

# THE THEOSOPHICAL PATH

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*Sanatsujāta said:* The man of understanding attains by knowledge to the everlasting glory -- for there is no other way to it.


*Dhr̥tarāshtra said:* . . . What is the form of that immortal, indestructible goal?

*Sanatsujāta said:* It appears not as white, as red, nor again as black, nor again as grey, nor tawny. It dwells not on earth, nor in the sky; nor does it bear a body in this ocean(-like world). It is not in the stars, nor does It dwell in the lightning; nor is Its form to be seen in the clouds, nor even in the air, nor in the deities; It is not to be seen in the moon, nor in the sun. . . . It is seen in the Self of a man of high vows. It is invincible, beyond darkness, It comes forth from within at the time of pralaya. Its form is minuter than the minutest, Its form is larger even than the mountains; That is the support (of the universe); That is immortal; (That is) all worlds. That is the Brahman, That is glory. From That all entities were produced; in That they are dissolved. All this shines forth as dwelling in It in the form of light. And It is perceived by means of knowledge by one who understands the Self; on It depends this whole universe. Those who understand this become immortal.

— *Sanatsujātīya*, chapter iv; translated by K. T. Telang, M. A.

## HIGHER AND LOWER MIND

H. T. EDGE, M. A.

 HE question whether evolution should or should not be taught in schools is one of those many questions which we cannot answer either in the affirmative or the negative, because either answer would commit us to views which we do not hold. It is one of those controversies where party lines are strongly drawn; and where, if you criticize the opinions of one party, you are supposed to belong to the other. But a judicious person cannot take his opinions in chunks, or consent to choose between one of two labels. If we say that evolution must not be taught in schools, we may be accused of sponsoring sundry kinds of sectarian dogmatism, or even perhaps the flat-earth theory. And if we say that evolution should be taught, there is no knowing what kind of views, sheltering under that name, we might be called on to father.

One can see no objection to teaching the *facts* about zoology and

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palaeontology, or even to describing the various theories which have been built thereon, provided these are taught *as* theories and not as ascertained truths or dogmas. But to set up a series of plaster models representing the alleged ancestry of man, from the pithecoïd mammal, through sundry *imaginary* reconstructions from fossil bones, is another matter.

The analogy between man and beast has been overworked, and the very designation of man as a member of the beast-kingdom begs the question unwarrantably. The analogy extends to the physical organism and to the lower (or 'psychic') aspect of the mind; but in respect of the higher ('noetic,' or 'mânasic') aspect of the mind, what analogy can we draw between the beast, which has it not, and man, whose characteristic feature it is?

"Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kâma-Manas*) is common to both the animal and the human being . . . no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *mânasic*), or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the presence of, this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the 'personal' and the 'impersonal' Egos."— H. P. BLAVATSKY, *Psychic and Noetic Action*

It is this failure to recognise the noetic element in the human mind, which, as the writer quoted points out, has led to the extraordinary denial of freewill in man, causing some psychologists to "repudiate any self-spontaneity in human action." For they make body, brain, and mind, a closed circle, a self-contained system in the scientific sense; and one authority is quoted as saying that organic life (including of course man and his mind) are quite a trivial fraction of the boundless physical and chemical activities that go on in the universe.

It is many years since H. P. Blavatsky wrote, and, though such views as the above are still found, they are not so dominant today as they were then. As to free-will, though we cannot claim *absolute* freedom for anything short of the Absolute, and all will must be limited by motives; we can nevertheless — and indeed must — claim a relative freedom for the human will, which is sufficient for all requirements. The human will is independent of all those forces which pertain to the lower or psychic aspect of man, and from which the beasts are not free. Such freedom and independence is of course implied — as far as a recognition of it goes, at any rate — in the fact that such a hypothesis of non-freedom can indeed be constructed and contemplated at all; for the psychologist, in framing that theory, places himself outside of it. No beast-mind is capable of such self-analysis and introspection; the faculty is peculiar to man; it pertains to the higher or noetic side of the mind.

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All this is no doubt obvious enough to most people; but Theosophy is able to provide the rational explanation for it. The dual nature of the human mind is definitely recognised; and this teaching is shown to be a tenet of the universal Wisdom-Religion, as found in Plato, in the mythos of Castor and Pollux, and a hundred other instances.

To what extent can the ordinary religious doctrines be said to explain this aspect of human nature? They may imply it, but beyond that, their treatment is very inadequate. The tendency is to substitute for human initiative the action of a deific influence, separate from man; though, if the teachings of Jesus were better understood, these would be seen to provide for the case by the use of the terms 'the Son,' and the 'kingdom of God.' The Pauline teachings, of course, are full of the duality of man's soul — the distinction between the carnal mind and the heavenly mind. Nor can anything be clearer than Jesus's explanation to Nicodemus about that which is born of the flesh, and that which is born of the Spirit. So it is to the misinterpretation of this religion that we must look for the shortcomings, not to the original religious teachings themselves.

In the book above quoted, H. P. Blavatsky cites certain psychologists to the effect that the self-conscious human mind must be a *real being*, apart from the body and brain, and presiding over the activities of these organs and over the various mental and emotional phenomena connected with them. This real being acts both in correlation with the physical laws of its bodily instrument and in accordance with *laws of its own*. The *Kathopanishad* is quoted to the effect that —

"The senses are the horses, body is the chariot, mind (*kâma-manas*) is the reins, and intellect (or *free-will*) the charioteer."

H. P. Blavatsky then explains how the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, divine Mind or *Nous*. What we call mind or intellect is but the pale reflexion of *Nous*.

"These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kâma-Manas*, *i. e.*, the rational but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter."

They are further distinguished as —

"The all-conscious SELF, that which reincarnates periodically — verily the WORD made flesh! — and which is always the same; while its reflected 'Double,' changing with every new incarnation and personality, is therefore conscious but for a life-period."

The lower self acts through our organic system, and imagines itself to be the *Ego Sum* — which is what the Buddhists brand as the "heresy of separateness." To it the term 'personality' is applied, to distinguish it from the real Ego, which is called the 'Individuality.' From the latter

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proceeds the noetic element of our mind; from the former comes 'terrestrial wisdom,' for it is influenced by "all the chaotic stimuli of the human or rather *animal passions* of the human body."

It is easy to understand the confusion arising from neglect of this important distinction. A certain group of modern psychologists, interested in tracing our conduct and our views to the subtil influence of organic causes or to nervous and emotional 'complexes,' are evidently dealing with the lower mind alone. In the pathology of certain nervous diseases, their origin is sought in some structural disorder, often vainly; when to one familiar with the above teachings it is evident that the disease is due to the lower mind and its organs having broken from control and set up an independent action of their own. Under proper bringing-up, such complaints need never arise; and, if they have arisen, what is needed for their cure is first a recognition of the independence and dominance of the will, and then a resolute application of that power.

It is evident then that what is usually understood by evolution would, even if correct within its limits, be misleading, if taught without the accompaniment of any teachings about the nature of man's Individuality. The animal side of our nature would be unduly emphasized. To know the history of the race is not enough; the history of the individual Soul is paramount. It may be convenient for special purposes to regard man simply as a race; but actually we all feel ourselves to be individuals. Our conduct, our happiness, are regulated by that fact.

Thus it is seen how great is the need for teachings which will take account of existing facts in human nature, and show us how to deal with our own faculties and understand our own nature. The personal mind of man is seen to hover between influences from above and below. It is influenced by instincts and appetites from its physical organism; but it is not bound by them. For beyond this personal mind is the Higher Mind, endowing man with discriminative power. It follows no law of selfish interest and appetite; and if man is to rise from the plane of animality, he must learn to accommodate himself to the higher laws that govern the appetites and pertain to the divine part of his nature.



"To fulfil the law of our own being, we must know our divinity, and thus hold ourselves Self-centered, ever living in a higher state of consciousness."

— *Katherine Tingley*

# “THE EUMENIDES” AT THE GREEK THEATER

KENNETH MORRIS

## I

VAGUE star-strewn skies;    white pillars bathed in light;—  
Night-shadowed thousands hushed and motionless;—  
Austere, aloof sereneness lashed to stress  
And agony where, midst the marbled white  
Of Loxias' or of Pallas' shrine, despite  
    What severe peace dwells there, what sacredness,  
    On the torn spirit Orestes hounding press  
The august and loathsome brood of fear and night. . . .

“Light of all lights!” our tense hearts cried, “war-torn  
And hatred-torn, 'tis Man kneels at thy shrine!  
    Let him not perish, crushed 'neath the ancient ban  
    Of evil done!” . . . Then saw we sudden shine  
Beneath the trailing beauty of Capricorn,  
    Not Pallas, but Man's God, the Soul of Man!

## II

Full many a voice hath spoken loud to time,  
    Adown the years, and we have heard them tell  
    Of epic warfares waged 'twixt heaven and hell,  
And what avengers track the feet of crime:  
Homeric music; Dante's burning rhyme;  
    Miltonian thunders, and the faery spell  
    The Avon wizard knew to weave so well;—  
All these we have heard, and knew them wrought sublime.

But sacrest of all, most marvelous,  
    He hath spoken now who, when this age began  
Made known to Athens and all time and us  
    What rends and what redeems the spirit of Man:—  
    No human voice: from peaks Olympian  
We have heard the Eternal sing through Aeschylus.

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## MAN AND MATTER RELATED

LYDIA ROSS, M. D.

**M**ORE knowledge of the fourth state of matter, of which William Crookes spoke with pioneer confidence in his day, is needed to explain various commonplace mysteries of today. *The Scientific Monthly*, of April, 1924, sketching the history of Crookes's vacuum-tubes, which aroused widespread interest, adds:

"But when Crookes claimed that he had in his tubes 'a fourth state of matter' and a new kind of radiation and a connecting-link between matter and energy his scientific colleagues were skeptical. They felt that he had gone too far, had become a monomaniac on the subject, had, in short, got vacuum on the brain. There were only three states of matter, as everybody knew, solid, liquid, and gaseous. To have a fourth state the atom must be split and the very name of 'atom' meant something that could not be split. This man Crookes never had a university education anyhow, and he was the son of a tailor, and he said he had seen spirits in the séance-room, and altogether it was a bit cheeky of him to bring forward such upsetting ideas on such empty evidence as a vacuum tube.

"But Crookes always had the courage of his convictions, and in this case proved himself a true prophet. Two passages quoted from his 1879 addresses in the 'Life of Sir William Crookes' by Fournier d'Albe, just published, will show how astonishingly he anticipated the views of the twentieth century:

"The phenomena in those exhausted tubes reveal to physical science a new world — a world where matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line; but where we can never enter, and in which we must be content to observe and experiment from the outside.

"In studying this fourth state of matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties radiant matter is as material as this table, whilst in other properties it almost assumes the character of radiant energy. We have actually touched the border-land where matter and force seem to merge into one another, the shadowy realm between known and unknown, which for me has always had peculiar temptations. I venture to think that the greatest scientific problems of the future will find their solution in this border-land, and even beyond; here, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful. . . .

"We now know that the cathode ray of Crookes is, as he said, corpuscular and not vibratory, for it consists of a stream of electrons, which are 'the little indivisible particles' that 'constitute the physical basis of the universe,' and they do indeed belong to the border-land of matter and energy. They are atoms of electricity and sub-atoms of matter. They change their mass when they change their motion, and where free-flying electrons strike solid matter they start a stream of energy in the form of waves, what we call the 'X-rays.' If Crookes had only happened to lay a photographic plate-holder opposite the green spot where his cathode ray struck the glass, he would have anticipated Roentgen by some seventeen years.

"But it was glory enough for one man to have revealed the cathode rays inside the sealed tube even though he failed to follow their course outside. Thanks to Sir William Crookes, Londoners can now listen in on Pittsburg concerts, and he foretold the means and method of wireless telegraphy as early as 1892, five years before Marconi sent his first message by radio."

If few colleagues could follow Crookes to the mystic borderland, there was one contemporary truth-lover able to lead him through the

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invisible realms where conscious thought conceives the countless forms in which it wills to be born later into the world of things. In H. P. Blavatsky's unparalleled work, *The Secret Doctrine*, she quotes this "great scholar and specialist in chemistry" freely, as one on the royal road to discoveries of truths safeguarded by the mystics down the ages. She showed wherein the intuitive reasoning of this "eminent scientist" was in line with the sacred science of life taught in the ancient Wisdom-Religion. It was significant that he had a living faith in the unknown 'beyond' being the home of 'ultimate realities.' He did not think in terms of 'sub-atoms' or supernatural forces. His Protyle-talk was of some cause worthy of the wonderful display of natural effects. He seemed to feel that the vital link uniting man with the natural, as with the super-sensuous world, was a conscious rather than a material one. As H. P. Blavatsky said, there is no talk of spheres 'above' or 'below' in occult speech, "but an eternal 'within,' *within two other within's*, or the planes of subjectivity merging gradually into that of terrestrial objectivity — this being for *man* the last one, his own plane."

Crookes found convincing evidence of the first 'within' when investigating spiritualistic phenomena. Here, again, in studying the conscious forces of the interpenetrating astral plane, he dealt with matter of the fourth state. Unlike most of his scientific colleagues, he frankly admitted the reality of the unknown manifesting forces. But while he reported the being called 'Katie King,' he intuitively felt that it lacked a soul. All of which accords with the clear exposition of the spiritualistic subject given by H. P. Blavatsky in *The Secret Doctrine* and in *Isis Unveiled*. Her scientific analysis of the sevenfold nature of man shows that, deeper within than the interpenetrating astral body, is the higher mind, and, at the very center of his being, man is a living soul-spirit.

Today, scientists and others seeking evidence of and messages from departed mortals, may profitably read in the above analysis the reason why the liberated soul-self never descends to séance-room puerilities. Moreover, those cultivating uncanny 'messengers' from the other side, may well ponder the evident danger of dabbling with soulless intelligences.

The ancient Wisdom-Religion shows consciousness to be the central fact in all life — from the superhuman intelligence of the gods to the mineral's instinctive attractions and repulsions. Man, as a soul, is thus evolving toward perfection through experiences on planes of refined and of dense matter. This idea of his triple evolution, of body, mind, and soul, is quite opposite to the unsatisfactory and unprovable placement of human beginnings in protoplasmic mud or in a primeval monkey.

It is noteworthy that every step in scientific advance reveals conscious qualities in matter. *The Scientific Monthly* also discusses the "chemical

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messengers” in the blood and the “secret system of mutual co-operation” which harmonizes the action of all the varied powers and functions of the body. The writer, sketching the wonderful balance of physiological supply and demand, adds:

“Now one would think that such a marvelously complicated co-ordination of independent activities would require a strict system of bureaucratic centralized government. But, on the contrary, the central government, if there is such, has little or nothing to say about most of the physiological processes. The orders to an organ come from below rather than above. For instance, if an over-worked muscle needs more oxygen, it does not petition headquarters, but sends orders direct to the heart and lungs to speed up the pumping. . . .

“How these multifarious messages could be carried was long a mystery, but is now being solved. . . . Inside the body, signals may be sent by the nerves, which play the part of telegraph-wires, but it has recently been discovered that there is another and more general system of intercommunication by means of chemical substances sent around through the blood, like letters. Professor E. H. Starling, of London, pointed out the importance of these eighteen years ago and named them ‘hormones,’ which is Greek for ‘messengers,’ and since then many of them have been discovered and some of them manufactured.”

Without quoting the descriptive list of the ‘hormones,’ which follows, it may be noted that years before Professor Starling’s ‘hormones’ were christened as such, H. P. Blavatsky and her successor, W. Q. Judge, published the Theosophic teaching that the blood is conscious. They also described the astral or conscious mold-body which duplicated the physical, cell for cell, and which survived death for a time as a spook or ghost, but was not, as often called, in any sense a spirit.

Now the quotation above in saying that the central government has so little power over the organs, they being controlled from ‘below,’ is viewing the cerebro-spinal nervous system as the conscious man. True, it is his most conscious organ *on this plane*. But the sympathetic nervous system, which so marvelously co-ordinates all the vegetative processes of life, is certainly more perfectly aware and more perfect in its work than the much-abused brain and its voluntary nerve-action. Does not the brain-mind — impulsed by desire in some form — break the laws of health, while the vegetative nervous system constantly works to maintain natural health and order? Here, as always, the controlling “bureaucratic” power is not *below* but *within* the commonplace level of consciousness.

Because One Life manifests in every form of man and of matter, there is a natural relationship uniting vacuum-tubes and hormones and fourth states of matter and the incarnating souls called humanity.

