was half a god already, immortality thrilling through one's being at its work of transmutation. Let one hate as the gods do, without anxiety.

Even the Nine Rowers of the boat — those mysterious silent kings of Faërie he had been with a year and a day since his druids with their magic evoked them from their customary commerce, the portage of the dead, to carry him beyond the limits of the world,— even they, he thought, had changed a little in these new august surroundings. Though they were silent still, and as ever seemed unaware of him, a light had grown in the inscrutable blueness of their eyes; the dark flame that embodied them glowed more richly; the stars that twinkled and vanished about their heads shone with a larger rhythm. For here was Mountain Tormathrannion within the borders of the World of the Immortals; the light and odor of the Apples of Tormathrannion thrilled all the air of these wonderful regions. One breathed here as the gods breathe,— confident, equal-hearted with the stars: let one's mind be without perturbation, one's hatred —

For that matter, why hatred at all? Or one might keep the sweet of it and let the bitter go by. The bitter *was* gone by; for there was no uncertainty now, nor lack of power. Of course he would crush Gonmar. Knowledge being power, he, having all knowledge, would be all-powerful: the world would be his, and there should be peace in it. Severe so far as

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Gonmar was concerned; gentle for the rest of men. For Gonmar was the one thing that spoilt the beauty of the world; or Bortin of Gonmar was, the root of Gonmaric wickedness. He should be punished; slain; in an exemplary manner, to make ambitious peace-breakers tremble forever.

With long oars the Nine Kings drove forward; the melody of the wavelets grew always sweeter, their glitter and jewelry more magical. Now the boat was between the long arms of the bay, and the pearl-dim sands of the shore shining in quietness near. Glory, honor, power, dominion should be with Targath forever and ever: with Targath; with the Superior People; the one race on earth that knew how earthly affairs should be ordered. No anthem that was ever sung so thrilled, so surged, so fountained splendid as now the soul and the blood in the veins of Reinaak: were there dragons between this and the tree; were there furious lions, or spirits armipotent assembled, it should go hard with them all, he thought, but he would come to his goal . . . magnificently come to his goal. So with sword drawn he leaped from the boat, and never glanced back, but passed the shallows and the wet sands and the dry, and by the path up between the cliffs began the ascent of Tormathrannion. There were no dragons there, no lions; no armed spirits opposed him. Through the quiet of primeval worlds; through a foam and over-creaming of roses; by thyme-sweet hollow and bluebell gloom, and knolls of azalea, magnolia, rhododendron: he came up at last to the level space where the Tree grew.

The sun hung low in the heavens, and all the waters ran silvery and golden and liquescent rainbows, and the sky was a mute music of the colors of the dreams of God. Trunk and boughs and leafage of the tree stood out against those gleaming wonders; and the three ripe apples he had been given to know would be there shone as large and luminous as the low sun, but with richer, rosier crimson. They were translucent, and odorous, and pervaded the evening; no least breeze stirred any leaf or twig; the hush of God was upon the world; the far-crooned melody of the sea no louder than a heart-beat. Glory, honor, power, dominion . . . Bortin king of Gonmar, tremble on your throne! On tiptoe, quiet as the stars with exultation, he came to the tree, and plucked an apple, and ate.

And the hush broke into sudden music, and he was aware of all Cosmos and its systems as song. The ground on which he stood, and the tree, and the wide shining waters and the sun and his own being, were but the overtones and echoes, the far pulsings and ultimate vibrations, of a song. Myriads upon myriads of constellations, outward and outward and yet within and deeper within,— the music of myriads on myriads of Singers, themselves the music of other myriads on myriads. Above, around, within him, lo, worlds upon new worlds: existing, springing into existence,

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waning away like the dying notes of a song; and all tossed up into life, and held static in tensest motion, by a keen intoxication of delight. Eternity burned in every moment: no atom of time but was pregnant and vital with the whole. The glory of the sky was within him; the low sun squandered its beauty from some not remote region in himself. He was the gleaming sea, and he was the mountain; he was the Tree of trees and its magical fruit. The knowledge that inhered in those apples flowed out from the center of him through the infinite channels of his conscious thought.

