

# THE THEOSOPHICAL PATH

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"WE accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers."—H. P. BLAVATSKY

## THEOSOPHY AND MODERN SCIENCE

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(Stenographic report of the third of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered on July 10, and was broadcast, by remote control, through station K F S D — 440.9 - 680)

**F**RIENDS, both far and near: You who are here in this our Temple of Peace this afternoon, and the many thousands of the listeners-in at a distance, who, probably, by one of the latest inventions of the inquisitive mentality of European civilization, have, in their own homes, receiving-instruments which enable them to hear voices far away, music, and what not else. There they may sit in peace and quiet, undisturbed by outside influences, listening — and let us hope, profiting. It is to reach this large number, tens of thousands of them probably, that this radio-transmitting system has been installed here in this Temple; because, while in the older days a few hundreds each Sunday could reach us, now anyone, simply by turning the finger of a dial, or by pressing a button, enables the forces of man's inventive genius to do the rest.

It will be remembered, friends, that on last Sunday we gave the second of our talks on the subject of 'Theosophy and Modern Science,' and we took great pains then to point out that it was by no means with the intent of establishing an unfortunate antinomy, an opposition, between the two that we chose — or rather that Katherine Tingley, the

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Theosophical Leader and Teacher chose,—the title under which we speak. Let us today say again that no such opposition exists.

Theosophy occupies a truly enviable position, which will be fully realized by those who have studied it and know something of what it is. There is no such thing possible as a conflict between Theosophy and fact; for every fact has in its essence something divine, because it is one of the established elements or stages of procedure of the Cosmos.

Whether he be of materialistic bent of mind, or of mystical, or of the so-called scientific, every thinking man must realize that, because Nature proceeds in orderly course, its courses can be subjected to categories of logical thinking, provided we know those facts of Nature; and that these categories of logical thinking provide, or rather furnish, indeed are, a system, which, proceeding from the spirit of man — child of the universe as he is,— must therefore be said to proceed from that universe, thus illustrating through man's mentality, the orderly procedure of cosmical sequences.

Hence, provided that our method of thinking be based on the established facts of being, there can be no opposition, no contrast, no conflict; because the things be the same. This system, this marvelous aggregate of doctrines, as they become when man reduces them to formal character, we call Theosophy.

This system is not new; it is as old as the ages. If you look back into the literatures of historical periods, you will find it there — that is, the system,— and if you possess logical faculties of orderly mental procedure, you will recognise that also, in other parts of the world, among nations of men whose literatures have not reached us, there must have been the same method of thinking, the same aspirations towards a universal truth, the same human mentality reducing them to logical formulation as exist today.

It would be an extraordinary fact, inexplicable indeed, if we could imagine a human mind or a body of men, who could think of something which no one had ever thought of before, and thus as being out of the cosmic life and procedure. I venture to say that the proposition is an unthinkable postulate. "There is nothing new under the sun," a wise old Hebrew is reported to have said; and our instinct tells us that that old saying is true.

Nature moves in cycles — one of our most wonderful Theosophical teachings. And as these cycles run their rounds, nations and men rise, reach their maturity, give forth the flowers of their civilizations; and then, as the wheel of Time whirls on in its unceasing course, they in turn fall, to give place to men of newer blood, who in turn 'originate,'

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as they falsely think, the same old systems of thought; but indeed, if we take the larger view of destiny and of time, they improve upon what was of the past — what was the child of the mind and spirit and heart of the men who lived so long ago.

The advances made by occidental scientific thinkers in their investigations into the wondrous mysteries of the Cosmos, during the last three hundred years, have been wonderful. But especially wonderful, marvelous indeed, have been the fruits of the discoveries that more recent thinkers and researchers have brought to us. They indeed, verily, have drawn aside 'the veil of Isis' to some extent; and they have penetrated into those mysterious arcana of Nature's heart some little way, at least, and have brought to us the fruits of their untiring and self-forgetful labors.

We now know something of what lies behind the veil of the Outer Seeming. Great men, true-hearted thinkers, earnest researchers, are laboring daily, thinking nightly, as never before in the recorded history of the world; and every day the better class of papers, and magazines, and books, are filled with the results of their researches. And we are glad! — glad to know more, in scientific formulation, of the mysterious problems: Whence we came, What we are, and Whither we go.

But how much more is there not to learn! There is one thing that is good for us to remember: the more we know, the more we realize there is to know; the more we learn, the more we learn that there are still greater heights to climb. Great knowledge brings modesty; increasing knowledge brings increasing reverence for truth, which is the fundamental law of Nature. Only the small-minded, only they of limited understanding, only those who have not in themselves that burning love for truth and truth alone as founded upon the facts of the Cosmos, can establish imaginary bounds, and say: "Here truth ends! Farther we may not go, we cannot go." Who can place limits to the soaring spirit of man?

It is with these thoughts that the Theosophist approaches a study of any one of the facts of Being. Hypotheses, theories, speculations, and fads, exist in the scientific ranks as they do in the so-called religious or rather theological. The human heart has many secret caverns, from which spring forth all kinds of things — some good and some bad and some indifferent. But we try to hold to those which are good. And we know no better rule, we know no better test of whether a thing be true or false than this: "Does it answer every one of the faculties of man, honestly applied to the solution of a problem, whole-heartedly, clean-heartedly, with absolute sincerity?"