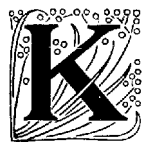


“THE great allurements that Theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it.”— *William Q. Judge*



## KARMA AND REINCARNATION AS INCENTIVES TO RIGHT ACTION

H. A. FUSSELL



KARMA means etymologically *action*, and the Hindûs, when speaking of the law of cause and effect, employ the double term *karma* and *vipâka* (fruit). But they also use Karma in its wider meaning of action and its results, just as Theosophists do. H. P. Blavatsky calls it “the *Ultimate Law* of the Universe.” Exoterically Karma is

“effect producing action, esoterically, the unerring LAW OF RETRIBUTION, an impersonal, yet ever present and active principle.”— *The Key to Theosophy*, p. 198; *The Secret Doctrine*, I, 634

It has been objected that Karma is “the negation of free-will”; that it is “purely mechanical and unmoral”; and that it does not permit of “a personal God, winning the hearts of men to Himself by the pardon and remission of their sins.”

As this article treats of Karma and Reincarnation as taught by Theosophy, we would warn the reader that dissertations of modern scholars on exoteric Hindûism and Buddhism seldom represent the teachings of the Inner Schools, which are inaccessible to most Europeans. We would remind him that Theosophy is neither exoteric Hindûism nor Buddhism, but the ancient Wisdom-Religion, which antedates them and is far more logical and spiritual. We shall, however, not hesitate to quote the *Upanishads* and the Buddhist scriptures — for these contain *esoterically*, and often in plain language, the teachings of the Wisdom-Religion — whenever they serve to make the Theosophical position clearer.

And first, as regards free-will. H. P. Blavatsky, through whom the tenets of the Wisdom-Religion were made known again to mankind, says:

“The whole of the *visible* Kosmos consists of ‘*self-produced* beings, the creatures of *Karma*.’”— *The Secret Doctrine*, I, 635

And Plotinus, the great Neo-Platonist philosopher, taught that “we ourselves are causative principles,” and that each individual soul is a little “first cause” (*πρωτουργός αἰτία*).

If our present life, as Theosophy teaches, is the result of our thoughts and actions in previous lives — and there can be no doubt of it, for we cannot believe that God has created one soul generous and virtuous and another soul miserly and perverse — it is full of opportunities for further progress, and we are *free* to profit by them or not, as we choose. We are, then, in the fullest sense of the word, creators of our destinies.

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“According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action (*karma*), bad by bad action (*karma*).”— *Brihad-Āraṇyaka-Upanishad*, 4, 4, 5, Hume’s translation.

So far from Karma being “the negation of free-will,” it is free-will that *creates* Karma.

Nor is Karma “unmoral.” People are willing enough to admit the reign of law in the material world — modern science has made that view inevitable — but they are loth to admit it in the moral and spiritual world. They are careful not to violate physical laws: experience has taught them there is no escaping the results. But often they yield to the temptation to do some wrong act, if it be, as they erroneously think, to their advantage, especially if it is not likely to be found out. But however long what is called retribution for sin may be deferred, no one can escape its most terrible consequence: degradation of character; *that* is immediate and hard to eradicate.

Sooner or later man reaps what he has sown, if not in this life, then in another. Persistence in wrong doing, as in right action, forms habits, which will reappear as inborn tendencies in the next earth-life. Are we then to call Karma “unmoral,” because a man’s deeds return to him, because through them he injures or benefits himself as well as others? Says the Buddha himself:

“If the reward a man reaps accords with his deeds, in that case, O priests, there is a religious life, and opportunity is afforded for the entire extinction of misery.”— *Anguttara-Nikāya*, iii, 99

And Jesus, speaking of his ‘second coming,’ says:

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”— *Matthew*, xvi, 27

So far then from being “unmoral,” Karma is the foundation of morality. And it is not ‘mechanical,’ for the reward or retribution is just, and, as far as the transgressor is concerned, compassionate, for it may be remedial.

“There is no respect of persons with God” (*Rom*, ii, 11); nor is there with Karma, which, as we have already said, is *impersonal*. The idea of ‘getting off,’ or ‘begging off,’ through prayer addressed to a ‘personal God,’ does not commend itself to any upright, self-respecting person. In fact, belief in a ‘personal God,’ in a hereafter of bliss or woe — the reward or penalty of a single earth-life — and in the vicarious atonement, has little hold upon thinking people today. The noble-hearted seek to atone themselves for the wrong they have done, whether wittingly or unwittingly, for they recognise in the doctrine of individual responsibility

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the only safeguard for a moral life, which is a life lived in accordance with the laws of man's being.

In the *Republic* (I, 344, E), the question is raised: "How is a man to live his life so as to live it most profitably?" The answer is to be found in the understanding and application of the doctrines of Karma and Reincarnation as taught by Theosophy. The life that is self-centered and lived solely for the present, without regard for the good of others, or for ultimate consequences, is surely of all lives the most unprofitable.

Conduct has been defined as "activity directed towards an end," and we approve or disapprove of conduct according to the nature of the end in view, according to how it affects not only the doer, but humanity as a whole, for there is no such thing in Nature as 'separateness,' isolation. H. P. Blavatsky says:

"No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, or suffer the effects of sin, alone."— *The Key to Theosophy*, p. 200

It is interesting to note that Plato, in the *Republic*, teaches that society, if it is to be durable, must be organized in harmony with the laws of the universe and of man's position in it. The fact that society is not so organized is the reason why there is so much unrest in the world today. The Karma of each being inextricably mingled with the Karma of all, and each having prepared in former lives not only his own lot, but also helped to prepare that of the society into which he has been born, every man finds himself in the midst of conditions of his own making, and his present duty is to aid in the amelioration of these conditions as far as in him lies. On his conduct depends not only his own future, but that of humanity. However untoward his lot in life, he ought to be grateful that Karma and Reincarnation afford him new opportunities of progress and development, and the joy of aiding to bring about that society of perfected men and women which is the dream of the ages.

H. P. Blavatsky compares the Ego to an actor, and its numerous and varied incarnations to the parts it plays in the great drama of evolution, the enacted story of the journey of the soul towards perfection. The fact that we have before us a long series of reincarnations, with infinite possibilities of progress and enrichment, or of retrogression and impoverishment, with new opportunities to make good past failures, constitutes the greatest incentive we can have towards right action. Our present attainments being the reward of past efforts, we may look upon them as the earnest of still greater successes in the future.

To those who are discouraged because of the way, and who fear they are fighting a losing battle with their lower nature, Katherine Tingley says:

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“Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the Karma of all your past alters; it no longer threatens; it passes from the plane of penalty before the soul’s eye, up to that of tuition. It stands as a monument, a reminder of past weakness and a warning against future failure. So fear nothing for yourself, you are behind the shield of your reborn endeavor, though you have failed a hundred times.”— *Theosophy: the Path of the Mystic*, p. 70

The doer of a good deed feels a joy that is pure and inexpressible; how great then must be the joy of a life oriented entirely towards Goodness: the life of a man conscious of his Divinity, certain of the glorious future awaiting humanity and bending every effort towards its realization! The resolution to live aright consecrates life, constitutes the first step on the Path of Right Action; and the knowledge to tread the Path comes from an understanding of the meaning of Karma and Reincarnation. In place of surmise and doubt we have certainty and truth; life now means much to us; having an ideal of perfection towards which to strive, we no longer drift unintelligently and aimlessly, now here now there, the sport of wayward impulse and passion. To quote H. P. Blavatsky:

“Theosophy gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society, and of whatever culture and degree of intellect. . . . *It fits for the lives to come.* . . . Its doctrines, if seriously studied, call forth by stimulating one’s reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and real, as opposed to the false and the unreal.”— *Lucifer*, November, 1888

Theosophy is such a closely interrelated whole that it is impossible to consider one of its teachings without referring to other teachings. For a complete understanding of Karma and Reincarnation a knowledge of the nature of man is essential, especially of his dual nature, in accordance with the wise old precept: “Man, know thyself!” This knowledge is the key to all the mysteries of Being. And the first effect of an insight into our own nature will be to make us humble. The revelation of the immense possibilities of our being brings home to us, as nothing else can, the great gap which must be bridged before the self of ordinary life can become the self of our aspirations. Theosophy is a stern monitor, before whom self-deception is impossible; yet it inspires us with new courage, for it gives us the vision of the true Self “which is ever striving to bring the whole being to perfection.”

The great question in all moral teaching is where and how to get the motive-power, how to evoke in man *the will to be good*. Asked by an inquirer: “Where does a Theosophist look for power to subdue his passions and his selfishness?” H. P. Blavatsky replies: “To his Higher Self, and to his Karma” (*The Key to Theosophy*, p. 72). That is to say the knowledge that we are Divine conjoined to the knowledge of ‘Action and its Fruit’ sets the will in motion and makes self-discipline and self-

## HAPPINESS IS FROM WITHIN

purification desirable. Our thoughts and our actions succeed one another in a perpetual flux as before, but they now have meaning and purpose; they possess eternal value, for they are now under control, being directed to a great end and are subservient to the good of all, our own good included. The interaction of the Karma of all beings, which is now clearly seen by us, makes altruistic conduct inevitable, for only by living for others do we benefit ourselves. The contradiction between Altruism and Egoism exists no longer, for our conduct is inspired by devotion to the One Supreme Being, who exists undivided in all creatures. Having then these incentives to right action, we take as our guide in life H. P. Blavatsky's admonition:

"Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by others. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves."

## HAPPINESS IS FROM WITHIN

STUDENT



It is sometimes alleged that young people carefully brought up are denied pleasures which other young people enjoy. And often this allegation is accepted without examination, together with the burden of proving that the alleged denial of pleasures is good for the young people. But suppose we take another line, and, before attempting to answer the allegation, inquire into its validity; thus declining to be bluffed into an unjustifiable assumption. What is pleasure?

Pleasure surely consists in a sensation, produced partly by external stimuli and partly by something that responds thereto from within us. Without the internal responsiveness we cannot experience the pleasure, however great the stimulus. Both philosophy and experience show that the continued exhibition of the stimulus tends to weaken the responsiveness, or, in plainer language, that pleasures pall as the appetite becomes jaded. The converse is true: that the power of enjoying the sources of pleasure becomes stronger in proportion as the appetite is not jaded by strong and repeated stimulus. This holds good in the case of appetite for food, which grows impaired by excess of indulgence, and is made healthy by judicious frugality. And this case will serve as an illustration of the other cases to which the same rule applies.

Half a century ago children were brought up on one colored picture a month; and now they have so many colored pictures that they cannot trouble to look at them all and use them for wrapping-paper. Yet which

## THE THEOSOPHICAL PATH

state of affairs produced the most pleasure? The most gorgeous and elaborate moving-picture can never give us the thrill and exaltation we once derived from a dozen slides in an old-fashioned magic-lantern, once a year, on a sheet hung over the window-curtains; nor can the most opulent floral exhibition evoke the raptures once evoked by a single wayside blossom. All of which, and much more, goes to prove that the chief element of pleasure is within and not without.

So we reach the conclusion that the alleged deprivation of pleasures is — simply *alleged* and no more. The dull eye and sickly complexion and restless manner give place to the bright eye, healthy color, and composed bearing; and pleasure, now once more evoked by its simple and natural sources, no longer calls for the stimuli that tempt only to destroy.

There is nothing new, of course, in all this; but things do not have to be new to be true. The restatement of good old truths is quite the thing today. Theosophy is a restatement of good old truths. Moreover, as regards maxims, familiarity may breed contempt; proverbs may petrify and ossify and atrophy from want of use. So we are justified in the attempt to reanimate the venerated shades of our ancestors. The 'simple life' can be simplified.

But we must not, in our glorification of one truth, lose sight of others; and in this case particularly, of the truth that pleasure, when made an object of pursuit, recedes before us with a velocity directly proportional to the speed of our own chase. Anyone bent exclusively on attaining a superior degree of pleasure by the sacrifice of inferior degrees is cultivating that very quality of inordinate desire which is the foe of genuine satisfaction. This is summed up in the saying that

"Happiness may follow the performance of duty, but must not be the motive for it."

— *H. P. Blavatsky*

Often people longing for simplicity of life have sought to attain it by returning to the simpler conditions of bygone days or of communities less advanced in what we call civilization. But it is simplicity of heart and mind that is required, which will enable us to be simple amid complexity and to adapt ourselves to any circumstances. So we should aim at a proper balance of emotions, thoughts, and activities; so that our joy may be based on health of mind and body, and not jaded by external stimuli.



"THEOSOPHY teaches how to live aright; but to live means that we must have the courage of the soul; it is a necessary condition to have courage in order to live the life of the soul. We must have courage to understand the higher law; to understand the law of Justice. It will give us peace."

— *Katherine Tingley*

## IS ELECTRICITY MATERIAL?

T. HENRY, M. A.



THE following quotation from *The Secret Doctrine* (published in 1888) is significant in view of subsequent discoveries and admissions by science.

“In 1882 the President of the Theosophical Society was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. ‘Force,’ ‘Energy,’ may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. Electricity is ‘immaterial’ in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. ‘If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that Electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.’ (Helmholtz, *Faraday Lecture*, 1881)” — *The Secret Doctrine*, Vol. I, p. 111, note 158.

Science could no longer claim that electricity is immaterial even in the qualified sense mentioned above, since its molecules are now regarded as subject to experiment, if not strictly subject to perception.

Much of the significance of the question turns upon the definition which may be assigned to the word ‘matter.’ If weight is a necessary attribute of matter, electricity could not be included under the definition; for, while *mass* is attributed to the electron, it is not subject to gravitation.\*

Hence, if electricity is matter, we are back again at the ‘imponderables,’ and imponderability cannot be alleged as a reason why light, heat, and sound should not be regarded as matter. The corpuscular theory of light is not altogether dead, we believe; and that surely cannot exclude the corpuscular nature of *radiant* heat at least. The ‘quantum theory’ states that transference of energy takes place in definite minute quantities, to which has been given the name ‘quanta’; it is claimed that this fact has been proved experimentally with regard to light, and that the quanta behave, on impact, in much the same way as small particles of matter would behave.

The truth is that the words ‘matter’ and ‘energy’ have become rather vague, especially as regards their mutual relations. In dynamical

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\*“Electrons are therefore far smaller than any of the atoms of matter; and they differ from them in the respect that while all atoms of matter mutually attract one another by the universal law of gravitation, the electrons mutually repel one another.” — *Sylvanus Thompson*, 1915

## THE THEOSOPHICAL PATH

terms, energy and force are always regarded as functions of mass, and these two terms have no meaning apart from mass. So it would seem that mass in motion is as far back as physics can reach, and no explanation is given for the cause of the motion, except to say that it is produced by some other kind of mass in motion — which is not much of an explanation.

Analysis takes us back to the ether, an inconceivable form of matter, mysteriously endowed with motion. But, as we are endeavoring to explain all material properties as movements in the ether, it would be idle to expect to find the ether itself already endowed with those properties.

Physical investigation takes us back to minute definite *quantities*, which may be designated either as energy or as matter, according to which of their properties we are considering, and according to the definitions which we may assign to energy and matter. In a word, we find the material universe to be constituted of *vis viva*; we reach back to something which cannot be perceived, but which can be known to some extent by its effects; it is already endowed with (1) life, (2) properties. Our physical sensory experience leads us to create an ideal physical *space*, definable in points and extension. And, since the only conceivable thing which atoms, thus conceived, can do, is to approach or to recede from one another, we speak of attraction and repulsion. Then we suppose attraction and repulsion to be forces, causing bodies to approach or recede; and we try to devise a mechanical explanation for the said alleged forces. We find in the physical universe the manifestations of the attributes which we find in our own selves.



“RĀJA-YOGA is a very ancient term, and means, literally, the ‘Kingly Union.’ It is the perfect balance of all the faculties, physical, mental, moral, and spiritual — this is attainable.

“One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in the world’s work.”— *Katherine Tingley*

“It is so easy to hang a troubleome fellow. It is so much simpler to consign a soul to perdition . . . than to take the blame on ourselves for letting it grow up in neglect and run to ruin for want of humanizing influences.

“It is very singular that we recognise all the bodily defects that unfit a man for military service and all the intellectual ones that limit his range of thought, but always treat him as if all his moral powers were perfect.”

— OLIVER WENDELL HOLMES, in *Elsie Venner*



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

E. A. NERESHEIMER

WHAT IS IT IN MAN THAT REINCARNATES?

**I**T has been shown at great length what an enormous amount of preparation was necessary to construct man's physical instrument, before it became fit to serve him as a vehicle of consciousness for the expression of his mental life. In this physical outer shell are located several different centers, organs, and potencies, that reach up to the very highest planes of being, making it veritably a sacred temple. These precious possessions should be well studied, and made use of with friendly grace and discrimination. For it is the body that must serve as a center, whence the faculties of the Ego concentrate and function, as it proceeds on its obligatory quest finally to realize all the divine possibilities that await it on its homeward journey, upon the upward arc of evolution.

The higher aptitudes, that, at the present time, are still more or less dormant, are yet much nearer to us than we think, and will surely assert themselves as soon as we elect to call them forth, by asserting the will, accompanied by proper study and conduct. The development of these faculties is chiefly regulated by our inclination and ability to exchange old-time habits that bind us to the lower self, for new ones, in accordance with a new and larger viewpoint, that, at every turning-point, opens out before us. The higher faculties must then be brought into action and practical use. It is primarily a question whether we then identify ourselves with the one side of our nature or with the other; the choice being ours at all times.