Gradually particularity and defined vision grew: phrases, rhythms, and motifs became distinguishable in the paean that is time and space and the luminous greatness beyond. The sea, that had seemed empty at first, was gemmed with many islands; but they were like no islands in the world of men. Each was as a crown of million-colored jewels shone through by a light more exultant than the sun's. And each was clear and familiar to his vision, as if he moved bodily in the shadow of its trees. What august, shadowy-shining beings, all of gem-hued flame, dwelt in the glimmering peace of them! what calm all-seeing eyes! what majesty! Even the thought in their minds he could see: it was peace, and the joy of God; the song-stream outflowing from the Center, whose foam is visible creation and the sentience of existing things. He remembered that there had been trouble and darkness: a non-knowledge of himself: that he had emerged from some crippled chrysalis existence wherein all things had seemed other than now he knew them to be. He had never glimpsed his own being until now. What wonder, what glory it was!

He remembered Targath, and how he had puffed himself up with lordship over that toy! And Gonmar, and how he had lashed himself with desire of it; and made his desire seem to himself the ambitions and greed of the Gonmariaid. How worthless now were Targath and Gonmar, and all the glory, honor, power, and dominion that might be enjoyed in them! Better to be least in yonder islands, than to hold haughtiest monarchy of the whole human world. Least or greatest, in yonder islands he would be. He would never recross the seas he had traversed; but leave the Targathwy and the Gonmariaid to their warfares and folly, and dwell there where peace was, and wisdom shining-eyed with beholding the ultimate things.

But even as that desire came on him, he knew it incapable of fulfillment. Never, embodied, might he reach the islands: which were the reserve and holding of the immortal dead. No; he must go back and reassume his kingdom; that grievous burden must be taken up again. Were it not so, he perceived: were he, living, not in his place at his work, there would be a note in the song left unsounded, a flaw in the immense

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design which is God. But knowledge constantly grew in him: he would go back, and bring peace and news of what he had seen into the world; and naught else could ever be so well worth doing. For more and more, as his vision cleared and settled, the peace and the song and the delight of God became also cognisable as war, growth difficultly attained, continuous meeting with and triumph over resistance. Ever and ever, he perceived, at the rim of things cherubim and seraphim did battle. The Center being peace, the circumference was necessary onset and expansion; and on that circumference, the place of honor, the principalities and powers that fought, the thrones and dominions that pushed forward, were the Souls of Men, the obscured princes of beauty. . . . With them, with them he would be! He would come with all knowledge auxiliar into their conflict, a harbinger and turner of their courses to victory. Swift now be his footsteps down to the sea-beach, and to the dragon boat that should bring him back into the world!

So he turned; and in a dusk still radiant, saw the boat in the bay, and approaching. The same boat or another: shaped like a dragon certainly, and with nine kings of Faërie rowing. He had no time to ponder that; for there at the prow, where lately he himself, stood now one who, of all the possible inhabitants of all possible worlds, he knew to be Bortin king of Gonmar, the man of all mankind whom he —. Hated? The word came into his mind, and puzzled him; the sound of it was familiar, but the secret of it gone. How in heaven's name could one look on . . . the like of *that* . . . and not be stirred to love — and compassion?

He watched him come to land and cross the bay and begin the ascent; but with eyes much more for his mind than for his body. For there, coming up the path in the twilight under the early stars, was . . . himself again; or it was the extraordinary glory of the universe, the beauty of the worlds without end; a god crested in the heavens with plumes of constellations and stellar fire. But himself deprived, hemmed in and in anguish; the glory and the beauty dimmed with oblivion; a god pierced through with a poisoned arrow, absorbed in the agony of a little fire that burned with much smoke and stench in the lowest reaches of his being. And every throb or fume was as it were words visible for Reinaak to read; thus: —

“That man! . . . who robbed the world of peace . . . whose insatiable ambitions . . . whose vile cruelties. . . . Five millions, the flower of Gonmar, slain since I came to the throne of my fathers; because a fool lusted to mimic demigod conquerors of old. But not unavenged, the gods be thanked; cold hell is peopled now. . . .”