If a thing does not satisfy the scientific instinct, we can say:

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“Something is radically wrong, either in it or in its presentation.” If a thing do not satisfy the religious feeling, or rather the religious insight, we can say the same. If it do not satisfy our co-ordinating faculties, as expressed in the philosophical side of our mind, we must say the same.

Hence this explanation will show you why Theosophy, which is a synthesis, properly understood, of Science, Religion, and Philosophy, must have every one of these three operations of the human consciousness satisfied, or we, as Theosophists, say, “Something is wrong.”

When we find some of our great modern scientists entering the doors of mysticism, passing beyond the threshold of the old materialistic outlooks, going deeper into the secrets of Mother Nature, we say: “Splendid! A brave spirit is shown here! A larger intelligence is operating in such men.”

When we find, for instance, Sir Ernest Rutherford, a British scientist, arguing by analogy in order to establish something which would have caused him loss of scientific caste in so short a time as twenty-five or thirty years ago, who tells us that his researches have shown to him that the atom of matter, as it is still called, is but a miniature solar system, we say: “Splendid! A fine achievement but an old thought! An ancient thought! One we are well acquainted with! One we have been teaching for fifty years past, since our present Society was founded!”

When he further tells us that the operations in atomic life closely resemble, and in fact are, identical, so far as is known, with the operations of the celestial spheres of our own solar system, ‘the cosmic atom,’ as the old Hindûs called it, we then say: “Very good indeed!”

Analogy, the much-abused but powerful instrument of human thinking, is now being recognised by thinkers, whether they will or whether they nill, as one of the master-keys opening nature’s portals! Analogy! Why, when I was a boy and studied at school, they used to teach me that the deductive system of thinking was that of the ancient times, when men did not know enough about external Nature to think inductively; but that now all true thinking is done by induction, reasoning from details to generals; and that all we have to do is to have, mathematically speaking, an infinite number of details, and we shall thus reach an infinite truth. But how long would it not take to wander from detail to detail, through an infinite time, in order to reach an infinite truth!

Why did they misrepresent the ancient system of thinking? The idea in that expression was then, that the ancient thinkers were so weak in their intellectual capacities, that they merely imagined general truths

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and reasoned down from them, in an effort to make that reasoning accord and live in harmony and concord with the observed facts of Nature.

That is a sheer supposition and a false supposition, and was based on nothing but the purely human idea, "We are the latest people, and therefore we must be the most advanced! Our method of thinking is better!" Perhaps it was for them. But the ancient thinkers, when they reasoned deductively, did not so think, as they are alleged to have thought. Why, these very methods of logic, deduction, induction, and analogy, were taken over by us from the Greek thinkers, the first of the European peoples who investigated logical differences by rules and taught them to us, rules which we wilfully misapplied in condemnation of our own Masters! This thing has likewise happened constantly in other branches of thought, and it was indeed high time, when the Theosophical Society was started, that some people at least should have the courage to tell the truth about these things; and it has been told by us for the last fifty years.

Now let us pause a moment over some of these modern scientific ideas. They are extremely interesting. We have pointed out in previous lectures, that according to the latest scientific theories, directed by the 'scientific imagination,'—resulting in a hypothesis which has been found concordant with truth, thereby pursuing a purely analogical method—that matter is composed, not as our former scientific thinkers deliberately misunderstood the ancients to say, of indivisible and indestructible particles or corpuscles of something which was called matter; but that these atoms, adopting Democritus's own term, are indeed divisible and are indeed destructible, and are built upon the lines of the solar system which we know something about; thereby showing, as said before, that one of the finest and most powerful instruments of thought, leads us truly on, if we be careful in our reasoning and do not reason by false analogies, to see that Nature is built upon a common plan in all its stages from the highest to the lowest, and that it therefore follows similar lines of action everywhere, in the great as in the small.

It is contrary to reason and logic to suppose that one part of Nature operates contrariwise or in contradictory action with any other part. If there be those so-called 'laws of Nature and Being,' they must function equally and consistently everywhere, and function everywhere similarly; and it is upon that one thought, that Nature, being a Unity in which there is no fundamental or intrinsic diversity anywhere, but in which there exists only the diversity of different entities proceeding towards a larger perfection, from the one fundamental impulse of the one universal life— it is upon this one thought that the noblest generaliza-

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tion of the ancient outlook was based, as it likewise is and always has been in Theosophy.

It was upon such basic thoughts as these that the ancients reasoned and based their systems of Religion and Philosophy, and they are now discovered to have been right, and their reasoning was, from the above universally accepted bases, called deductive and analogical. These same bases are recognised today as fundamental in all philosophical thinking; and it was merely in order to prove their consequent deductions and analogical discoveries, that they likewise used the inductive method of proceeding from a multitude of small particulars in an attempt to check their former reasoning.

The truth of the inductive system according to our modern thinkers, in their own opinion is established by proceeding from detail to detail for the purpose of collecting an aggregate of facts from which, reasoning deductively, they deduce a hypothesis; but it was not so with the ancients, who in their endeavors to read some of the more hid truths of Nature, some more recondite, some more secret truth, began their thinking from postulates considered as fundamental laws of the human mind.