No doubt the pressure of so-called social obligations is often very great, and the comfortable feeling of being considered correctly established in the popular customs of the times in which we live, is overpoweringly strong, yet there is no merit whatsoever in remaining submerged in the almost stagnant waters of indolent fancy, particularly when the inner man cries aloud for further growth, and to seek the greater privileges and delights of a higher form of life and being.

The Causal Body is the instrument through which this change is to be brought about. It is that part of our nature that is the most closely related to, and corresponds most nearly with the creative plane of the

## THE THEOSOPHICAL PATH

Cosmos. The analogy is everywhere apparent. The Causal Body is the center in which the Divine is reflected, and which makes progressive development for man possible through reincarnation. In Paul's division it is, roughly speaking, the soul that incarnates, and in the sevenfold Theosophic classification it is the Causal Center, or more accurately Buddhi-Manas.

We have long ago passed the stage where the parting of the ways was reached, and no longer is the direction doubtful in which man must eventually go for his divine potencies to unfold, which, like the lotus, whose external shape gradually assumes the form of the model already in its perfection within the seed, will grow to fruition. So also must man evolve the outer from within — *i. e.*, actually realize it in its perfect externalization. The allegorical 'fall of man into generation' does not refer to the 'fall of mortal man,' but to the descent of the Divine Spark into Matter, finally to become inshrined in a physical encasement. So also the Biblical Adam symbolized the descent of the Divine Man upon his journey through grosser and grosser forms of Matter in the great Cosmos. As soon as the bodily vehicle became sufficiently evolved for man to receive the impulse of Mind, the Divine Hierarchies of Solar Angels — the Sons of Mind — incarnated in him, or more correctly kindled into Flame the individual Spark that had become obscured during its long journey through the ever-growing darkness of Matter. After having passed the turning-point, and since starting upon its upward course, the whole human race has steadily advanced up to its present semi-self-conscious state. Each individual now enjoys more or less distinct glimpses of what his divine birthright is, *i. e.*, the fully conscious fruition of his innate godlike qualities, in due season.

The teachings of Theosophy are most illuminating in their description and explanation of man's inner and outer 'selves' which, though 'one' in the body, are yet radically distinct and different from each other. To an ordinary mind they may appear very perplexing, and to one who is not aware of the characteristics of his higher and lower nature it is impossible to account for the conflicting actions to which he and others are subject so unexpectedly at different times; nor could he form any really correct judgment as to matters concerning his inner life; much less of that of the Cosmos. Upon closer investigation it will readily be seen that a foundation of Theosophical philosophy is absolutely necessary for the purposes of dealing justly and fittingly with the issues of even practical daily life.

Man, who is a counterpart, in miniature, of the Cosmos, is, like his prototype, an assemblage of seven powers, forces, or principles. This sevenfold constitution is indicated in the following table:

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

COSMIC PRINCIPLES	HUMAN PRINCIPLES	PAUL'S DIVISION
Âtmâ	Âtmâ	Spirit
Mahat (Buddhi)	Buddhi	
Cosmic Mind or Manas	Manas	Soul
Cosmic Desire or Kâma	Kâma	
Astral Matter or Prakriti	Linga-śarîra	
Jîva (Life)	Prâna	Body
Physical Matter (Prakriti)	Sthûla-śarîra	

The first three principles in the human entity constitute his 'Higher Self' or immortal Triad - the Real Man. The lower four constitute the mortal, or so-called 'lower self.'

ÂTMÂ, is the highest reflexion, in man, of the incomprehensible Deity, or Divine Principle. It is the source of consciousness not only in man, but in everything throughout the Universe. Indestructible and changeless, it permeates, though in successively fainter reflexions, all the other principles. Âtmâ, Buddhi, and Manas are always present in one combination or another, in everything and every being.

BUDDHI, is the divine spiritual soul that subsists during the life of man and after death; also called the discriminating principle. It is the vehicle of Âtmâ, with which it is inseparably associated during the whole of the 'cycle of necessity.'

MANAS, is the dual mind, that during life acts in conjunction with either the higher principle Buddhi, or with Kâma. Its source is the Universal Mind, and as a principle it is formless. It is the vehicle of Buddhi, and in its higher aspect it is *Buddhi-Manas*, whereas in its human reflexion it is called *Kâma-Manas*.

KÂMA, is the center of animal, passional man. It partakes of the next higher principle Manas or Mind throughout life, but is separated from the higher principles after death. At the time of re-embodiment it once again takes part in the forming of a new body. It is of the *rajas* quality, capable in this respect as much of high aspiration as of low desire, but during physical life in man with a greater tendency towards matter than spirit.

LINGA-ŚARÎRA or ASTRAL BODY, the double or model-body that precedes the formation of the physical form at each new birth; it governs also every subsequent change in the growth or decay of the body.

PRÂNA or LIFE-PRINCIPLE, borrowed by every centralized entity during life from the universal ocean of Life-force.

STHÛLA-ŚARÎRA or PHYSICAL BODY, primarily during life the vehicle of all the other principles. Birth is its beginning, and death its end.

All sentient entitative centralized consciousness in the different kingdoms — elemental; mineral, vegetable, animal,— are steps in the process

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of descent of the Monadic Energy, from plane to plane, down to the lowest point, gaining at each stage a different variety of experience. At this lowest point it emerges from the animal kingdom, in which it acquired the maximum of experience that can be gained without Mind (Manas), and reaching the threshold of the human kingdom in this Grand Cycle of manifested being, finds a vehicle ready for its use, in which the 'Energy' differentiates from the previously centralized consciousness, and then becomes individualized. By reason of this individualization each entity becomes endowed with self-determination and, to a degree, with free-will. Its further progress will lead to the perfection obtainable in the Formative, Creative, and Archetypal planes.

The time consumed in the downward sweep of the involution of Spirit into Matter alone, figured by our standard of the succession of events that we call Time, is vast and immense, lasting many billions of mortal years. The second half, *i. e.*, the upward sweep, according to figures derived from Brâhmanical records, will require an equal period of time for its consummation. As far as Humanity is concerned, it is the privilege of individual man to shorten this period very considerably by continuous self-directed evolution, along lines of spiritual development. Some of the possibilities that may be attained by persistent effort, have been evidenced by such advanced human examples as the Buddha, Krishna, Jesus, Plato and other illumined sages, who greatly outstripped the general wave of evolution, and became, to a great extent, the actual guides, teachers, and helpers of the whole Human Race on this planet.

We shall now endeavor to delineate in a diagram what precedes all this phenomenal existence of ours, and what the relations are that connect each individual existence with the Supreme Life, "from whom all proceeds, and to whom all must return." The Cosmic process has been outlined in these studies in various different ways, by diagrams and otherwise. It should therefore be reasonably clear that the Supreme Deity is not manifest on the visible material plane in the same manner as any ordinary being or object. In the first place, though the Divine Principle is the source of all and everything, it never can be seen either physically or even mentally, or cognised in its fulness by mortal man. Why? Because it is not a creation, or a state of existence, but the very Self-Existent, the source of every thing and every state of being. Therefore, between it and Cosmic or human existence there is an impassable gulf — the so-called "Circle of the Pass-Not," or the "Rope of the Angels," — that, according to Theosophic teachings, is only bridged by such Powers and Intelligences as have passed on to the state of perfection of the unmanifested planes of being.

Science asserts that the Root-principle is unknowable, but Theo-

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

sophists say that every man has an incontestable proof of it within himself, *i. e.*, his own 'I'-consciousness, which no one, under any circumstances, can think of as apart from himself. This 'I' is really a reflexion of the very Highest, and is that part of man's nature which eventually is destined to return to its Source and realize in its fulness that there is no such thing as Separateness, Beginning, or End.

Spirit and Matter, identical in essence with the Supreme Principle, and responsible for 'creation,' are the two primal Powers or Reflexions of the Supreme Principle. From Spirit and Matter, the Universe and all Universes, come periodically into being, causing the whole Manifested Cosmos to unfold but to return again and again into the bosom of the Supreme, Divine Source of their being. Thus even the Cosmos itself is not the Deity, though it should be considered as an Entity even as Man. Both the Cosmos and Man have come into being and will again disappear; they are in the vortex of existence on the four lower planes only, whereas the Deific Powers, or Logoic Consciousness is, and remains forever on the upper three, unmanifested planes, which individualized man can only reach when he becomes a perfected being.

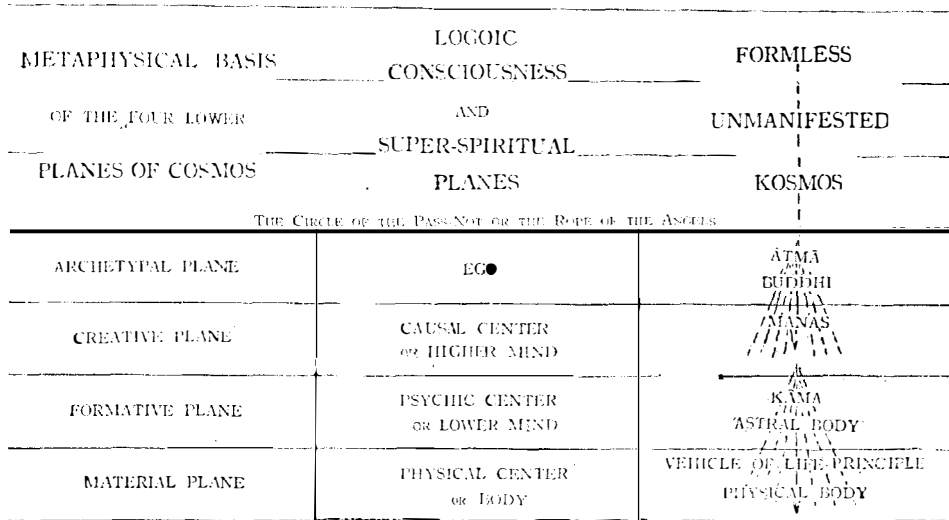
The Root-principle, Parabrahman, is therefore not included in the following diagram, as it is not to be conceived of as separable like other Deific Powers, being the Source of them all, as well as of the whole Kosmos.

In the ancient philosophies the sevenfold division was always accompanied by, or paralleled with a fourfold division, which is equally correct, and to some students much easier of comprehension than either the sevenfold division, or the threefold classification. This will be seen especially with reference to the Causal Center, which though chiefly manasic, embraces also Buddhi and Kâma while in the body, and Buddhi-Manas when in Devachan. It is this latter combination, Buddhi-Manas, which, when leaving Devachan, reincarnates and becomes again Buddhi-Manas-Kâma in the reborn man that evolves, eventually to become identified with the Ego.

The four lower planes are separated from the three unmanifested upper spiritual planes by the "Circle of the Pass-Not," for every entity that is immersed in the activity of the Cosmos. But in the three upper planes lies hidden the basis, the plan, the design, the intelligence upon which the evolution of the whole Cosmos depends. Notwithstanding the fact that every mode of existence throughout the Cosmos is connected with the upper planes, yet no undeveloped entity can 'pass' beyond the 'circle' except it be as a fully perfected 'human' being. 'Creation' only begins on the Archetypal plane which is the fourth plane from above, and from thence downward Spirit becomes involved in Matter more and more, until it contacts, and passes through, the last and lowest physically ob-

# THE THEOSOPHICAL PATH

DIAGRAM V



jective plane, whence it begins to evolve by means of knowledge gained in the lower realms.

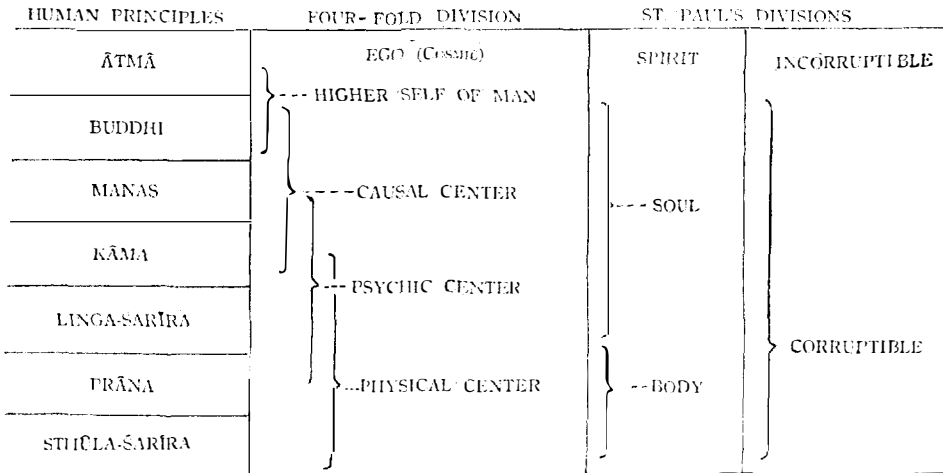
In Diagram V, the arrows at the extreme right indicate how Manas (Mind) first receives the ray of the Universal Mind from above, and then affects, or rather insouls each of the principles below, which is regulated by the amount of the respective resistance offered by the density of the other vehicles.

In Diagram VI, it will be seen that the Ego corresponds to Âtmâ, the 'Higher Self' of the Cosmos, in which the highest consciousness of man is rooted; the 'Higher Self' of Man, the 'Pilgrim-Ego' corresponds in the sevenfold enumeration of the human principles to Âtmâ-Buddhi-Manas; the Causal Center to Buddhi-Manas-Kâma; the Psychic Center to Manas-Kâma-Astral Body (the vehicle of Prâna); and the Physical Center to Kâma-Astral-Physical.

The principles of the lower quaternary have been enlarged upon at length in Vol. XXVI, No. 4 of THE THEOSOPHICAL PATH. They comprise the elements of the mortal or lower self of man that perishes utterly at death, to be assembled anew however at each rebirth in accordance with the causes generated in the former life and lives. The Higher Self, or the Real Man, is the Divine Spark, usually represented in the teachings as the 'Ego' of each human being. The Causal, Psychic, and Physical Centers are its vehicles, and in their aggregate are generally termed the 'lower self' meaning thereby the ordinary passionate, undetermined 'I'-consciousness, known as the personality. It is this 'lower self' that is

## WHERE IS REALITY TO BE FOUND?

DIAGRAM VI



to be redeemed by self-effort during the long journey on the upward arc of evolution, until it is finally perfected and transmuted into spirituality, and identifies itself with the One Universal Self: then, and then only, can it realize Immortality.

## WHERE IS REALITY TO BE FOUND?

R. MACHELL



NOT half a century has passed since H. P. Blavatsky in her books declared the great antiquity of man's inhabitation of this globe, and plainly predicted such archaeological discoveries as should confirm the truth of her assertions. And now her words are being verified continually, for almost every year brings the announcement of new finds of ancient monuments, which have so far outlived their usefulness as to be now entirely meaningless except perhaps as reminders of the impermanence of things. The most enduring of these relics seem to have been of a religious character, and to have been used either for ritualistic purposes in religious rites or else as temples of initiation in connexion with religious mysteries.

In every case the edifice has proved more lasting than the faith that called it into being. Religions change and pass away, are born and die; but Religion still remains as tribute to man's faith in the eternity of the divine. Man, conscious of his own mortality, pays honor as he may to the immortals, whom he regards as living monuments to the divine

## THE THEOSOPHICAL PATH

principle of Permanence. And yet his gods too die and are forgotten by succeeding generations of short-lived impermanent men.

What kind of permanence is that? All, we are told, is relative. Must we then look upon immortality as also relative? Why not? May man appear immortal to a butterfly; and yet to a planetary spirit his life may be as fleeting as a summer snow-flake.

When we look closely into the nature of things we find no single point of permanence or real stability anywhere in the material world. To make our observation we are compelled to assume some imaginary point of view, some starting-point from which to measure, some unit of size, of weight, of bulk, of height, extension, and so on. All ultimate units are of necessity assumed. They cannot be discovered anywhere except in our imagination. Such are our standards of measurement, all of them imaginary, all relative. The ultimate unit is an idea, a pure abstraction.

If we but turn to nature we shall find the 'eternal' mountains changing eternally, wasting and perishing, falling in slow decay: the imperishable continents are rising here, sinking there, nowhere at rest. The everlasting ocean changes eternally, perishing by constant and sure evaporation, and as constantly augmented by precipitation from the impermanent clouds.

Where there is life there also we shall find unceasing change with birth, decay, and death; rebirth, and endless change of form. What permanence there seems to be in nature soon vanishes upon a close examination of the facts. The word itself has come to mean but little more than such a state of change so gradual as to defy our observation.

And yet the universe endures and promises to last our time. Is there no element of permanence in it? Theosophy answers: Yes, and No. Yes, if by universe you mean the spiritual as well as the material system of worlds: No, if you mean alone the visible, objective universe. There is no permanence in that. Change is the law of Matter.