And so on. “Poor heart of a god!” thought Reinaak. “But he will eat the apple, and know; and all this mortality will be cured.” Then it

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flashed upon him that indeed mortality was like that; and in the world the minds of men were so suffering or liable to suffer. And he himself, while he was human — while a man's body was on him,— of the world of men inescapably he would be,— part and parcel of it, flesh of its flesh and spirit of its spirit; and all that misery, that eating disease — possessed he never so much of wisdom and joy — would be a thorn in his heart and a great load on his shoulders until —. Heavens! how could he bring all mankind to this mountain, and feed it with fruit of this tree — on which never at any time were there more than the three ripe apples? One he had eaten; and one was for Bortin of Gonmar; what should it profit them to take back with them the sole apple that would remain, that one man of their choosing, and only one, might eat and be wise? What could they do, he and Bortin —

—“You here, king of Targath?”

—“Brother, brother, I rejoice that you have come! Now can we —”

—“Ay, we can.” Bortin's sword was drawn.

—“Pick the apple quickly, my brother; and eat! It will —”

—“Your sword! your sword, Targath! Draw, and quickly, before I—”

—“Sword? Draw?” With all his knowledge he had never thought of this, and smiled with surprise at the strangeness of it. “No, but eat the apple, dear brother, and —”

—“Four times this ‘brother,’ insolent! Dog, will you draw?”

Then Reinaak saw what would be, and laughed a little at the *impasse*, and because it would be happy to be dead; and sobbed once because of the great sorrow he could not prevent; and put a hand to his sword-hilt to draw and break the vile thing if he should have time; but had not time; Gonmar was quite insane with hatred; and in a flash the thing was done.

Bortin wiped his blade on the dead man's cloak and resheathed it. It was ten years too late in the day to try tricks with him. Had he but turned to the tree; had he lifted a hand to pluck the apple, Targath's sword, he knew well, would have been in his side and Targath's laugh of triumph in his dying ears. He went towards the tree; quite carelessly, for there was little to be gained now by eating the fruit. He had attained; he had achieved the purpose of his voyage; his druids had been right. He had gone as they had bidden him go; and now his enemy was dead, and he had but to take in Targath at his pleasure. Still, religion was religion; and it said that this mountain was, and this tree,— and the apples on it so and so and so and so. And anyhow, apples quenched thirst. . . . He plucked one of the two that hung there, and ate. . . .

In the song, in the joy, in the great glory of the universe, one flaw, one rift and discord; one wound that ached; one poison-spot spreading

## THE WISDOM OF APOLLONIUS

anguish through the whole: himself, and the thing he had done. *Ah, Targath! my brother! my brother!*

. . . . .

The world was quite filled with his renown, and even his subjects in Targath came to love him. He was a better man, they said, than poor hate-racked Reinaak their own last king. There never was a wiser monarch, men said, than Bortin the Founder of the Empire; nor, heaven knew, a kinder or juster or more friendly. Nor indeed, they added, a sadder.

## THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

X

AT TROY

**T**RAVELING to Troy, Apollonius visited the temple of Esculapius at Pergamus, and was much delighted with it. Here he instructed the worshipers of the god how they might obtain favorable dreams, and he cured many of their diseases.

At Troy he visited the tombs of the Achaians and made many sacrifices, but without shedding a drop of blood. Determining to spend the night at the tomb of Achilles, he sent his followers back to the ship and turned off their efforts to dissuade him from communicating with the terrible Achilles, by good-humored banter and wise jestings. He had nothing to do with the Trojans and therefore had no fear of Achilles.

The next morning he sent for one of his followers, giving the name of Antisthenes the Parian, who admitted the name and his descent from Priam. Then Apollonius said Achilles had bidden him not to make the Parian acquainted with his wisdom, because of the blood of Priam in his veins and the praises of Hector that were ever on his lips.

Antisthenes reluctantly departed when he heard this.

The season was autumn, when the sea is not to be trusted. But the people had such faith in the powers of Apollonius over the elements that they flocked into the little vessel in which he embarked. The ship was overloaded and would have been in peril, but Apollonius spied another near the tomb of Ajax, into which he went with his immediate followers.

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“Let us embark in that vessel,” he said. “It is a glorious thing to be saved, with the multitude.”

The shade of Achilles had told him that Palamedes was buried at Methymna, and there he bade the pilot take the ship. The statue was a small one and represented a man much older than Palamedes. But Apollonius found the tomb, and near it he discovered a buried statue of Palamedes, presumably another and a more faithful one, for on it was the inscription: “To the divine Palamedes.”