These historical facts it is well to recall, for the reason that these logical processes lie in the operations of the human consciousness itself, and our recognition of these facts explains a great many things that puzzle students of the old literatures.

I might say in passing: had the documents upon which the Christian religion is said to be founded, been examined in the same spirit of impartiality that is shown today by investigators into the operations of Nature, we should know more now about the life of the great Nazarene, about the life of the great Syrian called Jesus, than we do know. But it is one of the weaknesses of the human mind, to wish to establish its own theories as actual truths, in other words to wish to establish its own prejudices as facts; and this we must be careful not to do.

Let us turn to our main theme of thought this afternoon. Chemical investigators have found two elements, so-called, which hitherto have been proved to be radioactive in all their various descendants, as they are sometimes called, or rather the disintegration-products into which they break up. These two elements, as pointed out in our last Sunday's meeting, are uranium and thorium.

Let me say in passing, please, that the teaching of Theosophy is that everything actually is more or less radioactive. We have stumbled almost by chance upon two elements only in which we can prove radioactivity up to the present time; but already our chemical investigators and our physicists are beginning to realize that there is no easy explanation of the fact that only two elements in the great body of material

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compounds — that there is no easy explanation why these two only — should be radioactive.

Theosophy says that everything is radioactive, that is, has at its core or heart an innate force which is its character, that is, a force of a particular kind or quality; and it is the pourings forth of these forces, each of its own particular kind or quality, which produce the various phenomena of Nature that we see around us.

The element uranium has thus far been discovered to have some fourteen steps or stages formed by the atoms expelled from the nucleus of the uranium atom. The element thorium, on the other hand, has been discovered thus far to have some dozen similar stages, twelve or thirteen perhaps. Now each of these steps or stages, has been more or less subjected to investigation, each one of these various disintegration-products of the two elements named, is still being investigated, and concerning each one of them, more is daily known, more is monthly known, for our knowledge concerning them is increasing.

May I call your attention to an interesting fact in this connexion? The uranium atom — the parent atom, the parent nuclear atom,— is stated today by Sir Frederick Soddy — I am employing in this course of lectures mostly the results of the investigations of English-speaking thinkers, because they will be better known to readers in this country — Sir Frederick Soddy has said that all these various disintegration-products into which the uranium atom breaks up or rather which it expels from its heart, have different average life-periods. The uranium atom itself is said to have an average life-period of eight thousand million years, English numbering, or eight billion years, American numbering. But one of these disintegration-products, called radium *c'*, has an average life-period of one millionth of a second.

Please then understand that if we take one human second of time and divide it into a million parts, one of these million parts comprises the entire life-period during which the atom of that particular disintegration-product lives. It passes through its various transformations in one millionth of a second.

Let us turn for a moment to the element thorium. It has been discovered in the same way, by the exceedingly delicate methods now followed in alchemical science, if you please, which is what our modern science is fast becoming, that the thorium atom has an average life-period of twenty-five thousand million years, English numbering, or twenty-five billion years, American numbering. One of its disintegration-products, called thorium *c'*, towards the end of the different steps or stages which result in the element lead, has an average life-period of one hundred thousand millionths of a second, English numbering, one hun-

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dred billionths, American numbering, of one human second; and during that infinitesimally small period of human time thorium *c'* begins, pursues, and completes the entire cycle of its life-course.

Now let us make a few philosophical deductions from these facts. What do we mean by Time? What do we mean by Matter? What do we mean by Force? We mean by Time the expression of the human consciousness's realization of the passage through it of the various procedures which happen around the thinking entity and affect its understanding. Time, in other words, is merely our conception or mental representation of the different stages of duration. Consequently, if we had another order of understanding, if our conception of time, for instance, belonged to some titanic intellect, to whom we on our globe here, for instance, would seem as seem to us the infinitesimal entities inhabiting an electron of an atom, then, under those circumstances, to such a titanic intellect, the entire life-cycle of our solar system would perhaps be a millionth of one of their seconds of time, or a billionth of such a second, or a trillionth of such a second!

Time, in other words, is an illusion — an old thought, taught also by Theosophy,—the word 'illusion' not meaning something that does not exist, but meaning something that is not properly understood by us and reduced to such terms that our consciousness can take it in and understand it.

What do you mean by matter? Matter as we cognise it, is the physical basis of the things which we see around us. But if we try to analyse it, we seem to reach nothing. We do not know what to think. A man may ask himself, "What is matter, after all?" Let him ask the physicist; ask the chemist; ask the philosopher; and the chances are that, nine times out of ten, the latter will tell him, as honest men, "I do not know. All I know is that it is the substantial basis in and on which what we call force works."

But what is force? And the answer is, "Force is that which works on matter, and matter provides the substantial basis for force!" But are we going to cheat ourselves with words? We can so tie ourselves up in intangible abstractions such as these three words are, Force, Matter, and Time, that literally we go mentally nowhere and understand nothing, and are therefore cheating ourselves, as I said, with words. Reasoning in a circle is no good or certain way of reaching a truth of any kind.