According to the teachings of Theosophy the material world is but the illusive 'shadow' of a spiritual reality; and man himself also is but an illusive appearance, so far as his material personality is concerned, but is a reality in his inmost self. The real man is a spiritual being, of whom it is recorded in *The Song Celestial*:

“Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not: End and Beginning are dreams!  
Birthless and deathless and changeless remaineth the spirit for ever;  
Death hath not touched it at all, dead though the house of it seems!”

To the man who lives entirely on the material plane, matter is the one



## WHERE IS REALITY TO BE FOUND?

reality; to him all else is pure imagination. He lives in the illusion of the senses which are his only test of truth. But Man is not content to live entirely on the material plane: there is a craving in the human heart for permanence and reality which he attributes to deity alone. Hence comes Religion, with its passionate appeal from the impermanence of the material world to the eternity of the divine. Religion is man's aspiration to the permanence of divinity. In it there is an element of permanence, although it is not seen by us in any of the historic or traditional cults now vanished from the earth leaving some ruin as a record more enduring than themselves to testify to later generations of the continuous existence among men of that great aspiration.

Great civilizations have decayed and died; science has blossomed and withered; knowledge has increased and been diffused throughout the earth, only to perish in an age of barbarism. But every relic of antiquity is evidence of the persistence through the ages of man's aspiration to the divine. And that quality of the divine which most appeals to him is just that element of permanence which he believes to be so lacking in himself. For man, deluded by his senses, identifies himself too readily with his impermanent personality, seeking to prolong the brief existence of this illusive self by the favor of a god endowed by his imagination with all the attributes of his own unrecognised immortal SELF.

We must distinguish between exoteric religious systems and that entirely esoteric aspiration to the divine which alone is worthy of the name Religion, and which is the inward recognition of a divine element, or permanent principle, in this impermanent material world of ours.

These two aspects of Religion or Theosophy, the exoteric and the esoteric, are the natural outcome of the duality in our nature, which is particularly accentuated in this age of the world's evolution. The gulf between the two calls constantly to man to bridge it, and unite the inner with the outer, which is impossible because the two are *really* one: but that unity is only perceptible to one in whom the gulf has been already swept away, as night is swept away by the full light of day.

The separateness of the higher from the lower, the outer from the inner, the material from the spiritual, the universal from the particular, is an illusion to the Eye of Wisdom. Yet it is a great reality to the brain-mind, an apparent necessity of matter in manifestation. The Eye of Wisdom is no mere form of words, but is a faculty of intuitive perception that is latent in the human race, and only in a few is consciously in operation.

The attainment of this spiritual Wisdom is the aim of all real seekers after truth. The process of attainment has been mystically called the Path. It is indeed the finding of the SELF.

## THE THEOSOPHICAL PATH

The ancient sage exclaimed: "Man, know thyself!" A modern poet voiced it thus:

"But what thing dost thou now,  
Looking Godward, to cry,  
I am I, thou art thou,  
I am low, thou art high!

I am that which thou seekest to find him; find thou but thyself, thou art I."

All forms of words are impotent in such a case. For in truth "the Path is one for all: the means to reach the goal must vary with the pilgrim." That must be so, for to each pilgrim the mystic Path is here within. The mystery of self enshrouds the pilgrim and the Path; no hand but his can lift the veil. As has been said: "All is impermanent in man except the pure bright essence of Alaya" (the true SELF). And the old rule holds good: "As above, so below." As it is in man so also it is in the universe: the form of things must change eternally; but the spirit never dies nor perishes. There, only, is Reality.

## THE EVENING AND THE MORNING

KENNETH MORRIS

*"And the evening and the morning were the . . . day."*— Genesis, i.

SHONE through the morning silence a vision of the world's dawn-time:  
The young stainless Earth was at song in her lonely glee;  
There was no gloom above the peaceful crests of the mountains;  
No shadow at all on the glint of the noon-jeweled sea.  
Then the Stars of Morning came, counseling together;  
Then the Flame-Kings came, very proud and gay:  
Each a note in a song sung, brother splendor and brother;  
Each a spark in the Prism of God, ray by lovely ray.  
And the evening and the morning were the glory of Primal Day;  
And the Lords of Thought and Beauty, on fire with the joy of life,  
Wrapt their brightness round in glamors, their essence in the clay,  
And Man was God on a radiant Earth where was no shame nor strife.

Shone through the silent loftiness of noon a vision of the secret  
And proud beauty that abideth in the hidden Heart of Things:  
I saw Man 'neath the wheels of time, Man in the rags of passion,  
How he weareth yet, though pitifully, the flamey insignia of the Kings.

## LIFE AND DEATH

Man, betrayer and betrayed — and the slain is rearsen,  
And the crown that crowns him sunburst-rayed, that was bitter thorn by  
thorn;

I saw the star upon the brow of the god here bound and in prison;  
And in them that walked the pavements, albeit so glory-shorn,  
The Cherubim and Seraphim and the singing Stars of Morn;  
I saw the Dignity of the Eternal loom through all common things,  
And the Wizard, the Soul, awaiting his hour, unforgetting and unforlorn;  
And beneath, the pulse and quietude of the Everlasting Wings.

Shone as it were a vision through the clear beauty of the evening:  
The Music which is the Holy Spirit proceeding out of the evening peace  
Prophesied — life caught up into the starry rhythms of beauty,  
And melody to fill the evening, and lies and passion to cease.  
Shone as it were a vision of mankind redeemed,  
And common life sung to the tune the stars are singing,  
And beauty lovelier than god or man hath dreamed  
To pervade time like the dews of evening, like the bells of faeric ringing;  
And world-wide a keen glory of love upspringing  
Till the Lords of Flame embodied shall be unobscured in the clay.  
I beheld the glory of God like a dragon o'er the evening waters winging,  
And the evening and the morning the consummation, the ultimate music, Day.

*International Theosophical Headquarters,  
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## LIFE AND DEATH

H. TRAVERS, M. A.

“Dust to its narrow house beneath!  
Soul to its place on high!  
They that have seen thy look in death,  
No more may fear to die.”



WE may have discarded certain views regarding heaven and hell; but is that a reason for throwing over the idea of immortality altogether? Why should we petulantly throw away the good with the bad and vibrate from one error to its opposite extreme?

*Non omnis moriar*, I shall not wholly die. The assumption that we shall utterly die seems inconsistent with the nature of our mind. Nor,

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were we wholly mortal, could we think, could we feel, as we do. It is as sure that Individuality survives as that mere personality dissolves.

What an insignificant thing is personality! In the vast majority of cases it counts for as little in the scheme of things as a grain on the shore. Yet it is important in our eyes: and why? Because it is illumined with a spark from something more sublime and permanent. With a borrowed light it shines. We mistake the reflexion for the luminous source, and decree for it death or perpetuity according to the side on which we are arguing. But what really happens is a dissolution of the partnership: dust to dust, Soul to its place on high. The eternal element in our self abides; its personal limitations must pass away; as the plant dies down and the germ is preserved.

But it may be argued that the above merely shows immortality for the human race, which nobody denies, and not immortality for you or me. Such a doctrine however differs not materially from the doctrine of total extinction, and the argument adduced against the one is valid for the other. The Theosophical teachings as to the various principles in man must be studied — not as dogmas but for information — to see what is meant by Individuality, Reincarnating Ego, Spiritual Soul, Spirit, etc. One may then realize, for the first time perhaps, that the question of immortality or extinction is not quite so crude as generally thought; that it cannot be solved at a single bound; and that there is a great deal of interesting matter to be learnt about it.

It is small wonder that some people are seeking evidence of existence after death, seeing that they cannot find satisfaction in what they find in science or in the churches. Such researches must lead them eventually to a discovery of the truth that not there can they find the Ego, the real man, whatever else they may find. W. Q. Judge describes the practises referred to as old-fashioned necromancy, always prohibited by spiritual teachers; as an attempt to communicate with the astral remnants of deceased persons. To quote:

“Our departed do not see us here. They are relieved from the terrible pang such a sight would inflict. Once in a while a pure-minded unpaid medium may ascend in trance to the state in which a deceased soul is, and may remember some bits of what was there heard; but this is rare. Now and then in the course of decades some high human spirit may for a moment return and by unmistakable means communicate with mortals. At the moment of death the soul may speak to some friend on earth before the door is finally shut. But the mass of communications alleged as made day after day through mediums are from the astral unintelligent remains of men, or in many cases entirely the production of invention, compilation, discovery, and collocation by the loosely attached astral body of the living medium.”

We must bear in mind that, beyond the plane of physical matter, is a thought-world, full of thought-forms and memories, from which can be drawn what looks like evidence of identity and survival. Published

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accounts of psychic investigations confirm the above teachings. The manifesting entities display an imitative propensity, as though unable to originate anything, but only to repeat what is suggested to them. The communications received are not of an instructive or revealing nature, but commonplace.

It is a fact well-known from all antiquity that the death of the body is but the first stage in a disintegration which continues for a while after that event. This is what is alluded to in the phrase, "astral remains of the deceased," quoted above. This refers specially to suicides; and what is communicated with in that case is not the deceased person but a mere shell or decaying remnant. Indeed, it is impossible to imagine the released Soul as dwelling in such an atmosphere, using such means of communication, or being always at the beck and call of any circle of sitters.

The perpetuation of what may be called the false individuality of a man — that is, what Theosophists distinguish as the 'personality' — cannot be regarded as a high or desirable conception of immortality. Those who have reflected deeply on life, rich in experience, have certainly realized to some extent at least that this personality is the true source of sorrow; and they would therefore consider death as a release therefrom. For those who have not achieved this realization, a law wiser and more merciful than themselves, will provide in accordance with their real interests.

Through mediums, the sitters come in contact with the astral plane, which is peopled with entities not human, which lend themselves automatically to the requirements of the circle. With these, and the shells above spoken of, together with the subconscious minds of the people present, there is ample material for impersonations; and the facility with which almost any desired character can be represented, should serve to indicate that such impersonations do take place.

These facts must of course be eventually substantiated by the psychic investigations; and so no evidence will be found therein of the fate of the Soul.

If we study the Theosophical teachings as to the septenary constitution of man, and interpret our own experiences in the light thereof, we shall reach the conclusion that real Life is continuous, and that the real I does not die at all. *Non omnis moriar*. What occurs is a change of state. People still living are unable to follow the liberated Soul to its new state. But knowledge of the mysteries of life and death is not forever barred; and the faith which precedes knowledge may in the meantime be ours. Life and death are alternating phases of the Soul's existence. At present we live mostly in parts of our nature which are not immortal. But the immortal part is there, behind the veil. It is from it that we get our faith

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and inner conviction. In the higher part of our nature we have a link with those who have passed beyond sight and beyond all ordinary power of communication. It is a link of the heart, not of the mind. Let us keep it sacred and forbear to limit and materialize it by false notions and hopes.

### LAKE LUCERNE AND THE LEGEND OF WILLIAM TELL

C. J. RYAN



ALTHOUGH we are used to call the beautiful lake which washes the shores of the Swiss 'birthplace of liberty' the Lake of Lucerne, from the name of the chief city on its waters, it is more correctly known as the Vierwaldstätter See, or Lake of the Four Forest Cantons: the Lake of Lucerne is only a modest portion of an extensive and complicated series of bays which open out one from another.

The Lake or Bay of Uri, the farthest portion from the city and lake of Lucerne, is overshadowed by mountains of great beauty and grandeur, with richly-wooded slopes contrasting with the naked rocks and glittering snow-peaks above. In many places sheer precipices hundreds of feet high rise directly out of the deep water of the lake. Peaceful and enticing as Lake Uri looks in calm weather, it is a deadly trap for small vessels if caught in one of the furious storms which arise without warning and with astonishing speed.

A famous road, the Axenstrasse, eight and a half miles long, runs along the northern shore of Lake Uri from Brunnen to Fluelen at a great height above the water: owing to the almost continuous precipices much of it had to be hewn out of the face of the cliff, and in many places it passes through tunnels. The Axenstrasse was built in 1863-5 for strategic purposes, but fortunately Switzerland has not had to use it in actual warfare. The more modern railroad lies at a lower level. The Axenstrasse passes through the most famous part of William Tell's country, and tradition says that he performed one of his most daring feats on the shore below the road.

The story of Tell, the liberator of the Swiss from the Austrians and the founder of the Swiss Confederation, is widely known, and the romantic natural setting and the immortal play of Schiller has made the legend universally popular.

In 1240 Austria was dominant in Unterwalden Canton, but Schwyz

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and Uri Cantons were subject only to a rather vague protectorate. The Austrian ambition to absorb the entire country surrounding the Lake of the Four Cantons forced sterner measures at last, and Schwyz and Uri were put under the rule of Austrian governors. Their rule was unbearable to the liberty-loving Swiss, and on November 7, 1307, the three states drew up a declaration of independence and alliance against the common enemy. The spot where Tell and two other chiefs with ten followers each swore to resist to the death is marked by three clear springs of water said, according to tradition, to have sprung up at the moment of the heroic resolution.

To assert his power the Austrian governor Gessler placed his hat on a pole in the market-place at Altdorf and commanded all persons to come and salute it. In punishment for his refusal Tell was condemned to shoot an apple placed on his son's head. For boldly telling Gessler that he would have shot him if he had hit his son, the governor carried him off in a boat to prison at Kussnacht. One of the sudden storms arose for which Lake Uri is notorious, and as Tell was the only man on board who could handle a boat in such an emergency he was released from his bonds. Seizing the opportunity, he steered the boat close to the shore, jumped off, and escaped. Taking a short cut over the mountains, he intercepted Gessler and his party and ambushed them.

At the place where Tell jumped ashore a picturesque memorial chapel was erected in 1388, and rebuilt in 1883. Once a year a religious festival is held to which the people come in gaily-decorated boats from the towns and villages around the lake. At this spot, Tellsplatte, the water is 640 feet deep.

In spite of the general belief for centuries that William Tell was a real man, and that the romantic story which has made him the national hero is founded on fact, it is now the fashion to accept the dictum of the historians who deny the existence of Tell and declare that the tradition is a fanciful legend common to all Aryan peoples. He is placed with Robin Hood and others as a fictional character of the ballad-mongers.

The argument that a tradition must be legendary and non-historical when it is found with slight variations in many parts of the world is not always convincing, and in Tell's case it is not compulsory for us to abandon the inspiring tale of the bold patriot and his courageous boy, at least not for the reason that the apple-story is found elsewhere. Consider the light thrown upon the weakness of this argument by the following.

The story of the Dog and the Cradle is found in places as far removed as Wales, Italy, and India, and is commonly used as a splendid example of an invented story spontaneously appearing at a certain stage of culture regardless of locality. The story tells of a farmer who entrusted his baby

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to the charge of a faithful dog while he was plowing. When he came for the child he found the dog wildly excited, his mouth bloody, and the cradle upset. Not seeing the child, the farmer concluded that the dog had betrayed his trust and eaten it, and in his rage he killed the animal. His remorse was great when he found the baby asleep under the cradle beside a dead serpent killed by the dog. In the Indian *Hitopadeśa*-stories an ichneumon takes the place of the dog, but the general motive of the story is the same.

Why should the fact that this story appears in various countries, apparently spontaneously, relegate it, like the Tell-legend, to the domain of fiction? Maybe it does not, for a strong argument in favor of its truth was afforded by the occurrence of a similar animal-tragedy near Richmond, Virginia, in May 1909. A child of four fell into a creek and would have been drowned but for his setter-dog which dragged him ashore. Leaving him more dead than alive, the intelligent dog ran home for help. The child's mother, observing the excited state of the animal and the foam on his lips, thought him mad and called her husband who struck him a violent blow on the head. They soon found their mistake, and the dog had just strength enough to lead the father to the half-drowned child before falling dead.

Now this story is really quite as improbable as the ancient one, yet it happens to be true. In Tell's case, however, there is not only tradition — which historians are beginning to admit is often, perhaps always, founded on fact — but evidence of a kind difficult to ignore. The erection of a chapel to his memory only twenty-four years after the alleged date of his death would seem very unlikely if he were a myth, especially as old chronicles relate that one hundred and fourteen persons were still alive then in Canton Uri who had known him personally.