Apollonius set up the statue he had found and built around it a little chapel. His praise of Palamedes was unbounded. He called him “this great man from whom comes all knowledge.” He did all in his power to appease this great soldier and learned man, who was said to have added the four letters which complete the alphabet of Cadmus during the Trojan war.

In parenthesis we may note that Apollonius had known Palamedes as a youth among the philosophers around Iarchas in India. Those unacquainted with the philosophy of the school of Iarchas will probably ask: “How comes it that the Cappadocian philosopher can talk as though Palamedes were still in the tomb?” Probably the young man who had been Palamedes in a former birth was impeded in his progress by the remnants of the unfulfilled or uncompensated acts and deeds of his former life, and Apollonius in appeasing him in this way might well be freeing the man from such clinging and clogging portions of his former make-up, which really did not belong to the man himself, but only to his earthly forms.

If this is not incorrect there may be somewhere among the records of the Indian school a tale of the sudden ‘conversion’ of the splendid youth who had such a distaste for philosophy in his resentment against the Greeks, Ulysses, and Homer. The narrative may be an actual record of what Apollonius did, and at the same time a philosophical lesson for Damis and others, for this method of a doctrine within a history is much used by the school of Iarchas. Rather than a parable of fancy it is a parable of fact.

“O Palamedes, forget the anger you had for the Greeks. Grant them to multiply in numbers and wisdom. Grant this, Palamedes, for from you comes knowledge, and by you the muses and I live!” — Thus pleaded Apollonius at the dedication of his temple.

While passing through the Euboean Sea, the passengers talked, as passengers will. The weather was exceptionally mild for the autumn and they talked of that and of the famous islands as they passed them (as who would not, in that island-studded sea whose dim distances are filled with the deeds of gods and heroes, men and sages); they talked of the build of the ship, for had not Homer said what a dangerous sea it is and to be feared,



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and might not the weather change before the voyage was done? They talked of the handling of the ship in case it were necessary to avoid the dangers of the land; they spoke of the skill of the sailors, and as landmen do, they talked knowingly in sailor-slang with strange ship-talk and sea-similes. Damis would have none of it. He fretted and fumed and interrupted and finally bade them cease their chatter. The sea was smooth, and the breeze favorable, and there was no excuse of seasickness for his disagreeable manner, as Apollonius pointed out to him, asking what it was he wanted.

"It is because we are wasting time on threadbare themes of no consequence, when there are others of much greater consequence to our hand," said Damis.

"What subject is it, then, that you think best to talk about?" asked his Teacher.

"Subject enough," said Damis, "in your conversation with Achilles. You have seen his form and countenance and have doubtless learned much from him that you could tell to us, instead of all this chatter of ship-building and passing islands."

Evidently Damis was learning much since he had been in Babylonia. He was not always so anxious then for the least crumb of philosophical instruction. Now the disciples around were much as he had once been, some were later to drift away in time from even the little interest they now showed, but others doubtless, like Damis, to grow to hunger and thirst after the truth and after philosophy.

"Very well, if you so desire, I will tell you everything; only you must not accuse me later of vanity or ostentation in repeating such matters."

For who of the School of Iarchas will ever tell of such things without a purpose? His first words show that Apollonius had ever in mind the instruction of such as were capable of taking it among his disciples. Does not the word 'disciple' mean 'one who *takes knowledge*'?

"I obtained the honor of conversing with Achilles," he said, "not after the manner of Ulysses, by digging a trench or evoking his manes with the blood of lambs, but by the use of such prayers as are prescribed by the Indians in their religious ritual for the evocation of heroes."

At first Achilles appeared five cubits in height, but afterwards grew to twelve cubits. He appeared grave, but also affable, not at all full of pride and haughtiness as he is so often described by some of the Greeks. He was of extraordinary beauty. His hair was uncut, as though in honor of his father's vow to devote it to the river Sperchius if he returned safe from the Trojan war.

Achilles complained that the Thessalians were neglecting their offerings to his tomb. He expressed no anger, for he said that if he did, their

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destruction would be certain. "I advise them not to offer any insult to ceremonies established by law," he said. Even the Trojans, whose perjuries he would never forgive and on account of which he would never let Troy regain its ancient splendor, like other fallen cities, never cease their offerings to him in public, seeking a reconciliation.