What does Theosophy, the ancient Wisdom, say of these things? Matter, according to it, is an illusion. Force is an illusion, as also is Time. Do we mean by the word 'illusion' that these three therefore are nothings? We do not. We mean that these three fundamental



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elements of the Cosmos, of which man is a child, are not properly understood; hence as we understand them in an illusory manner, they are obviously illusions because we do not understand them as they are in themselves. As the Germans would say, we do not understand *das Ding an sich*.

Actually, if we turn to the Theosophical explanation of Matter, we find this: the Cosmos is composed of an infinite number — that is, a number immeasurable by any human or physical standard, incomputable, so great is its magnitude — of spiritual entities, ‘spiritual atoms,’ if you like to call them such, self-motivated, self-driven, self-impelled particles as it were of consciousness, somewhat in the same manner as the physicist in chemistry — the modern alchemical physicist — says that the tiny planets circulating around the atomic sun, and called electrons, are particles of electricity.

Consciousness therefore is Matter; Matter is consciousness; yet consciousness and matter are themselves both abstractions — mere generalizing terms by which we express our conceptions of certain cosmic elements which affect our understanding. Let me illustrate what I mean: suppose we use the word ‘man.’ We mean by that word, not one man in particular; for we use the word here in an abstract sense, meaning the unity of individual or representative men. So, when we say ‘matter,’ the word is properly used only as an abstraction, that is to say, in a generalizing sense; and if we were to speak more accurately we should say ‘matters,’ that is, many kinds of matters or substantial bases; and please mark this point with great care, these various and numerous matters are composed of the monads, the spiritual entities, the spiritual atoms of which we have just spoken.

Locke, the English philosopher and logician of the seventeenth century, gave birth to a thought which is typically Theosophical. He said, in substance, in his *Essay Concerning Humane Understanding*: “There exists an immense hierarchy of entities” (he called them spiritual beings — it matters not what we call them for the moment) “running from the Deity to the beast, and from the beast down.”

Leibnitz, the great German philosopher, taught the same thing, but elaborated it to vastly greater length. This teaching is likewise one taught in Theosophy.

But the Theosophist goes much farther and says that this hierarchy of conscious entities, of monads, of spiritual atoms, in almost innumerable grades of progression, from the highest to the lowest, all moving onward and upward, is but one of an infinite number of other such hierarchies.

There is infinite diversity in that sense in the Cosmos; but in and back of and through all this infinite diversity, there is the fundamental

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unity of Being; and this we call 'the Universal Life,' which is likewise an abstraction for purposes of convenience alone; but as this question leads us into marvelously interesting fields of philosophical thought, which are outside the bounds of our present subject, we can today proceed no farther on that line of thought. Let it therefore suffice for the moment.

Now Force: Force is another abstraction, considered as a term of thought. We say the universe is governed by Force, and really this is just a lovely method of winding ourselves up into a ball of intangible thoughts. The Theosophist indeed says: Yes, so it is if you choose to put the problem in that way, that is if you choose to use abstractions which lead you to think that you have discovered something fundamental. All right; but it won't do for us. What, then, is this wonderful Force? The Theosophist says that the word Force is an abstraction, as are the words Matter and Time, it is a generalizing term, but if we reduce it to the concrete conception which is indeed its real meaning when properly used, as we see it manifested in the Cosmos around us, we find that this abstraction is a mental representation of cosmic forces, just in the same manner that the word 'man,' when used as an abstraction, is representative of men, men being used there in the same sense that humanity is.

Now what are these forces? We say that they are monads which have reached full development for and in our own particular hierarchy, that is, our cosmical system, both inner and outer; and that it is their life-impulses, it is their vitality, if you like to put it in that way — I am picking and choosing simple words, please understand, in order to convey my meaning to you — which furnish the energies with which the Cosmos manifests: in other words, and more simply, the forces of the Cosmos that we know are the life-impulses, the will-impulses, of these fully developed monads of our hierarchy which I have just spoken of. In ancient times they would have been called gods. Modern scientific thinkers call them forces; but the term really matters nothing. At the present moment we are not disputing over terms.

The idea is that such a fully developed monad, as regards its own particular hierarchy, is a fully developed intelligence, having under its control, whether that control be cosmic or atomic, the inferior entities comprised in its hierarchy; and similarly the innumerable hierarchies which go to make up the whole universe as a composite entity, even as man's body is composed of innumerable lives, hierarchies of lives, of various grades, over which he stands, or sits, in the temple of his soul, as it were, the directing intelligence of all. The man, following our figure, is therefore a composite hierarchy; and all men are such.

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Think of the Infinite around us, filled with hierarchical cosmoi; the infinite spaces in the large, and the infinitesimal spaces in the small! If a man's mind, if his soul, if his spirit, be not raised in reverence to some understanding at least of the great principles that lie in the background of the Universal Life, he indeed must have a soul that is dead.

On next Sunday we shall continue our subject farther, and it is our intention then to go more particularly into the question which will next arise, in the course of our studies, a question which is a very interesting one at the present time, that is, the question of Evolution — what the Theosophist teaches about it, and what he rejects concerning it as given forth by scientific writers in the numerous biological works treating of evolution now in print and accepted as authoritative.