A very interesting letter on the veracity of ancient traditions was published in *The Hibbert Journal* for July, 1916, in which the learned Professor Wm. Ridgeway is quoted as declaring that the concrete in human life always precedes the abstract, that there must be a Captain Boycott before the verb to boycott, that women first grieved and lamented for the loved child or husband before they sorrowed for mere abstractions, and so on *ad infinitum*. The writer (Dr. Astley) continues:

“In his *Origin of Greek Tragedy* and in his latest book alike, he [Professor Ridgeway] shows that Dionysus, Osiris, etc., were real men before they became mere phases of the Vegetation or Year-spirit, so much so that in his new edition of *Osiris*, Sir J. Frazer writes: ‘The evidence adduced points to the conclusion that under the mythical pall of the glorified Osiris, the god who died and rose again from the dead, there once lay the body of a dead man.’ The Passion-Play of Hassan and Hussein in Persia and India, which is founded on the real sufferings of the sons of Ali, and the dramas and dances of the East, all point to the same conclusion; and in the same way the Miracle-Plays and Mysteries of the medieval Church and the decennial



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celebration of the Passion-Play at Ober-Ammergau all bespeak the real existence of Jesus of Nazareth. Thus Professor Ridgeway is justified in writing that those who, like Professor Murray, Miss Harrison, etc., 'argue that behind Dionysus there was never any human reality, but that the god was only the result of the group-thinking of his *thiasos* of Satyr *daimons* and Maenads might as well argue that neither Dominic, nor Francis of Assisi, nor Mohammed, nor Christ himself ever existed, but that they are mere "projections" of the "group-thinking" of the Dominicans, Franciscans, Mohammedans, and Christians respectively.'

"I might add that Professor Ridgeway writes to me: 'I am a believer in William Tell and believe that one day he will be resuscitated. A very good case could be made out on the principles followed by these people against the reality of John Hampden. The statements about him are very meager. He might be said to be merely a "projection" of the seventeenth-century Puritan.'"

The discovery of Troy, of Agamemnon's grave, proving the reality of the discredited Homeric 'myth'; the resurrection of Pompeii whose very existence was denied; and, stranger than all, the revelation of Cretan magnificence in the last few years, should make scholars slow in declaring that ancient historical traditions are merely Solar Myths or the results of 'group-thinking.' The glorious romance of William Tell has become a part of the very atmosphere of the lovely Swiss lake, an indispensable part of the scenery; it must not be allowed to perish under the freezing glances of learned pessimists and pedantic killjoys, and we may rejoice that there is much in its favor and that many serious students believe in it.

## THE NEED FOR THE ANCIENT TEACHINGS

H. T. EDGE, M. A.

**I**N the days when H. P. Blavatsky brought her message to the world it was scarcely realized how true was her warning that civilization was on the verge of great difficulties and dangers; but few understood the vital importance of introducing a new spirit that could work like leaven in the mass, that could be the fertile seed of a new and better growth. But now, after half a century, the signs are patent to all that we are indeed at a time of crisis, that the warnings were justified, and that the need for a new spirit was urgent. The old optimism has faded; it is no longer fondly believed that our civilization, or the people that compose it, was actuated by forces tending inevitably to good, and needing only free scope for their development. Instead, these forces have run to harmful excess and proved themselves traitors. The gospel of individualism, as it was called, has been applied to a degree where it has outrun its usefulness; and it is seen that

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this spirit of each one for himself cannot be relied on to promote real progress or to maintain order and stability.

It is not too much to say that, without the help of a strong counter-acting spirit, our civilization would quickly destroy itself, either by scientific warfare or by disintegrative processes in times of peace. But, as this is a theme that is sufficiently well ventilated in current literature, it may here be taken as said. The symptoms having been detailed, there follow diagnosis and treatment.

The case may be diagnosed as one of hypertrophy (over-development) of the lower self, accompanied by a corresponding debility in its antithesis — the unselfish part of us. The gospel of individualism, if preached with the purpose of giving play to something good, has allowed the play of something that engenders disintegration, harmful competition among the constituent parts of the organism. Nothing could be more helpful at this point than to state the ancient teachings as to the distinction between what, in Theosophical terminology, are called the Individuality and the personality respectively.

The personality is the Individuality reflected in Matter. It is a less light drawing its rays by reflexion from the greater light. It is a subordinate center, with power delegated from a superior and parent source. The characteristic of both Individuality and personality is I-ness, selfhood; but in the case of the personality it is a false selfhood, a spurious I-ness, a delusion. The delusion consists in the circumstance that we mistake the personality for the real self — for the Individuality. The interests of the personality are restricted to what concerns the separate person; but the Individuality or real self of man is concerned with his real interests, which are not and cannot be divergent from the interests of humanity at large.

Man's nature is dual; or, to speak more accurately, threefold; for, to the lower and higher aspects of his soul must be added that central part which is the one that makes the choice between higher and lower. This is figured, in the Theosophical teachings on the seven principles of man, as the hovering of Manas between Buddhi above and Kâma below; or again, the soul is analysed into Spiritual Soul, human soul, and animal soul.

These ancient teachings are of the greatest importance in the practical solution of our problems, because they correct certain errors that lie at the root of those problems. Man has been encouraged to regard himself as at the mercy of extraneous powers, whether those of a personal deity or those of an indifferent cosmic energy; whereas the ancient teaching is that man is himself the repository of the highest powers. Such a teaching, however, when first heard, is apt to give the impression that man is being taught to magnify his own personality. This impression is as erroneous

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as it is absurd. The personality of a man is of course an insignificant thing beside the vastness of the universe. But, as just said, this personality is merely a reflexion of the real Self of man, and is merely a center for action on the material plane. The point is that man should not lean on the power and beneficence of an extraneous personal deity, but should rather regard himself as a center of power and beneficence. He should bear in mind that, in proportion as he can transcend the limitations of his mere personal self, he becomes identified with the great and beneficent powers that rule in the universe. In short, man is taught self-reliance — not reliance on the personal self, but reliance on the greater Self.

It is thus seen that the welfare of humanity and that of the individual are identical: a truth sufficiently well attested by experience, but whose philosophical reason is not always recognised. Moreover we find a rational answer to the question why man's lot is so full of sorrow — because he is not fulfilling the true law of his nature.

The story of the Garden of Eden is neither to be accepted in a wooden literal sense of the English translation, nor is it folk-lore and superstition. As correctly rendered from the original Hebrew, it is found to contain one of the most important teachings of the ancient Wisdom-Religion, which is found in many other ancient scriptures. Archaeology indicates that the Hebrews must have derived it from the Chaldaeans or Babylonians. There was a time, far remote, in the history of man's evolution, when he departed from a state of purity and knowledge and put himself under the dominion of lower powers. Having a choice presented to him, he chose to obey the allurements of his carnal nature. From that moment he was self-condemned to exile from the Light, and to a long pilgrimage of toil and tribulation, until he should have won back his Eden by 'the sweat of his brow.'

From this we learn to regard man as "a pilgrim on his way to regain that which he has lost"; not as a mysterious product of evolution from below, reaching out to an indeterminate goal. Paradise Lost is supplemented by Paradise Regained. Through the ages the ancient knowledge has been preserved and is now brought anew to the world. This knowledge is logically and scientifically based on the actual facts regarding the constitution of human nature, and not on untenable speculations. Its teachings have already changed the general outlook upon human problems; and the future will still further vindicate their need and their efficacy.



"IF those who are seeking Truth, would take the simple teachings of Jesus, freed from creed and dogma, they would find Theosophy, and they would find their Divinity."— *Katherine Tingley*

## HEALTH

RONALD MELVILLE



WHEN I was still young the importance of health was impressed upon my tender mind in many ways; but perhaps most effectively of all by a child's copybook which amongst other samples of literary composition contained some model letters, one of which, supposed to be from an absent soldier to his parents at home, filled me with wonder and awe: it began thus "My dear parents, This comes hoping to find you well as it leaves me at present: thank God for it: for indeed of all the blessings of which we are the recipients, except the Christian religion, health is the greatest." I wondered what it could be like to be a 'recipient' of such 'blessings' as health, which everybody knows is a hindrance to the legitimate indulgence of the God-given grace of a good appetite; or the Christian religion, which put a ban upon all natural habits such as sleeping in church and robbing the orchard.

Later I learned to value health as a necessary factor in the 'joy of life.' About the same time I discovered that health may be natural, but is not invariable. I was told that God, who made every thing and every body, dispensed good health and bad as marks of his favor or anger: and it must be admitted that the god of my youth was somewhat irascible. Also it soon became evident to me that while good health might be the gift of God, the greater part of the general ill health was due to natural causes. And my fear of the anger of God was tempered accordingly. In those days the modern ideas of sanitary science were in their infancy, and the theory that all disease was the result of man's violation of natural law was still regarded by respectable people as heresy if not blasphemy.

Today popular science has to a great degree released us from the fear of God, though it is an open question whether it has reduced the total of disease. For popular science is not a moral force; its tendency being essentially materialistic. According to the teaching of popular science, health must be regarded as a result of careful obedience to the laws of nature as laid down by doctors and sanitary experts, without much reference to morality, which these wise ones consider as a sentimental substitute for true science.

If natural laws were made by man this might be true. But is it so? Are not the laws of Nature the inevitable expression of the forces inherent in Nature? Man may make theories and rules of conduct based on his understanding of those great principles; and he may call them laws, but are they so?

I think the moralist is one step nearer to the truth, for while he too

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makes rules of conduct for mankind and calls them laws, he rests his moral code on spiritual principles supposed to underlie the laws of nature. Morality of this kind is not to be confused with mere conventional respectability, which is a dead thing, at best a working of the herd-mind.

A true moralist must have at least a perception of the spiritual nature of the universe, and so is nearer to the world of causes than is the scientist. But to the Theosophist, morality is mental health, and, like bodily health, is a means of progress, not an end. The end is spiritual enlightenment, by means of which alone man can attain Perfection. For man is not merely a physical organism but is in truth a spiritual principle with a complex nature, only one element of which is the material body.

Living, as we mostly do, upon the plane of material existence, we come to look on health as merely the regular functioning of the body, which is too often rendered impossible by the irregularities of the mind, which in its turn depends upon the spiritual power of the imagination, not fancy, but that power of the soul by means of which we recognise the guiding power of WILL.

Without imagination man is but little better than the animals in their obedience to instinct and to the dictates of the herd-mind. It is imagination alone that can bridge the gulf that separates the world of spiritual realities from that of sense-illusions which seem to us so real. This high faculty of Imagination expresses itself as intuition and discrimination which are the chief qualities of wisdom; and wisdom may be described as spiritual health. So then we have three kinds of health; health of the soul, health of the mind, and health of the body: and as the mind of man is a duality so too mental health is twofold, manifesting as reason, and as morality. All these are present in their fullness only in the Perfect Man.

The perfectibility of man is no mere dream, but is the aim of evolution: the philosophy of evolution is Theosophy; for the perfect man is a divinity, and the humblest specimen of humanity has in him some spark of the divine, which, if he will, shall lead him to the goal eventually, it may be in a flash, or after many incarnations here on earth.

The guiding power in human evolution is surely spiritual insight called 'Faith,' the star of destiny; the animals have instinct and the prompting of the herd-mind, which in the natural state they all obey unquestioningly; and in the wild state the animals enjoy good health apparently. They don't worry.

Mankind for ages has been experimenting in civilization of various kinds. This is the age of reason, we are told; so faith has been abandoned and morality despised. Health, as a natural consequence, has suffered: that is because our civilization is half-hearted: we have abandoned natural law, and have not found a substitute; mankind has lost faith in

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its own destiny, and forgotten its essential divinity. Lacking true understanding of its own nature humanity has let go its hold on the ideals that should be its inspiration, and has tried to imitate the animals in their obedience to instinct. But the wild animal is not licentious, it is not vicious, it is entirely unlike man. In the wild state the animals are bound by laws which they instinctively obey. Man knows no limits in the indulgence of his appetites, and so descends to depths of vice unknown to animals in the free state. From these indulgences arise all sorts of sickness neither natural nor necessary: then come the doctors to teach men how to mitigate the natural effects of indiscretion. So man falls lower than the animals and substitutes respectability for morality and medicine for health. Man differs from the animals by reason of his insincerity; for respectability is worship of appearances: among the animals morality is instinctual.

Those who would study this subject in its bearing on humanity need go no further than their own lives. Man, know thyself!

How often do we not hear the cry of discontented man calling in the desert of our civilization, "Back to Nature!" By all means, "Back to Nature"; but let it be back to Human Nature, where we belong, and from which we have strayed, for Human Nature is in essence Divine.

### IF WE MIGHT SEE!

M. G. GOWSELL

**I**F we might see amid the day's affairs,  
How, side by side, we work with yesterdays,  
And what we do is but a paraphrase  
Of those old days, 'twould take us unawares.  
We sow the seed for future joys or cares  
And then forget, but not one seed decays.  
This is the Law, and justly it repays,  
And may not be cajoled, for all our prayers.

But though we reap the fruit of former deeds,  
And garner now our own-sown weeds or flowers,  
We sow new fields against the coming hours.  
To us is left the choosing of the seeds;  
If we forget, 'tis not the Law's concern,  
But ours to visualize, take heed, and learn.

*International Theosophical Headquarters,  
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## THE HALLS THAT KINGS HAVE TRODDEN

KATE HANSON



WHEN Katherine Tingley was on her famous Peace-Tour of 1913, the Râja-Yoga students who were with her had the pleasure of visiting a number of famous museums and art-galleries. Whenever possible the Leader arranged for the young people to spend a few precious hours with the great painters and sculptors, to get at least a breath of the ancient civilizations whose arts and crafts are such a fascinating part of the collections of great museums. Chief among these, of course, was the British Museum. A few memorable hours, but how crowded with images of beauty! — the head of Memnon, which even in that strange land breathed benediction and spells of mystery; the chaste lines and noble figures of faultless Greek pottery; the glowing pages of rare old books, over which the bent backs and skilled fingers of patient monks had spent weary hours; the splendid coloring of the mummy-room, with its lines of still figures; the little thrill of terror we felt that we might touch the one with ‘the evil eye.’ ‘The mighty dead’ stood round like invisible presences, watching the childish foreigners exclaim and marvel over the work of their hands.

And in one side-corridor, there were slabs of alabaster, leaning against the walls, waiting to be tagged and numbered. “How changeful is the fate of human kind!” Here were the walls of Nineveh and Babylon, white stones carven with the portraits of great sovereigns — Esarhaddon and Sardanapalus, Assurbanipal and Nebuchadnezzar of the Hanging Gardens. The very sound of their names called up visions of “cohorts shining with purple and gold,” of antique gardeners planting rare flowers and shrubs under the watchful eye of a conqueror, so they tell us, whose pleasure-hours were passed amid fragrant bowers, or studying the habits of wild creatures from foreign lands. The line-cuts we had seen of hunts and war-chariots, of winged bulls, of prisoners in obeisance before the conqueror’s thrones — all the inadequate pictures in our school-books of the mighty Mesopotamian empires, were here in the original. It seemed irreverent almost to touch them, to lay unskilled fingers on the stone where perhaps the finger-prints of some well-known architect of 1500 B. C. might still be traced with a fine microscope and sensitive lens. Who was the artist for whom the king had posed for his portrait? What dances and music beguiled the tedious time? Did the king think it was a good likeness when it was done, or that it did not really do him justice?

Walls three thousand years old! No longer hung with gold-embroidered curtains, no longer rising from the nap of Babylonian carpets, soft as moss,

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rich with innumerable tints and dyes that old women and maids distill from mountain-shrubs and blossoms of the Plain. Halls no longer echoing to the victor's trumpet, no longer sheltering the proudest monarchs of the Asian world. They are merely broken slabs, the walls of Nineveh and Babylon; Persepolis a row of lonely pillars, and Sardis a pile of fallen columns. Its silver lamps long since burned out, and in its dust strangers dig for treasure, and seek the tombs of Croesus and the Lydian kings. Instead of the lofty Ziggurats that the giants labored to erect before the 'Flood,' there are huge ditches in the earth. The armies of slaves bringing fresh flowers, fruits, and treasures to the palace have given place to white-faced foreigners delving to trace the lines of palaces buried for sixty centuries. No longer the stately priests watch long lines of worshipers coming to the temple-door; no longer the Chaldaean magi sweep the heavens with their silver instruments, and keep their charts of the movements of the circling planets. Instead the savants of strange races wrangle and measure to fix the spot where the 'tower of Babel' rose.

A gold bead with a king's name; a chip of lapis-lazuli; six pavements one above another; a brick inscribed with the name of a builder restoring a crumbling edifice that was ancient in his day; winged bulls of wood and copper and golden horns; a ring; a crystal fork; a column of mosaic in red, black, and mother-of-pearl -- from such slender threads we must weave in imagination the fabric of the splendid civilizations that went down silently under the shifting desert sands, the only blanket that saved them from the vandal hand of man.

And there is Ur -- Ur of the Chaldees, a 'city of light' long before Abraham laid Isaac on the altar in the hills. The city that once stood on the shore is now a hundred and fifty miles inland. Its chief fame was as a seat of learning. From its great libraries 50,000 bricks have already been recovered, and there is promise of as many more. Here were found the first tablets telling of the Deluge; of Noah and his Ark; of the Fall of Man; and the story of Sargon rescued from the bullrushes long before Moses thought of telling the tale about himself. The civilization of that old city, of Kish, and Tell-el-Obeid, only a few miles from each other, is now said to go back 6000 years. The earliest records known come from them. Their inhabitants were skilled in metal-work, in casting, hammering, and smelting; in painting pottery and working in stone. The marble bath-rooms, drains, and sewers of Babylonian days shame the dirt and unwholesomeness of medieval Europe.