Apollonius agreed to go as an ambassador to the common council of the Thessalians from Achilles as to this matter, because he realized that by so doing he would prevent their destruction. It was his duty in life to regulate the worship of the gods for the benefit of mankind and the purity of the temples, and none could do this work better than he, we must suppose.

Achilles saw that Apollonius would seek information about the true history of the Trojan war, and gave him the privilege of five questions, "such as he wished *and the fates allow.*" In this way Apollonius learnt that Polyxena was not slain by the Greeks on his tomb, but she sacrificed herself in honor and respect of their mutual love, falling on a drawn sword by voluntary action. Also as to Helen, the Greeks were long in ignorance of her whereabouts, sending ambassadors to Troy and fighting battles for her sake. But the truth was that she was in Egypt, where Paris had taken her to the house of Proteus. After the Greeks had found this out, they continued fighting to take Troy and for military honor, regardless of her. Another question was as to the number of great men Greece was able to produce at one time when so many of them fought at Troy. Achilles replied that it was the same with the barbarians, so greatly did the earth then flourish with valiant men.

The final question of Apollonius was as to Palamedes, who was sacrificed to the hatred of Ulysses, and left unsung by Homer out of fear to reproach the character of that crafty son of Laertes. The recollection of Palamedes brought tears to the eyes of Achilles who lamented him as a man distinguished for beauty and valor, though young, as one who excelled most other men in modesty and love of learning.

"Take care of his sepulcher, Apollonius, for you know a necessary bond of amity always subsists among the wise. Restore his statue, which lies prostrate on the ground in Aeolis, over against Methymna in Lesbos."

The cock crowed and Achilles vanished.

*(To be continued)*



"It requires a great mind to calculate how much is due to circumstances without detriment to principles."--- *Thiers*

## THE MAGIC MIRROR

### THE MAGIC MIRROR

R. MACHELL

*(Continued from the September issue)*



BDURRAHMAN looked grave, but made no comment; Mary was silent; and Emily Macmillan decided to draw her victim still farther along that path. She hoped to get him to commit himself in some way that would put him at her mercy. She longed to shake the pedestal on which he seemed inclined to take his stand, and so to give him a fall that would make him appear ridiculous in Mary's eyes. Looking at him earnestly she asked if he could make her see the elementals. Her manner was serious and respectful and strangely compelling. He noticed how beautiful her eyes were in their intense questioning and his caution melted away. He hesitated to proceed. She thought strongly of the mirror, and immediately he asked: "have you a hand-mirror?"

Miss Macmillan looked round to find one and winked at Mary. Then crossing to a closed cupboard she produced the metal disk that she had carried off from her friend's studio.

Erskine examined it carefully and recognised it. He would have been suspicious, but that those magnificent eyes were fixed upon him; and he felt that they were sufficient guarantee for anything.

He breathed on the metal gently and wiped it with a silk handkerchief; then he asked Miss Macmillan to look in it first, but she fixed her eyes on him and said: "Afterwards. I want to hear what you can see. Look!"

He obeyed, holding the mirror with both hands on the arm of the chair

## THE THEOSOPHICAL PATH

Her eyes were fixed on him and never wavered. The others watched in silence. At length he looked up as if bewildered.

"Well," inquired his hostess, "what did you see? Will you tell us, or was it a secret?"

He put down the mirror on the divan and said: "I saw nothing."

Emily Macmillan's eyes seemed to say: "You lie!" but her lips laughed as she picked up the mirror and said: "let me try."

But Abdurrahman interrupted very quietly, suggesting that they should all look and he would hold the mirror, so that each could see. But he insisted that what was seen must not be told. When they had all consented, he took the magic mirror and held it where the light could not strike its surface, turning it slowly as he chanted some Arabic prayer in a low tone that sounded like the droning of bees in the garden.