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GOD and I in space alone  
And nobody else in view:  
“And where are the people, O Lord,” I said,  
“The earth below and the sky o’erhead  
And the dead whom once I knew?”

“That was a dream,” the good God said,  
“A dream that seemed to be true.  
There are no people living or dead,  
There is no earth, and no sky o’erhead,  
There is only Myself — and you.”

“Why do I feel no fear?” I asked,  
“Meeting you here this way;  
For I have sinned, I know full well —  
And is there heaven and is there a hell  
And is this the judgment day?”

“Nay, all are but dreams,” the Great God said,  
“Dreams that have ceased to be.  
There is no such thing as fear or sin,  
There is no you — and never has been,—  
There is nothing at all but *Me*.”— *Selected*

## “INEXORABLE LAW”

T. HENRY, M. A.



CERTAIN writer states that we have discovered the universe to be ruled by inexorable law; and that this discovery has relegated ancient superstitions, whether Hellenic or Hebraic, to the limbo of fairy-tales. But a reviewer (in the *Hibbert Journal*) suggests that there is a deeper skepticism which questions whether this ‘inexorable natural law’ may not be a crass superstition of the more shallow kind of science.

Certainly the less shallow kind of science has lately distinguished itself by calling in question this attitude of certainty about inexorable natural law. Men of science in general are more ready to admit, what many have realized before, that the hierarchies of creative intelligences act, while it is we, with our minds, that make the ‘laws,’ by our various interpretations and formulations of what happens. Every day to a greater extent, we find that the scientific interpretation of the universe is being regarded as a very special and limited and partial interpretation; and that other interpretations are possible, and better ones.

Is it not a very national and insular attitude of mind, to speak of another people’s interpretation of the universe as a superstition, and of our own as correct? As the pendulum swings, we shall obtain a more sympathetic, and consequently more just, view of ancient beliefs; being on the one hand less sure of our own; and on the other hand ready to admit, in the ancient beliefs, much that we had previously rejected.

People often confuse themselves, in arguing about ‘law,’ by using the word in two senses — so much are we at the mercy of mere linguistic accidents. Law may be an edict determining what shall happen, or a generalization formulating what does happen. Newton formulated the law of gravitation, but he did not venture to say that there was any law, in the sense of an edict, ordaining that bodies shall attract each other. He only said they did attract each other — he did not know why — and formulated the laws relating to this attraction.

And may it not be so with other of our so-called laws of nature? They are our cataloguing and systematizing of what happens. If anything different happens, then we ought to widen our laws so as to include the new kind of happening. This of course is just what we have to do from time to time; and we have been doing it faster than usual of late.

Some people say there cannot be any telepathy, because it is

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against the laws of nature. These laws are what they have formulated from their own experience; but to other people, telepathy is a matter of daily occurrence; and naturally they refuse to accept those laws.

Nature seems to have indefinite capacity, and to be ready to respond to the calls we make upon her. If this is true, it explains why different people find such different things in nature. And, if scientific people have claimed to find in nature confirmation of their theories, this may be merely because they have imposed upon her certain conditions, have evoked from her a particular kind of response. Moreover, by denying the existence of certain things, repudiating them, not wishing to see them, such men may have closed up nature against themselves, and actually prevented these things from being manifested at all.

If there are such beings as nature-spirits, of various kinds, fairies, local gods of river and hill, and the like; it might well be that they have been driven away from unsympathetic surroundings to haunts where people are more sympathetic. And the same might be true of other kinds of phenomena, which might be prevented from happening by an unfriendly attitude of mind; just as electrical phenomena might not come off on a damp day.

Nature responds to man, playing receptive to his active; and by limiting ourselves we limit nature. If a scientific bigot should say: “There is no such thing; it is impossible,” it is quite likely that his words would not be a mere denial but a prohibition. It is well known that the presence of such a person where psychological phenomena are to be investigated will often prevent them from happening. Hence the skeptic manufactures the proof for his own views. And what would be the effect of a very large number of people, all thinking the same thing, all having the same prejudices? Surely the effect would be the same on a vastly greater scale. If this is so, then we must, to a very considerable degree, have created the universe in which we find ourselves. And in how different a universe must certain ancient peoples have lived, for the same reason; and certain peoples at the present day, who are not surrounded by the mental and moral atmosphere of our civilization. It is no wonder if we do not understand them and call their beliefs superstitions.

Science has proceeded on the idea that the laws of nature are something stable and fixed for all time and place. Hence they have used these laws in reasoning about the earth a million years ago, and about globes that are billions of miles off. This is quite like the assumption of a fixed space and time, which is now being called in question so freely. Such assumptions may afford a convenient basis for logical reasoning, just as a cartographer might make a map of the world on a flat surface

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according to several different schemes of projection. But it is important to remember that they *are* assumptions, not ascertained facts. Have we any ground for *asserting* that the laws of nature are fixed and permanent?

This train of thought might be pursued to great length and along a number of different routes; but it may be better to start trains of thought for readers to follow at their pleasure, than attempt to follow them out ourselves and in a limited space. What we wish to emphasize especially is the lesson which it teaches to those anxious to tread the path of knowledge and duty. It encourages them powerfully to trust themselves. It promises them, not merely that higher faculties can be unfolded in their own nature, but also that external nature is ready to respond by revealing her own secrets.