While few traces are left of the 'silver and gold, the precious stones and wood' that made the shrines of the 'tower of Babel' shine like sunlight; while the alabaster and lapis-lazuli now exist chiefly in the records of Nebuchadnezzar, and the accounts of Herodotus, who saw the golden



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image, and the table and footstool in the shrines; -- the patient, persistent digging of the archaeologists is revealing more and more the glories that have waned. Derricks, scoops, and all the appliances of modern science, are brought to the uncovering of the ancient world. The treasures of David and Solomon, of Ashdod, Rome, and Susa are slowly coming to light; Zenobia and Palmyra may be realized again.

## SAVING THE CHILDREN

II. T. EDGE, M. A.



THE sacrifice of children has always been one of the tragedies of life; and we can look back on our own childhood and that of others whom we have known for illustrations of the effect of rough contacts upon innocence, and of the lack of knowledge and real sympathy on the part of those in charge. The child is a living expression of purity and innocence, accompanied with the qualities of strength and intuition which arise from that purity. Reverence and protection are both at the same time due to it. In many respects it can be our teacher, calling us to order and setting a standard for us to live up to; and yet at the same time it demands our unremitting care.

How often do the most 'loving' parents tarnish that innocence by sowing seeds of vanity and encouraging faults of temper because they look so innocent and engaging at that early stage. Lack of understanding and true sympathy soon shows the child that his parents are the very last people to go to with his real problems; and he is left to his own resources, while at the same time those real resources which he possesses in his soul have not been shown to him by his supposed guardians.

Saving the children means more than saving infants; it means saving everything that is pure, whether in the child or the man. And the child in us is continually being sacrificed, however old we may be.

In Lomaland we have the example of children actually being protected and guided, so that their purity can be preserved; and though many of them may go out into the world, yet one knows the immense influence of those early years. And, since life does not end with the grave, the seed sown will produce new harvests for all time. The school at Lomaland is an undying center, through which flows a continual stream; so that the effect on the world is incalculably great for good.

To sigh over the past or fix one's eyes on a remote and speculative future is to waste forces that are intended to be used in the immediate present. That immediate present is the field wherein the powers of evil

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act, and it is the field wherein we must meet and conquer them. If those who yearn for purity and harmony could realize how much can be done by working hopefully in the immediate present, instead of wasting energy in vain regrets and impossible dreams, they would soon find confidence replacing their dissatisfaction.

And this is true of the work for children; it is a practical enterprise, carried out in a spirit of trust, with the faith that what is done faithfully now will inevitably yield its due result in the future.

Most people realize the importance of beginning with the children. But there is more in it than appears at first sight. The work reacts most beneficially on those engaged in it. For what is the ideal we set before ourselves, if not one of purification? It is not so much that we have to learn as to unlearn: we need to simplify rather than to accumulate. Since our own childhood, our simplicity has become overlaid with accumulations of ideas that prove of no use and only stand in our way.

Children grow up with various defects of character and constitution; and nobody sees how to remedy these; while often the remedies suggested are worse than the disease. But the real key to the problem is simple enough; it is, not to let the evils grow at all. Then we shall not need to look about for remedies. It is often supposed that an undue preponderance of the carnal passions is a sign of luxuriant strength, whereas it is really a sign of weakness. A nature strong at the center and harmoniously poised in all its parts would not be pulled out of balance by forces at the periphery. The passions, of lust, anger, etc., grow strong from small beginnings; and these small beginnings are the first little yieldings which are not checked when they are small. How small a force is needed to keep the sapling straight; and how impossible it is to straighten the grown tree!

Theosophy gives the parent and teacher a superior power to which to appeal in training the young nature straight. The appeal is not to mere authority, or to self-interest, or to fear of public opinion, or to some vague dogma. The appeal is to the child's own higher nature; for back of all the undertakings of Theosophy lies its teachings. Theosophy teaches the essential worth and strength of human nature. But this does not mean that we must put our trust in our own particular private personality; for to do so leads inevitably to undoing. It means that we must find within ourselves ideals and aspirations that go beyond personal desires and prejudices; that we must get down to the root of our nature, and discover there the reality that lies beyond the delusions of our mind.

For Theosophy teaches that man *is* a Soul. If we say that man *has* a soul, we imply that he *is* something less. The doctrine of original sin, teaching that all men are corrupt, and must perish unless saved by a

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special intercession, cannot be considered a part of true religion, and is hard to reconcile with modern views in other respects. What was the standing of mankind during the ages before the Christian era, or what is their condition in places where the knowledge of Christianity has never penetrated? It is impossible not to believe that these people are as much under the care of the All-Wise and All-Good as are those who have heard of the Christian doctrine. The Divine Spirit dwells in all men, and has the power to save from destruction all who invoke it. How important then that children should be brought up from the first in this knowledge, instead of being told nothing at all about themselves!

The Divine in man speaks to him in many voices, but always in the form of high aspirations and ideals, whether of beauty, or goodness, or truth; but in the midst of our materialistic civilization, such aspirations are sporadic and scattered, dying out from want of union and collaboration. Moreover they are not in accord with the materialistic philosophy of life, and thus lack support. Again, the physique of mankind in the present age is seldom qualified to support the efforts of genius; so that geniuses are apt to be topheavy and lopsided, as though they could only achieve their deeds at the expense of suffering; or as though their moments of inspiration must always be evanescent and followed by reaction. Hence the importance of cultivating a strong and well-balanced physique.

The number and variety of *experiments* that are being tried in education prove the doubt and ignorance that must exist, not merely as to methods, but even as to principles. In many cases those in charge seem to have lost *authority*, and hence to be trying a policy of letting the child decide. There is confusion about that word 'authority.' It does not necessarily imply dictatorial power. When there is a street accident, and a policeman comes up and orders everybody about, taking entire charge of the whole affair and reducing chaos to order, it is not by his despotic power that he achieves this result. It is because he carries out the will of the crowd, and represents *unity*, which is what the crowd lacks. Thus a teacher or guardian should be a leader, standing for unity of will and for order, and imposing a law which all recognise and consent to.

Discipline is indispensable, and is of course desired by the pupil when it is of the right kind. Many of these experiments in leaving the pupil to his own devices are really attempts to make the best of a loss of the power of discipline. The aim of the teacher should be to impart to his pupil the power of self-discipline; and the process is analogous to that of teaching a baby to walk. If left to his own devices, the baby would probably become a sort of quadruped; he needs support and leading-strings at first; but he does not stay in leading-strings all his life. Freedom is given as soon as there is sufficient self-control to render it safe.

## THE LOVE OF NOVELTY AND THE FEAR OF CHANGE

RALF LANESDALE

**I**N considering the difficulties encountered by reformers and innovators in general, one finds it hard to understand why human nature should be so often charged with weakness and inconstancy because of its craving for novelty. Surely in that respect at least, in its undying love of 'some new thing,' the world displays a constancy that merits at least our serious consideration.

The pursuit of novelty for its own sake may be a sign of mere frivolity; but on the other hand there may be a deeper cause. Is it not possible that this craving for novelty may have its origin in an imperishable FAITH? May it not be that in the human heart there is a certainty, perhaps a memory, of bliss beyond the grasp of intellect and utterly unjustified by any actual experience, that is the basis of all HOPE?

However dark the picture painted by experience, that gloomiest of realists, hope leads us on with promises and hints of joys as yet untasted and bliss unthinkable. Man is unjust to hope that makes his present troubles bearable and gilds the future according to his fancy. Hope has no traffic with experience; hope is an idealist: hope is the child of faith, and faith is the reflexion in man's soul of Spiritual Wisdom. Faith is the revelation of Eternal Truth.

But what does the world know of faith like that? And yet it is the inward shining of the light of faith that keeps man's hope alive. And it is man's undying hope that prompts his utterly unreasonable love of 'something new.'

The new thing is always disappointing, for once experienced it is no longer new, and all experience on this earth brings disappointment; for the thing hoped for is not of this earth; and the ideal is the image of the Divine not realizable as such upon this plane.

Man is not merely an intelligent animal, his higher nature is divine. He is essentially a spiritual being: his body of course is as material as is that of the animal, but his consciousness is spiritually linked with the Divine. Thus man is himself the missing link between the world of Spirit and the world of matter.

And in the individual man the link between his higher and his lower self is faith, by means of which the light of truth can reach the mind in an intelligible form as a ray of hope to lead him on continually through new experience to the old familiar disappointment; for which he curses fate

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and slanders hope, calling her the great deceiver. And yet it is by such experience he learns that the bliss hope seems to promise is not of earth. She calls him upward: let him follow where she leads. So shall he learn to know reality and shun illusion. And so he will fulfill the purpose of existence and attain Self-consciousness. Thus faith will be justified and hope's fairest promise be redeemed. But all too often man, imbittered by his disappointment, turns his back upon the light and tries to live without it. Still faith and hope endure, and their light shines undimmed by man's ingratitude.

Man may seem justified in blaming hope for all the disappointment he experiences in life; but after all the fault is his. He reads the promise wrongly, and complains of the bitterness of all experience, by means of which alone he grows. Hope promises experience — no more; the means of growth; the richest treasure in the power of life to give; not pleasure, not enjoyment, unless he can find joy in growth and pleasure in experience. There is deception certainly, but the deceiver is not hope. Desire is the great deluder that blinds man to his destiny.

Hope leads man on and up to higher things. Desire would hold him down to gratification of the senses and emotions. Hope is a star: desire is a fire that burns; the fire wavers, but the star is fixed; the fire consumes the fuel on which it feeds: the star shines on eternally. Such a star is hope.

Man's mind is like a mirror: it reflects both the star-light and the fire. Wisdom is needed to discriminate between the two: and wisdom is from above; it is the crown of life, the radiance of divinity: not the black crown of death stained with the blood that drips from tortured brows - the emblem of experience.

But what has this to do with man's supposed love of novelty? you may ask. Simply this: the star-light falls upon the earth, the star remains on high. Man's hope is like a star set in his soul whose rays illuminate his mind with promises of bliss and immortality. This is the novelty hope offers him; not that his passion paints — a new experience, not an indulgence.

It has been said that "there is nothing new beneath the sun"; and truly so; for what is new is the unknown, the thing that is beyond the sun; the Eternal.

Man's mind in its duality reflects both the undying light of spirit, and the uncertain wavering flame of passion; the destroying fire that burns, and the life-giving ray of spiritual peace, that proceeds from the Eternal. The paradox of man's life presents a problem that Theosophy alone can solve; and the key to the solution lies in the duality of mind.

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The importance of knowledge of this great truth is evident at once if we reflect that all our notions about life and about the world we live in are formulated in our minds; and that moreover all our ideas about ourselves are subject to the same controlling influence. So too the thoughts that seem to spring spontaneously in the mind may have their origin elsewhere, and take their form alone from mind (the deluder).

And so the love of novelty perhaps is traceable to hope's promise of a new experience translated by the mind into a dream of sense under the prompting of desire. For though man's spiritual self "is a like a star that dwells apart," yet it is bound to the lower self by karmic ties, and suffers from the limitations of its earthly vehicle (the body) during the period of its incarnation here.

This strange duality of human nature accounts for all the fluctuations of the public mind, which at one time is bent upon pursuit of novelty and the next moment may be engaged in fiercely opposing some reform or useful innovation, as if any change in the existing order were a calamity to be dreaded or a sacrilegious interference with the plans of deity to be opposed by ever honest man. Seeing that change is the law of life upon this plane of existence, such an attitude of mind as this appears unreasonable; and yet in despite of all experience man still persists in his attempts to build imperishable monuments, that shall defy the law of change and testify to the permanence of human institutions.

There is in man a certain natural conservatism that seems to balance the love of novelty so common in the public mind; but which is not so easily explained. Frequently, no doubt, conservatism is no more than the expression of inertia, or the force of habit, but it may also in some part be traced to that instinctive reverence paid by mortal man to the Eternal as an involuntary tribute from ephemeral man to that which never dies. Feeling himself adrift upon the tide of time he catches like a drowning man at any thing that seems to have in it some quality of permanence, not understanding that he himself is of the essence of eternity and has existed since the unthinkable beginning of the universe. For truly he is a spiritual being, and ---

"Never the spirit was born; the spirit shall cease to be never;  
Never was time it was not; End and Beginning are dreams."

So sings Krishna in the *Bhagavad-Gîtâ* announcing to Arjuna the immortality and permanence of the human spirit.

Man may be ignorant as to the permanence of his own spiritual self; but the truth is not affected by man's ignorance, and it reveals itself sub-consciously inspiring his mind with a vague feeling of respect for law and order, or for fate, or for some relic of antiquity that seems to sym-

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bolize eternity. This feeling shows itself in many ways, of which one is a general mistrust of any innovation.

To the impetuous reformer this kind of opposition seems like stupidity or fear, inspiring malicious persecution or obstruction; while the conservative himself is conscious of no lower motive than a desire to protect society by preserving institutions 'that have stood the test of time.' Of course the wise reformer will assure himself that such an institution has outlived its usefulness before beginning to demolish it; nor will he attribute evil motives ignorantly to well-meaning people whose most grievous crime is lack of imagination.

Truly a coat of dust may make a mirror useless; but the dust may be removed without destruction of the mirror, and without attributing malicious motives to the dust; a little common sense is wonderfully valuable in life, and more precious still is knowledge of the mind's duality. When that is understood the paradoxes and the incongruities of life will not be done away with all at once; but they will have become intelligible.

We shall not feel compelled to call our fellow-creatures hypocrites because their actions contradict their words; nor need we feel overcome with shame because we may have failed to bring our conduct into line with our ideals. A failure of this kind however serious is never final; on the contrary, it is an opportunity to learn a valuable lesson, if we use it so: and if we keep this strange peculiarity of mind in view when judging other people's characters we shall most surely find the world a better place to live in. For if our minds are mirrors in which the general world reflects itself, so surely too we see ourselves reflected in the minds of others.


Must we then rest content to live like shadows? Or can we reach reality?

It is said in the ancient teachings: "The mind is the great slayer of the real: let the disciple slay the slayer." To do this he must rise above the mind and master its duality. He must discover the real Self and know his own divinity. Self-knowledge is the final word of human evolution. But this Self-knowledge is not mere egoism; we all have that to start with. It is the knowledge of the true self, as distinct from the personality which is at the mercy of the two-faced mind, and which fluctuates continually between the two inevitable aspects of each problem that presents itself for practical solution in our daily life. The study of THEOSOPHY will provide us with keys to these mysteries; but Theosophy will not do our thinking for us.

If we would solve life's problems as they arise we must rise above the bewildering duality of mind into the region of first principles perceived alone by intuition. Only thus can we hope to know the TRUTH.

## THE PROBLEM OF CO-OPERATION IN THE LIGHT OF THEOSOPHY

F. KEEP

O-OPERATION is working together for a common aim, for unity is strength. These are truisms, universally recognised as such; yet how much real co-operation, voluntary co-operation, is there in this age of much talk and little action, of beautiful expositions of lofty ideals, which few even think of carrying out? Co-operation is adopted as a last resort, as a means of common safety against aggressors, and as such is found useful. Surely there is something more to be gained by working together than this. There is an obvious law of nature, the law of mutual help, running through all the realms of the world around us, which dooms the isolated individual to death and decay, a puny and futile object in the track of the great forces which hold sway ceaselessly and eternally throughout the universe.

Let us take a few instances of co-operation in nature. In the case of bees and ants, we see a number of individuals working together for the common good, and evoking by their common action a collective intelligence that is, at times, uncannily like the human, if limited to that. In all animal communities the resultant collective intelligence seems to be of a higher and finer grade than any individuals are capable of producing and manifesting, and here perhaps a quotation from the first of the series of *Theosophical Manuals* may not be out of place. It forms part of chapter iv, on 'The Purpose of Existence,' and reads as follows:

"So with the living particles of Nature's vast life, the particles that we call molecules of water, air, salt, iron, and so on. They pass from one combination to another, sometimes forming part of a plant, sometimes of an animal, sometimes of a human body, the ocean, or a stone. Age after age they are awakening to fuller consciousness, learning, even though if we watched them for ages we might not notice any change.

"What are they learning? *The power to combine into higher groups.* Science knows that from the birth of our planet until now, life has been rising. The orders and species have been progressing to higher forms. This was because the molecules were learning how to combine. At last they could combine and recombine so as to make the body of man; and then man, the soul, came and dwelt among them. It was at last a fit tabernacle.

"So, however completely at death the molecules scatter, they can now always be brought together again to make a human form. What Nature has been teaching them is the power to combine into higher and more perfectly harmonious forms, forms of which all the parts work together to a higher end.