The droning slowly died away, and a soft light filled the room, as with a peculiar fragrance reminiscent of a land where every bush is a flowering shrub and every tree attracts the bees with honey-bearing blossoms. Between the arches of a colonnade the sunlight glimmered through green leaves; and there was silence. It was the hour of rest. The sleepers dreamed strange dreams, and now and then a shadowy messenger with noiseless tread entered and beckoned to a sleeper, who as noiselessly got up and followed the messenger along the soundless corridors, out into unknown lands, beyond the garden and the Island of the Blessed, to live a stranger among strangers, seeking some undiscoverable goal, urged onward by inexplicable yearnings for some forgotten bliss; ever inquiring the reason of these wanderings, or vainly calling on the future to reveal the meaning of the past; while Time, the Great Deluder, laughed in the depths of space, to see the universe evolving conscious entities by millions, each separate creature holding in its heart a magic mirror for the reflexion of "the eternal thought in the eternal mind." They heard Time's laughter rippling on the waves of ether, and they saw him like a merry child shaking the kaleidoscope of nature, and peeping in his toy to enjoy the marvel of creation. They saw him as a child caressing an old man; and, as they watched, the golden locks were mingled with the flowing silver strands, and from the interblending charm of age and infancy sprang forth a youth miraculous whose name was 'Now.' But when they tried to see what fashion of man was there, the youth was gone and an old man went tottering by, chased by a laughing child eternally.

And so they passed, as on a pilgrimage towards some holy shrine, where truth was treasured since the beginning of the world, a mystery invisible to mortal eyes, a marvel, whose outer garment is more radiant than the sun. Toward that shrine all creatures journey ceaselessly in search of wisdom and self-knowledge.

This pilgrimage is life on earth. Those mortals who have reached the shrine and seen the radiance are counted wise and holy among men. But man must leave his mortal shape outside if he would enter in and gaze on Truth itself. The vision of Truth makes mortals blind, so that they see no more

## THE MAGIC MIRROR

the earth they left: and if they find the way, they must remain apart from ordinary men, unable to look on the earth as a reality, and unable to communicate their knowledge of the truth except to those who have the love of Truth implanted in their hearts.

Though all must pass that way, the wandering upon the road is endlessly prolonged and infinitely varied. And so our pilgrims found themselves wandering in unfamiliar lands seeking some signpost or some guide, not knowing how to read the signs so plentifully left by those who went before.

And so they came to a great river. Then came a ship to shore with not a soul on board; and they two entered into the ship which bore them far away until they reached a landing-place, and went ashore where they beheld a mighty plain bordered by mountains on all sides, and on the plain countless multitudes of people of all nations who were all grouped around their own particular prophets. But the teachers repudiated them, saying: "Why do you come to us? we do not know you. We gave you sacred scriptures and the rule of life, the golden rule. What have you made of it but merely an excuse to go on living as before? If you prefer the old ways, then go back to the old teachers and the old Gods, and hear what they have to say to you."

But the oldest teachers of all were there, and they too were saying the same thing to their would-be disciples: "I know you not."

Two women, a young one with the grace of Mary Sinclair and an older one with the flashing eyes of Emily Macmillan, turned from the crowd; and one of them said: "Where shall we go to find a teacher, since all of them are sending their followers to find some still earlier guide to the path of life?"

And the other answered: "Let us do as they say. Let us go back to the beginning, before all the teachers and all the founders of religious systems. Let us go up out of the plains to the great mountains till we find the first one who knows everything. He will tell us what is True."

"How shall we know him?" asked the first, and the other said: "He will be alone."

And so they left the multitudes; and wandered up the mountain where there was no road apparently but a path that opened to them as they went, even where the rocks barred the way. And there they saw before them a great Man, like to no man on earth, yet was he like all other men that ever were or shall be. He was dressed in rags, his beard was very long; a golden light came from him; and he was alone. And when they came nearer he did not seem so tall; but he stretched out his hands, saying: "Come, children. I have been waiting for you a long time; come and sit down beside me."

And they sat one on one side and one on the other and he stroked their heads, and at his touch their hearts heard music. It was so beautiful to be there that they laughed like children, and flowers blossomed at their feet.

And the older child asked: "Are you God?"

And he answered, laughing: "How should I know? What is God?"

But the children could not answer. So they cuddled up beside him, and he sang to them the story of the universe, how it was made and how the

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birds and creatures came to life, and where the children come from. And all the creatures and the rocks and trees were chanting the great hymn of Life, and knew that Life is Joy. And then they saw the golden light that streamed out over all the worlds and all the nations of the earth, and knew that it was Universal Brotherhood. The song of Life went humming through the air and murmuring among the trees.

*(To be continued)*