We shut ourselves up in a narrow prison, our senses dimmed and contracted by our habits and prejudices; and thus we discern but little of what is in the universe, and evoke from Mother Nature but small response. And what is it that most contributes thus to shut us up? What is the master obstacle, ruling over all the minor obstacles and summing them up? Is it not self-love? That delusion causes us to make the world revolve around our own little personality, and to see everything from that point of view. It is, therefore, by stepping outside those narrow limits, and realizing that we can find in our heart an inspiration greater than that of self-love, that we can remove the veils that hide us from knowledge and can move nature to respond to our sympathetic touch.

Above all, let us try to impress our mind with the fact that many things seem impossible for us, merely because we have hypnotized ourselves into that belief, and for no other reason. Let us not presume to limit ourselves. Man is endowed with the power of conscious choice; and he must act for himself. Any deific power, compelling him to act, would merely be putting its will in place of man's, and thus man's function would not be accomplished. We may well be trying the patience of the gods by our inertness.

The same attitude of dogmatism which we have been discussing in science is often apparent in philosophy too. Fatalism: people keep saying that, whatever fond hopes man may create for himself, the fact remains that he is encompassed from birth to death with a resistless indifferent tyrant called fate, which he does not understand, and which all men, and even the very gods, must obey.

But here again we have the same delusion: putting what usually happens for what must always happen; making an absolute law out of what is only a generalization of average experience. It is not denied,

## THE POWER OF SPEECH

even by fatalists, that man can achieve a certain amount of freedom, very great compared with that which the animals can accomplish. Where then are we to set the bounds to man's possible freedom? Where to his possible comprehension of destiny? Man, in his path through life, is limited by conditions in about the same way as a traveler is limited by the nature of the country. But see how man has conquered the barriers of sea and ice and mountain and air! Fatalism does not stop him here; it was only bluffing, and waiting for him to act. Is it otherwise in philosophy?

## THE POWER OF SPEECH

R. MACHELL

**I**N what does it lie, this magical power of the spoken word? The world is full of talkers whose continuous flow of words is but a mockery of the divine faculty of Speech. Such ceaseless babble may bring distraction from the pressure of more serious thought, and so may win for itself a measure of undeserved tolerance. It may be that in accomplishing this feat the babbler achieves the purpose of his existence, which is apparently to hear himself talk. For him the world is peopled with potential listeners longing to hear what he has to say, nor is he in this so entirely self-deluded as we could wish to believe: for there are all too many who seek to silence real thought in themselves and who find relief from the oppression of mind-questions to which they honestly believe there is no answer possible.

What then is real thought? And what do we mean when we speak of the divine faculty of speech? In what way does it differ from the speech of men? These may appear hard questions to the materialist who knows nothing of the real nature of man.

Where then can such knowledge be obtained? Is it the poet's perquisite; or is it for orators to claim the right of Divine Speech, Creative Speech? Can they command at will the real divine afflatus? Do they indeed invariably recognise its presence when it comes? Or do they dream that they have in themselves the power to evoke the Sacred Fire? The singer who can stir the hearts of those that listen to the song, may claim to be inspired for the moment, and must rest content with that.

Yet there is deep down in every human heart a ray from the Soul of the World that makes the lowest human being kin to the Gods, and gives the aspirant who wills the power to evoke their aid, to light in other hearts the Sacred Fire now slumbering there, unrecognised.

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When *The Secret Doctrine* was launched upon the world by its confiding author, H. P. Blavatsky, it was received with enthusiasm only by those who were to some extent prepared for its message, and could recognise and respond to the call of a true prophet evoking the divine spark in the heart of the reader. To the generality of even highly intelligent intellectualists the book was an archaeological curiosity; a marvel of erudition at best. To such as these the magic power of its speech must fall unmeaning on the mind; for the prophet is not a hypnotist, who overpowers the intellect.

The Divine Speech is creative; and what does that word signify? To the Theosophist, creation is a purely spiritual function; it has no manifestation on the physical plane except by reaction on the mind. Its appeal is an evocation, and acts like a flame, from which other fires are kindled.

Theosophy is the spiritual basis of Universal Brotherhood: to expound which fact H. P. Blavatsky wrote her great wonder-work *The Secret Doctrine*, and her successor, Katherine Tingley, carrying on the work of her predecessor, has written her books culminating in her masterpiece, *The Travail of the Soul*.

For thirty years she has worked to bring the knowledge of Theosophy to the people; and she has not worked in vain. Hers is a labor of love: therein lies the secret of her magic. She is truly a creator in the spiritual sense, and therein lies the secret of her power. She has the secret of the Divine Fire, from whose flame the Heart-Fires of the world shall be relighted, and shall burn in every land, as in the days that were before the coming of the Great Discord. Those who would know more about this great mystery should study Theosophy; then live the Life. . . .




“MAN, we know, is religious by nature. Every human being, even the lowest, has tendencies towards religion, because all are sprung from a divine source; and whatever the mind or even the life of a man may be, the God is still sleeping within. This basic knowledge that man is essentially divine can solve all the problems that have vexed us or our forefathers before us; by it humanity may be lifted out of all its despair and limitations. The thought that springs from it immediately is that our evolution is in our own hands to create and direct: that our salvation can only come from ourselves and through our own efforts.”