"And that very same thing she is teaching man. Man, according to Theosophy, reincarnates again and again on earth, living life after life, not one only. We are grouped again and again in all kinds of ways. Among savages there are small groups, the family and the tribe. Tribes make nations; nations disappear, and others come up on to the stage of history. A nation is like a body; the various groups, made of men who follow various occupations, who



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are joined for various ends, or who live together in towns and cities, are the organs of the body. Each man is a separate cell. Men leave one nation at death and perhaps enter another, making part of all sorts of families and groups as they go along.

“What we are slowly learning is the power to hold together, the power to work for each other and for the whole of which we are a part, whether a guild, a family, a city, or a nation; the power of divine comradeship of men and groups and nations to make one vast harmonious organization, the body of humanity. Then a further avenue of progress leading to heights we cannot conceive of, will be open before us.”

The basic idea of co-operation would seem to be the preparation of a body for the manifestation of a soul, and the soul thereby manifested is always inconceivably higher and greater than anything that could possibly be suggested by the parts of the body. Take the fingers of the hand. Can any of the fingers, taken separately, give even a remote suggestion of the power and beauty of that most perfect of all instruments, the human hand?

There is an old Greek doctrine of wholes, which states that the whole is always greater than all its parts taken together, since the whole is a spiritual entity — a Platonic idea,—and the parts together form an organism which only feebly represents and manifests the spiritual whole. Man himself is a shining, spiritual entity only feebly expressed by the personality, the physical body, and its brain-mind. It is, however, by the co-operation of the parts that the soul gets the opportunity to make itself felt, and without that co-operation of the various parts there can be no manifestation, or only a very feeble one, of the soul.

This basic idea of co-operation, the idea of a balance of forces so perfect that there is thereby produced a flash of spiritual Light, of intelligence, almost blinding in its intensity, is the idea that lies at the root of the Râja-Yoga system of education. It means in the individual man, spiritual enlightenment; but it is a universal law, and is not limited to the individual man. It can be applied, as the quotation from the Manual stated, to a guild, a family, a city, or a nation, and even to a unity of nations embracing the whole of Humanity.

When a group of individuals is working together for one common purpose, especially if that purpose be a high, spiritual one, and each individual is doing his or her own part to the best of his ability, for the benefit of the whole of the common purpose, with no thought of self, there results from that common work and purpose a degree of enlightenment, of spiritual Light, that is very wonderful and very astonishing. When the harmony is complete owing to the perfect blending and balancing of the constituent forces, then wonderful and beautiful overtones and undertones make themselves heard, blending with the harmony, and producing a spiritual glow, so to speak, that is felt by all. The whole, the spiritual oversoul, is manifesting its presence in that group of indi-

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viduals. This is a fact. It is the result of the working of natural law, and it takes place every time the conditions are fulfilled.

“For where two or three are gathered together in my name, there am I in the midst of them.”

When we think of the Theosophical teaching that man is divine, and that we are here to manifest the divine in human life on earth, to show forth the kingdom of heaven here and now, we cannot help thinking of what the result would be if men understood more about Theosophy and worked together for this common end. Would not most of the puzzling doubts and difficulties that beset us at every turn disappear altogether and for good?

As we work together more and more for the good of the whole, these doubts and difficulties, now so thick and black, will disappear, and in their place will come joy and happiness such as the world has not known for ages. Mutual distrust and suspicion will give place to a recognition of the rightful place and duties belonging to each one, and all will recognise each other as true brothers, in a deep, spiritual sense. It will be quite clear then to everyone that an injury done to the least will be felt by all, and that only as all take their rightful places, and do their proper duties, can and will there be peace and harmony throughout the nation and throughout Humanity, with such a clear lighting up of the path of duty that most of our institutions, work-houses, insane-asylums, prisons, armies and navies, law-courts with the acts of legislatures connected with them, will become obsolete and disappear of themselves.

Let us apply this not merely to our nation, or any one nation, but to the whole of Humanity, and imagine a brotherhood of nations, acting internationally *like that small group of individuals we were considering*. Would not the result be beyond all imagining wonderful and beautiful, so that even nature around us would answer to it, and purify itself of noxious and poisonous animals, of deserts and wastes, and produce a new Golden Age?

Theosophy is the living Truth, not a collection of dead vocables, mere literature.

Under Katherine Tingley's direction at Point Loma, California, a beginning has been made of true co-operation, of living the life. H. P. Blavatsky said that “Theosophist is who Theosophy does”; this is being put to the proof in every department of life. But we need not go to Point Loma to put it to the proof; we can do so here and now. What the world needs is the saving truth of Theosophy, and workers who are willing to make sacrifices for the sake of Truth, to forget themselves and work for others, for the common good.

What is the Theosophical teaching about co-operation? Has Theo-

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sophy any special help to give to the earnest student of life who wishes to do his part in the work of the world in an intelligent way and to the best advantage? According to Theosophy man is dual, an immortal soul, the man himself living in or with an animal body and brain-mind. This lower, mortal part of ourselves, the personality, is itself a bundle of faculties and powers working together under the guiding influence of the soul or mind, the Thinker, so that in man himself there is a necessary co-operation of differing parts to produce a harmony; a common end. The resultant intelligence which is thereby liberated and enters into manifestation is Man himself, the immortal Thinker.

When we examine our own lives and thoughts and see how we drift to and fro, and waver from one idea to another, continually altering our beliefs, our desires, and our aims, we shall realize to some extent the necessity of putting our house in order, and evolving some definite Ideal on which we may concentrate our attention and so save time and energy, giving ourselves an opportunity to make real progress towards that ideal, and doing our part to help others to do the same. The ideal that Theosophy puts before us is the grandest and greatest possible,— the ideal of perfection, of spiritual enlightenment,— and Theosophy puts this ideal before us as a possibility and a duty.

We are at present largely in the human-animal stage, the personal stage. We shall only become normal human beings when we become consciously divine.

What does success in life mean according to present standards? It means the inflation of the personality at the expense of others and at the expense of all spirituality. It is the old struggle for existence, developing brutality and utter disregard of others. It is not co-operation but ruthless struggle that rules in life today, and its fruits are bitter Dead-Sea fruit; chaos in international relations, chaos in political relations, chaos in domestic relations in the home, chaos in educational methods, chaos everywhere, even in religious beliefs.

In place of this Theosophy offers Universal Brotherhood, mutual affection and help. There is no need of the other with its resultant brutality. The 'struggle for existence' is a myth invented by superficial observers and hasty thinkers who jumped to conclusions. The materialistic system is, or rather was, a temporary phase and a very transitory one; it is already gone. The wonder and beauty of life are once more becoming apparent. We are beginning to realize that not only is ruthless antagonism unnecessary, but that everyone has his place and his duty in life, a place and a duty that he alone can fulfil; that mankind is a living organism, to the life and health of which all are necessary parts, each in his own place. Consequently if even one part, one single human being, is

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crushed out of existence, the whole organism must inevitably suffer.

Antagonism breeds ignorance and fear. Many people are deprived of education and of legitimate advantages in life for fear there should not be enough of the good things of life to go round. What foolish fear! In depriving any man of education the whole standard of education is lowered and degraded. We are suffering from low ideals in life based on material gain.

The man is still busy with the muck-rake, and the angel is still patiently offering him the crown of life, which he still cannot see. Let us look up and catch a glimpse of the glory of the heavens, and their reflexion in our own hearts and minds!

A careful study of Theosophical literature will clear up many a doubt and difficulty, and suggest solutions of all the problems of life, presenting, as Theosophy does, a consistent and complete philosophy of life. But Theosophy is nothing if not lived. Intellectual satisfaction is one thing, but spiritual knowledge arising in the mind naturally and spontaneously as the result of patient performance of duty is quite another. How many welcome the one, how few are willing to try the other? We are so impatient, we want results at once. Results cannot come at once, any more than we can gather the fruit immediately after planting the seed. We must wait the time, but is it not worth it? To have a clear mind, a conscience at rest, and developed intuition so that we can see our duty and our path in life clearly, this is surely worth working for and waiting for.

In the Theosophical ideal of co-operation, personality disappears altogether, because all are considered as having equal chances, no matter how great the duty in life may be or on the other hand how apparently insignificant. In a system of true co-operation, everyone's matured judgment receives equal and courteous consideration, and the result, the decision, is arrived at as an inspiration from the brotherly thought and mutual affection of all. In antagonism the loudest shouter drowns all the rest, for the time being, but he is soon pushed aside and another takes his place. What is his triumph even while it lasts? Is it not just a kind of intermittent fever, but with a different personality at every paroxysm?

There is more value in the deepest, spiritual sense, in the quiet performance of duty and in thoughtful, affectionate consideration for others, than in any theoretical and philosophical exposition of ideas, however brilliant, and however true in itself.

To be able to work together with others in any deep sense, we need to examine ourselves carefully, to smooth off the sharp corners, and dig deep into our natures to find Truth.

Katherine Tingley says:

"The mission of the Theosophical Society is to bring men and women together as co-

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workers for a great and universal purpose; and the first step towards that end is to accentuate the fact that *man is divine*, and that to help create a nucleus of Universal Brotherhood, based on the Divinity of Man and the Immortality of the Soul, is the duty of every human being."

"Theosophy will bring something to you that can never pass away: the consciousness of your Divine, your Inner Self; a conviction of your inherent power to conserve your energy along the highest spiritual lines. For man cannot find his true place in the great scheme of human life until he has ennobled and enriched his nature with the consciousness of his Divinity. That is what Theosophy means; that is its message; and it is a beautiful one to those who can throw aside fear and prejudice and truly interpret its meaning."

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R. MACHELL

**I**N face of the history of religions with its long record of violence, of war, of ruthless persecution, and fierce dogmatism, it may seem foolish to speak of religion as a bond of union among men. Yet it would be hard to deny that brotherly love is professedly a strong plank in the religious platform. Again, the very word 'religion' implies a bond of union, if not between individual religionists, at least between the individual members of religious bodies, and a common spiritual head.

I am not forgetting that it is a common thing for armies professing the same religion to pray to a common deity for victory over each other, and to proceed with a clear conscience to massacre thousands of their co-religionists in the name and to the glory of the same god. It stands to reason that such incongruities are only explicable on the supposition that these warring groups believe their opponents false to their faith, or that in reality they do not worship the same god, and that religion is not a bond of brotherhood but a means of individual salvation which can be accomplished separately without heed to the eternal suffering of others.

In the teachings of Theosophy, as given to the world by H. P. Blavatsky, the two paths are plainly shown: the one followed by those seeking personal salvation from the woes of life; the other called the secret path, which is that of renunciation of personal bliss in acceptance of the broader comprehension of man's destiny, and in the recognition of brotherhood as a fact in nature. This is expressed quite simply in the appeal to the candidate: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

It would seem that it was precisely this path of brotherhood that Jesus is represented as preaching, when he said: "A new commandment

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I give unto you, that ye love one another." In so doing he defied the professors of the law of personal salvation and personal emancipation by his constant insistence on the duty of love for humanity.

It is only too easily seen that the path of self-salvation has a large appeal to the professors of the Christian religion; and we know well that when two Christian nations go to war the armies do not repudiate their profession of faith but call upon their priests and ministers to bless them in their defiance of their founder's doctrine of love. It is evident that religion has not put an end to war; and it is equally apparent that war has not silenced the loud profession of faith in the master who taught his disciples to love one another. And it is impossible to explain the incongruity by calling men hypocrites, particularly when we see how generously they sacrifice their lives in the cause of hate, of greed, of revenge, or of patriotism. No: there must be an explanation that does not shock our knowledge of the devotion displayed. That explanation is to be found in the duality of human nature. And the explanation of that duality is to be found in Theosophy.

The duality, being a fact in nature, must show itself under one form or another in all human activities and undertakings, as well as in all religions; but too often it becomes ineffective as a clue to any problem of life, because it has been materialized and externalized: because this duality, which exists in the human mind, and which consequently colors all human thought, has been permanently externalized by imagining a personal power of good and a personal power of evil eternally at war, outside of man.

Theosophy shows that the duality is within, and that the true man is superior to this duality of the mind. And so man's salvation from this eternal war is to be found in his own spiritual identity with the spiritual soul of all mankind. The only solution of war is to be found in Universal Brotherhood. The only real emancipation from sorrows and suffering is in the realization of union with the Universal Self, and in the consequent forgetfulness of personal self-love, self-pity, self-aggrandisement. The only emancipation desirable is liberation from the delusion of separateness, which is the cause of all human woes. There can be no war when the opposing interests discover that they are really not opposed but identical. The great delusion is the belief in separateness, and it can only be dispelled by rising in consciousness from the personal self to a Self that is universal.

This may appear a contradiction to one who believes that self means separateness: and of course the true nature of Self cannot be made clear to a mind that is not open to illumination from within. The personal self believes in its separateness from all other selves: but the individual self knows itself one with the Supreme Self, as are all other selves. So when

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the mind has once been illuminated with a selfless thought, intolerance becomes impossible or at least difficult to it.

When a mind is reflecting the light of the Spiritual Self a man is full of sympathy for others, full of tolerance, broad-minded, and unselfish. When that same mind is turned so as to reflect only the light of the lower nature, with its desires and passions, its reasons and doubts and speculations, its fears and precautions, then the man is full of selfishness, intolerance, ambition and the rest. The highest virtue and the lowest vice may be possible to the same man when under one or other of the dual influences in his own nature. And so we actually find in life people who are unbalanced and who cannot control themselves vacillating between the extremes of exaltation and degradation. To call such people hypocrites is to judge all men by the few. There are hypocrites no doubt; but even they are probably deluded by this unconscious duality in their natures. Whereas the great majority of men are probably sincere in their most contradictory moods; because they have not found the true self, and so become identified with every passing mood and every oscillation of the mind, which is said to resemble the reflecting surface of a lake stirred by each breath that blows upon its surface.

Therefore Theosophy teaches that self-control is necessary for man if his evolution is to proceed. He has to find himself, that is to say he must find his true self and free himself from the delusion that has led him into slavery to his lower nature.

Looked at from the point of view of the lower self this path of evolution may appear as a path of sacrifice and renunciation, whereas from the standpoint of the true self it is seen to be the path of liberation; a path of joy or a path of woe according to the point of view. Hence the many paradoxes and apparent contradictions in the writings of moral and religious teachers; and hence also many of the misunderstandings that are allowed to separate the followers of various religious teachers.

We have to recognise the fact, however, that the two paths are different; and we must free ourselves from the popular fallacy contained in the familiar catch-phrase "all roads lead to Rome"; which is often heard on the lips of those who are following the path of self-indulgence. If a man adopts that motto in his daily life he will very soon learn that it is not true. He will also find that, even if his feet be set upon a road that leads to Rome, his arrival at his destination will depend upon which way he travels upon that road. If a traveler from Chicago to New York wishes to arrive there he had better not get into a train going the other way: for all roads do not lead to Rome: neither do all kinds of experience hasten a man's evolution.

In the same way one may say that all religions are based on truth;

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but if one argues from that supposition that all religions are equally suitable to any individual one will soon find that it is not so. In fact, it would be more reasonable to argue that as each religion is a path towards some unknown goal it will be well to satisfy one's self that the path is the one we really wish to follow before we launch upon it ourselves or condemn others who are actually following it. Thus a religion adapted to the understanding of a certain race may be entirely unsuited to the needs of another race whose path of evolution is different.

The religion that promises to its devotees a post-mortem paradise of sensuous delights will not be suitable to people already satiated with self-indulgence, and who look for release from bondage to the senses as their ideal crown of life. And those, who have realized to some degree their union with all that lives, will not be able to accept for their own use any religion that offers personal bliss as a state of final blessedness. But they will not quarrel with those who choose the path that leads towards the goal that the traveler thinks most desirable. Indeed, a good traffic-manager will not try to persuade all travelers to get into the same train even if they all want to get to the same goal eventually. There are more direct routes as well as those that are most agreeable. But if he knows that a certain route is dangerous he will surely warn the would-be passengers; and if he knows that a certain road has been destroyed he will not sell tickets for that route.

All these considerations seem to me to point to religious intolerance as foolishness, but also to emphasize the necessity of being fully informed as to the path we each are following. We must ask ourselves whither are we going, and is the road that we are following likely to lead us to our destination?

It seems to me that all the great religious teachers of the world have tried to turn men's hearts toward the Sun of Truth that lights the universe. They seem to have stood up pointing to the goal and urging men to face the light and see their path. But they themselves, perhaps, have seemed to shine so brightly that the people fell to worshiping them as the true source of light, and so paid little or no attention to their teaching, turned from the Light itself to fix their eyes upon the great one pointing to the source of Light. And while these teachers all were lighted by the same Sun, they each stood on a mountain far apart from others, and each one gave directions suited to the nature of the land that lay between the goal and those to whom he called, who wandered in the darkness of the lowlands where the direct rays of the sun no longer reached the wanderers. And each one saw the obstacles that blocked the path of those whom he addressed, and so he told them how to overcome these temporary difficulties. These teachings later formed a body of doctrine for the creation



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of a separate religion, whose purpose was to lead men to the height where once the teacher stood, but now stands there no more.