## NATURE-NOTES IN LOMALAND

### The Hillsides in Spring — The Yerba Santa

LEONARD LESTER

 NOT for many years has Southern California enjoyed so generous a rainfall as that which, this spring, clad its hills and valleys in a radiant mantle of green. Never have its blossoming wild-flowers been spread abroad over sunny upland and shadowy canyon in more lavish carpetings of light and color. In secluded, unmolested spots among the hills, many of the rarer plants that had lain dormant in the germ through long periods of drought, dreaming of the bright overworld — these, touched by the “wet-winged angle of the rain,” springing quickened and released to join Nature’s gay festival, have rejoiced the air and gladdened the earth with their fragrance and bloom.

And rarely during recent years has the bounty of the season sufficed for the native shrubs that clothe these western, seaward slopes, to reveal their fuller natural beauty in all its robust vigor of growth.

This was particularly noteworthy in the Yerba Santa shrubs which, this year, were unusually laden with blossom. The young shoots sprang tall and luxuriant above the tangled undergrowth of old shrubs, maturing in perfect, clustered masses of velvety, sea-green leaves. The violet-lavender hues of the blossoms, usually rather sparse and subdued among the sober gray of branching foliage, this year struck a decided color-note with their spangled profusion of lilac clusters, blended amidst the silvery grays and amber greens of massed leafage, and repeating in minor key the purple tones of the far-spreading expanse of “wine-dark sea.”

There are two principal varieties of the Yerba Santa; the *Eriodictyon Californicum*, sometimes called Mountain Balm, found growing on the dry hills of California and in Oregon and Washington, and the *Eriodictyon tomentosum* or Woolly Yerba Santa, native to Southern California, which grows freely on the mesa-lands in places along the coast between San Diego and Santa Barbara, but is especially abundant on Point Loma. Between these two main varieties there are intermediate forms which are difficult to distinguish.

It is the former variety that possesses the medicinal virtues so prized by the Indians and later by the Spanish missionaries, who bestowed upon it the beautiful name Yerba Santa (holy plant) which becomes the

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mystic grace of the shrub in a fuller sense, perhaps, than the donors realized. But it is the latter variety, much the more handsome of the two, that is so familiar a feature on the western slopes of Lomaland.

Botanical works describe it as growing about five feet high, but under favorable conditions it will attain to more than twice that height; from the hill pathways of Lomaland you may often see its leafy pattern in silhouette high above the sky-line, or in the early morning sunshine, aglow in jewel-hues of jade and opal and amethyst against the deep blue zone of ocean.

There is something aërial and spiritual in the character of this shrub apart from any healing virtues ascribed to it. Its supple grace of movement, its subtil color-quality, responsive to the reigning condition of light in its reflexion and absorption of the sky-hues,—taking up and blending with itself the glare of intense sunlight, the pearly grays of cloud or mist or the opalescent glows and glooms of twilight and dawn — all these transient phases of sky or season it will translate into some subdued, ethereal harmony of its own. And its movement, like running water, is constant; its velvety, serrated leaves, poised and balanced on fantastically coiled stems, sway responsive to the slightest breeze.

Studied either in detail or in its broader aspect covering our hillsides, the Yerba Santa will reveal unexpected beauties — full of color-suggestion to the artist and for those who have eyes to see. Examine a flowering sprig, note the exquisite gradations of its color-harmonies — rose-lavenders, pearl-grays and neutral blendings, delicate hints of amber and malachite, enhanced by lustrous velvet bloom and satin sheen of texture. Contrast its massed foliage, flooded in mellow light, with the cool violet-grays of the shadows when the sun is westering, or just before sunset, when the western slopes are bathed in an amber warmth of color; then note how all this intricate leafy tracery is lost and blended in the mantling glow, and the whole leafy garment of the hillside becomes a luminous, jeweled robe to reflect back the departing splendor of day. And later, when sunset wanes into the hushed thrill of afterglow, with what solemn beauty does its sober livery of velvet and pearl melt into the dusky transparencies of night.

There are those who do not find much grace in the Yerba Santa, possibly because its quality of beauty appeals to an order of appreciation less obvious and formal than that of the florist's joy in his garden favorites. For the Yerba Santa is something of an Ishmaelite — a lover of the sun-parched wilderness, athirst for the spacious air-currents of the West. Its place is in the landscape-gardens of vast, mountain-fringed horizons, far-stretching vistas of sea and sky, in what Walt Whitman hails as

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“the large unconscious scenery of my land,” steeped in the mystery of its “gentle, soft-born, measureless light.”

Our kinship with Nature holds within it the possibilities of a communion universal and constant, but our ordinary habits of mind, immersed in affairs, are rarely able to reflect its larger, simple beauty. Yet it is a heritage which belongs to us as beings endowed with powers beneficently creative, with freedom to win to conscious unity with the Self of all creatures. Within and around us is an immanent, all-pervading glow of elemental companionship that awaits our recognition even in the humblest herbs of our unweeded garden, which spring up persistent, unabashed, amidst the select company of cherished, well-tended favorites, whose charms of color and fragrance are endeared to us through ages of association. One recalls the quaint lines of George Herbert:

“More servants wait on Man  
Than he'll take notice of: in ev'ry path  
He treads down that which doth befriend him,  
When sicknesse makes him pale and wan.  
Oh mightie love! Man is one world, and hath  
Another to attend him.”