That which the devotees of these religions worship is the Ideal. That which they seek to reach is but a memory, a tradition. The Ideal is the Light itself, that shone upon those teachers, and still shines reflected in the human soul unknown, unrecognised. "The kingdom of heaven is within you." So a Teacher said, who also said reprovingly: "Why seek ye the living among the dead?"

The Spirit in those teachers lives eternally; the bodies it inhabited have perished. But the record of their lives still lingers as a signpost on the path of evolution, and as a reminder of the brotherhood of all that lives. They are the Elder Brothers of the human family calling to us eternally to follow in their steps and climb the heights from which the source of light is visible; that we in turn may show the path to others wandering in the darkness of the lower world.

That path has many names. It is the way of Wisdom; the Divine Wisdom, which the Greeks called Theosophy; the heart and soul of all religion worthy of the name. It may be found by those who truly seek it for it is the spiritual essence of all true religion, as it is of true philosophy and science and of art. All arts and sciences, religions and philosophies, if insouled at all, can only be so by the essential principle of Wisdom which we call 'Theosophy.' To those who long to find the Path it was said: "Seek! and ye shall find; knock, and it shall be opened to you."



### SANITATION, NOT SERUMS, CONQUERING TUBERCULOSIS

"HYGIENIC measures alone, without the use of any serums or vaccines, have been responsible for the great decrease in mortality from tuberculosis during the last thirty-five years, said Dr. Hans Zinsser, of the Harvard Medical School, in a public lecture in Boston on the tuberculosis problem. The death-rate from the disease in 100,000 of population had been reduced from 326 in 1888 to 114 in 1920, he said. There was no specific nor serum that was a valid protection from or cure of the disease, the lecturer stated. Many had been tried but none had proved reliable."

— *Medical Journal and Record*, New York

## THEOSOPHY IS PRACTICAL

STUDENT

**T**HEOSOPHIST is who Theosophy does," said H. P. Blavatsky; thus summarizing the proposition that Theosophy is practical -- nay, that it is *essentially* practical, and is not Theosophy at all unless it is practical. H. P. Blavatsky also said that Theosophy is the most serious movement of the age.

When a religion or philosophy is accepted intellectually, without affecting conduct, there is insincerity. One who accepts articles of faith in this way cannot be said to *believe* them, though he may think he does. The test of real belief is conduct. There are many studies pursued with a purely intellectual motive; there is nothing to be said against this, but Theosophy is not such a study. Nor is it a philosophy that can be used to flatter our self-complacency without exacting sincere effort in our conduct.

This is not surprising, if we consider that Theosophy deals with Knowledge, and that Knowledge is derived from experience.

We cannot *know* a Theosophical truth until we have probed it by practice. Does not science say the same thing? How can anyone learn chemistry out of a book, without doing any experiments? Hence the injunction to make your Theosophy practical is not a mere precept but simply a pointing-out of the only way to learn Theosophy at all.

It is expected that anyone who has studied Theosophy and accepted its teachings (provisionally at least), will forthwith take a new attitude towards life and will not be the same man as before. And it is inevitable that this should be so, to a very considerable extent, whether the person intends it or not. He has studied the teachings as to the higher nature of man; and at once there will be a response from within him. By his very attention to the subject, he has invited such a response. The Soul of man is always waiting for an opportunity to manifest its influence. This teaching about the higher nature of man is a vital Truth, and it strikes home.

If anybody, after studying Theosophy sympathetically, asks himself What can I do in a practical way? -- the answer comes that he can make a new start in life. For he has turned on a searchlight upon his motives and thoughts. He no longer drifts aimlessly, or seeks in the dark; he has acquired some modicum, however small, of definite knowledge and certainty.

And it is always to be remembered that we cannot change our own attitude without unconsciously influencing all with whom we come in

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contact: by our words, by our deeds, and by invisible channels. Thus a sincere Theosophist immediately becomes a radiating point.

The sincerity of our belief is attested by our conduct. Theosophy deals with actual knowledge; hence its teachings explain life and are demonstrated by experience. Take for instance the teaching that we are the makers of our own destiny. This becomes daily more apparent to the practical student, as he studies the relations between his thoughts and the experiences resulting from them. Experiences once thought to be casual are now traced to their cause. This is the law of Karma; and it is the same law which, on a larger scale, determines the qualities and destiny with which we enter life at birth. By studying the workings of a law on the small scale we can learn to understand it on the larger scale. The mechanism by which Karma works is not that familiar to science; but science itself has lately presented us with new views of the universe that suggest all kinds of possibilities. We are told that the universe is a space-time continuum, peopled by events. Each one of us is traveling, like a planet, in an orbit strewn with what we left behind in our previous circlings. The law of Karma, at first a mere idea, grows gradually into a revelation, as we study its operation in the laboratory of daily experience.

The desire to learn creates the opportunity — which, however, often takes us unawares and in an unwelcome shape; so that we miss it. Perhaps the obstacle to the desired knowledge is some defect of temper, which must be removed. This can only be accomplished by a test and trial; and when it comes we may fail at it. But if we succeed, a great new area is opened out to us: we have surmounted an obstacle and obtained a new strength.

Man finds himself a pilgrim, arrived at a particular point in time. But, not having studied or been instructed in that branch of science, he cannot tell how he came there, or where he is going, or who he is, or what he is supposed to be doing. He has not been able to satisfy himself with an unquestioning trust in the wisdom of Providence, nor can the merely negative reply of science relieve him. The desire for knowledge is urgent. Theosophy, restating an ancient truth, bids him search within himself. Within himself are faculties, unused, unsuspected, which can lighten his path; but to call them into play, it is essential to purify the nature and clarify the understanding. The mind is pulled hither and thither from one object to another, and distracted, so that it never rests and is never silent. The light from within cannot penetrate. The tranquil mind has been compared to the still waters of a lake that can reflect the sun. We have to search out the source of our unrest, which will be found to lie in our distracting desires and fancies.

The Theosophist understands that life is not a thing to be run away

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from, but a thing to be lived. He is here for the purpose of experience. Only, while playing his part in the life of the world, he is able to assume a new attitude towards it — one of greater understanding and mastery. And the field of knowledge and progress is infinite.

### THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XXI

THE TRIAL

HE day of trial came, and from sunrise those of high rank in the Empire had access to the court. They report that the Emperor ate nothing from the preceding day, being preoccupied with the case. He read the indictment over and over, sometimes with fury and at other times with a certain degree of calmness.

Writing from the safety of a century later, Philostratus says we may assume that Domitian was highly incensed at the laws for ever having invented tribunals!

As usual, Apollonius seemed the least concerned in the matter. He argued wisely with the officer in charge, who approved what he said and was friendly.

Defense was by the clock. A time was set and the defense had to be completed in that period. There was no chance to talk out the case. Drop by drop the water in the clepsydra told the passing of the seconds until the last drop had run out and with it the prisoner's right to speak.

"How much water do you want for your defense," asked the officer.

"If the Emperor permits me to say as much as the cause demands, then all the water in the Tiber would not suffice," said the Tyanean. "But if only as much as I wish, then the amount will be regulated by the number of questions the accuser asks; I shall answer quickly enough."

"You have cultivated very opposite talents, I see," said the officer, "in being able to speak briefly or at length on the same subject."

Nothing worried Apollonius. He was as ready to debate the point as he was to think of his personal danger. "Hardly opposite," said he, "but if anything, rather similar, for he who excels in one will not be deficient in the other. But there is a talent between them, which rather

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than the third I should call the first talent of an oration; for it partakes of both. The fourth talent on a trial is what I call silence."

— The Irish translator of Philostratus gives the officer's comment.

"Sure," returned the officer, "this is a talent which can be of no use, either to you or any other person in a capital information."

"And yet," said Apollonius, "it was extremely useful to Socrates, the Athenian, when he delivered himself from the charge brought against him."

"And pray," answered the officer, "how did it serve him, inasmuch as he died in consequence of being silent?"

"He did not die," said Apollonius, "but the Athenians believed it."

While they were waiting at the door of the tribunal, another officer came out and said: "Tyanean, you must enter naked!" This to an old gentleman well advanced in the nineties! After all, he was one of what we may call the 'F. F. C.'s,' the first families of Cappadocia, of the Greek colony there. It was an important family, too.

"What, have you brought me for a bath, then? I thought it was to plead my cause!"

— What would the old man say next? He did not seem a bit overawed.

"I am not thinking of your clothes," said the officer. "But the Emperor has given an order that you are not to bring with you any amulet or book or charm or any writing whatever." The informer and accuser had thus at a blow cut the prisoner off from his defense, for who can defend himself without his parchments and tablets?

Apollonius answered loudly enough for Euphrates to hear and for all the others: "Does he forbid me to bring a rod for the back of those who have given him such silly advice?"

Euphrates was terrified, or at least pretended to be so. He probably did not have to pretend very hard. "O Emperor!" he cried in alarm, "this conjuror threatens me with stripes as being the man who gave you this advice!"

Apollonius did not care if all Rome heard him. "If that is so," he said, "you are more of a conjurer than I am. For you confess you have persuaded the Emperor to believe I am what I could never persuade him I am not."

— The point was neat, but it is hardly likely the officers and others in the court dared applaud, as they might have done in the presence of any other than Domitian.

All this time there stood by Euphrates a freedman of his who had been sent into Ionia with money to collect every morsel of tittle-tattle that could be brought against Apollonius. Any one who had the least little thing to accuse him of was to have whatever price he liked for the information. How could a man escape from such a black situation?

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The court was packed, as if for some great event, with all the high officers of state. Domitian had determined to make the most of the case as one of rebellion. Damis was not handy — he had gone tramping to Puteoli, three days on the road — or Apollonius would likely enough have been discussing with him the respective merits of Babylonian and Egyptian music, or telling him about the playful megalosaurus that once disported its huge bulk in the mud, or discoursing on the happiness that ever springs up spontaneously in the heart of the true philosopher, or the giants that dwelt in the earth ‘in those days,’ or anything really interesting like that, to relieve the boredom the court caused him, as if his life were a matter of no particular interest to anyone. But as no Damis was there, he looked around him nonchalantly and never noticed the Emperor at all. Never even saw him! And that after all Aelian’s telling him not to show disrespect! Poor Aelian!

The accusing attorney, Euphrates, saw his chance and seized it. “I command you to look upon the Emperor as the God of all men,” he thundered.

Apollonius said not a word, but he made a characteristic gesture which he had often done before. He ‘looked up’ — and what could they not read in that philosophical look! It said as plain as a pikestaff: “O Jupiter above, is not the one who admits such gross flattery viler than the flatterer himself. Thou art the God and Father of all!”

The Emperor was probably boiling with rage, but in the presence of all those high officials and all that state pomp and the stake he was playing for, he held himself in. Aelian, without a doubt, was looking blue enough, but dared not show a sign of even recognising the prisoner. Euphrates was beside himself with fury.

“O Emperor, measure out the water now, at once, before we are all suffocated with this fellow’s talk.” (Apollonius had not said a single word!) “I have here the roll of the heads of the charge he must answer, and reply distinctly to each and every one of them.” The sting was in the tail. As the words rolled off his smooth tongue he was thinking of the last terrible charge. All the rest were mere pinpricks to enrage and tire the bull before finishing him, though they could be made to look ugly enough before Domitian. Actually the latter commended the accuser for his good advice and told Apollonius to plead as Euphrates should prescribe.

So all the articles of the accusation were at once cut down to four. The pinpricks could go, now the Emperor was won over publicly.

Question one was simple enough, just a sort of banderilla to get things started.

“Why do you not wear the same kind of clothes as other people, but only such as are peculiar and truly singular?” — Oh, the crime of being

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unfashionable, the turpitude of an old suit, the iniquity of a last year's frock!

"Because the earth which supplies me with food, supplies me also with raiment, and by wearing garments derived from it, I offer no injury to miserable animals." Apollonius was brevity itself in his reply.

"Why do men call you a God?"

"Because every good man is entitled to be so called!" said Apollonius. He had not forgotten Iarchas and the Indians.

Question three. Things were getting a little warmer.

"How did you come to predict the plague at Ephesus? Was it by an instinctive impulse or by mere conjecture?"

"By living on a lighter diet than other men, O Emperor, I was the first to see its approach. Now if it meets your approbation I will enumerate the several causes of pestilential diseases."

Domitian pricked up his ears. He saw the coming argument this irrepressible old Cappadocian Greek was going to spring on him, *on him*, the Emperor! "It is not necessary to go into that now," he said. And well he might, for he knew the old man was as likely as not to say that the injustice of rulers, emperors for instance, *Roman* emperors, was such a cause. To say nothing of a Roman Emperor who had killed his brother Titus and then married his daughter, his own niece Julia, after first going through the little formality of putting her husband Sabinus (who was a relative of his own) to death! Had they not deliberately omitted from the dossier the serious accusation that when the Ephesians offered a sacrifice to the gods for the averting of such evil consequences as this ghastly crime could not fail to bring, Apollonius had been heard to mutter in none too low a voice, "O night of the Danaids, how singular thou hast been!" The Danaids had stabbed each one her murderous husband rather than accept him, but Julia never even offered to scratch her uncle Domitian with a buckle-pin! Why had not that ass of a Euphrates foreseen this and avoided giving the naked old nonagenarian such an opening? Domitian began to have his doubts of Euphrates after all had seemed so cunningly and infallibly arranged. Well, there was the fourth question. That will do the trick and rid us of this turbulent philosopher. Sacrificing a boy at midnight by moonlight to see what no mere old wives' almanac could foretell, his own death and the identity of his successor — that was a crime if you like, and proved up to the hilt! The informer had *seen* Apollonius and Nerva doing it; he was in the very same field at the time.

But what was the accuser up to? The eager court expected him to break out into a furious onslaught that all the wisdom of all the Apolloniuses in Rome could not withstand. Instead, he stood pensive and

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thoughtful. Was he going to spring a cunning lawyer-like trap just when all thought he was embarrassed? No, he seemed to be approaching the question on a sort of gentle gradient.

“Apollonius, tell me on whose account you sacrificed a boy on the day you left your house and went into the country?”

--- Now if Damis had been named Sam Weller, and if he had been in court, even he might have seen that this wonderful old philosopher was slowly turning the terrible trial for his life into as much of a joke as he ever turned all his troubles and dangers. Why not prove an alibi?

Apollonius spoke as to a naughty little child: “Speak nicely, please. If it can be proved I left the house on the day named, I will grant my being in the country and offering the sacrifice in question; more than that, if I did so sacrifice, I will allow that I committed the atrocity of eating the flesh on that occasion. Now while I admit this, I shall demand that persons both of credit and character substantiate the fact.”

--- Checkmate! The whole court roared with applause such as that Imperial tribunal never knew before, right in front of Domitian, who was only doing it all to have a show of justice in condemning Nerva, Orfitus, Rufus, and Apollonius too. He had decided to kill them all anyway, and all this pomp and circumstance were merely to show that he could not possibly condemn a man without a fair trial. Now here was a queer fix. All the imperial officers in Rome, the élite of the empire, assembled to see his ‘justice,’ were witnesses that his accusations were all moonshine. Even Domitian was sharp enough to see the force and ingenuity of the naked old man’s defense and he did what even Domitian could not avoid doing. He gave his judgment.

“Apollonius, I acquit you of all the crimes laid to your charge, but you shall not go until I have had some private talk with you.”

Did ever a *cause célèbre* end so wonderfully? What a gossiping there would be in Rome that evening! What a newsbearing throughout the Empire and beyond the borders! It was worth living in these modern times to have been present at such a trial. How the state officials and grandees of Rome would picture to themselves the great story they would tell their grandchildren, of how they saw the famous Apollonius tried and acquitted by the butcher who never acquitted anyone unless he had to. Ah, but he is speaking again; let us hear every word.

“O King! I thank you for this,” said the even tones of Apollonius. “But on account of the wicked informers who infest your court, I must tell you your cities are in ruins, the islands are full of exiles, the mainland echoes with groans, the army is shaken with fears and the senate undermined with suspicions. Listen to me, I beg you, and if you will not, send persons to take my body, for it is impossible to take my soul. I will say



## “SERMON ON THE MOUNT”

more, you cannot even take my body, for as Homer says, ‘not even thy deadly spear can slay me, because I am not mortal.’ ”

In uttering these words he vanished from the tribunal, “taking the wisest part, as I think,” says the dry comment of Philostratus, “when all the circumstances are considered, for it is notorious that the Emperor was insincere and bore him no good will! . . .”

And that is how he “passed through the midst of them without being seen.”

He had promised, you see, that he would stay in the Emperor’s power until Nerva and his friends were no longer in danger. And he had kept his word.

Damis carefully preserved the long speech prepared for the defense according to the time allowed by the water-clock, though with the refusal to let Apollonius take even a scrap of writing with him and by limiting him to four questions only it had to remain undelivered.

*(To be continued)*