Not one only but legion are the worlds, hidden or revealed, that encompass us, all moving in harmony with the sphere-melody of the Universal, echoed within man himself. Herein lies the clue to the unity in all this diversity, for each man has his place in the cosmic loom of Nature, weaving veils of Beauty from the tangled drifts of Chaos.

And so with these aromatic, blossoming companions of the hills, which, it may be for ages, have peopled this most ancient of lands: just as some surviving, so-called ‘savage’ race, albeit a stranger to our artificial culture, may in its rude tribal integrity still wear the regalia of an ancient, native grandeur,— so these hillside children, sun-lovers all of them, exhaling their vital, sun-distilled aroma, may not they also whisper the lore of some far-borne, primeval memories, intoned in the mystic voice of ocean and repeated in the mellow incantations of the bees?



“O THE great benefactor who points the Way! To Triptolemus have all men erected temples and altars, because he gave us food by cultivation; but to him who discovered truth, and brought it to light and communicated it to all — not the truth which shows us how to live *but how to live well* — who of you has built an altar for this, or a temple, or has dedicated a statue, or who worships God for this?”— *Epictetus*

## THEOSOPHY IN LIFE

H. A. FUSSELL

“HE who would be a true Theosophist must bring himself to live as one.”

— H. P. BLAVATSKY

“THINK of Theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion.”

— KATHERINE TINGLEY



OF course, Theosophy is a philosophy, a philosophy of *life*, and so it must not only be thought out, but *lived*. The mere collection and systematizing of knowledge has value, but only as means to an end, which is life, for life is more than thought and feeling. Unless knowledge leads to action it is barren.

“Even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.”— *The Voice of the Silence*

The supreme test of doctrine is life. Many men's lives are better than the doctrines they profess; and the lives of all of us fall far below our ideals. In the first case, the doctrines, if followed to their logical conclusion, will not bear the test of life, and that is their disproof. The man is better than his belief; his Higher Self is active, and will ultimately lead him to more correct views of life. In fact, mere affirmations of belief are of little value; what we really believe is shown by our conduct; religion is life, not dogma.

The second case is a clear illustration of the duality of human nature and of the lack of harmony between knowledge and will. The truth has been apprehended intellectually, perhaps sufficiently vividly to stir the emotions, but it has not yet become 'Heart-doctrine.' The man is still too much under the influence of that portion of his mind which is dependent on sense-impressions, called in Theosophy 'lower *manas*,' and only if he endeavor to 'do His will,' that is the will of the Divinity within, will his 'Head-learning' become 'Soul-wisdom.'

Were man fully developed there would be harmony between Knowledge and Will; it would be impossible for him to know what is right and good and not to will and do it. As it is, we are very imperfect beings — still in the making,— and a large part of our imperfection is due to one-sided development, and to the antinomies that exist owing to the unequal functioning of our various faculties, which is also the cause of more than one half of the evils in society and in the world today.

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Our material and intellectual development has outrun our spiritual development, with the result that we have more knowledge and power than we know how to use rightly. So much is this the case that thoughtful people, the world over, are asking themselves what is to become of civilization if science continues to put new and ever more deadly means of destruction in the hands of men dominated by personal ambition and national aggrandisement. There is enormous intellectual activity, great technical knowledge and skill adding much to the comfort and conveniences of life, and withal a feeling of pride and self-satisfaction, but no corresponding increase of spirituality.

What mankind is in need of is a spiritual awakening which will make men realize that they are responsible for their acts and their creations, and will enable them to face courageously and hopefully the real issues of life and see clearly what our much-vaunted progress really amounts to, and whether we are not paying too dearly for it.

In the divine ordering of the world the needs of humanity are always provided for. So in 1875, in the last quarter of the last century, when the wave of materialism and intellectualism was at its height and the power of dogmatic religion declining, Helena Petrovna Blavatsky brought to light the long-forgotten truths of Theosophy, the ancient Wisdom-Religion, which give new hope to mankind. The task she set herself was to establish on a firm basis the teaching and practice of Universal Brotherhood, and remove the obstacles to a fuller and more complete manifestation of man's Higher Nature, which is Divine and has power to create all things anew, more in conformity with the Divine purposes.

In spite of the present chaotic condition of the world and the conflict of material interests, which was never more acute, men's minds are more open to the great truths of the essential Divinity of Man and of Universal Brotherhood than at any time previously. In almost every country sincere efforts are being made to make of the fact of human solidarity, which has of late forced itself on the general consciousness, a *moral principle*.

Discussing the problem of Disarmament in the *British Quarterly Review* for July, 1927, Luigi Villari spoke of the need for "a disarmament of spirit." More than one eminent diplomat, who must perforce consider the material interests of the country he represents as paramount, has voiced the sentiment, very prevalent at the present time, that what is most needed to promote real peace between the nations of the world is "a change of heart."

In truth, disarmament will come about of itself and wars will

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cease, when nations learn to esteem and trust one another. But in order to be able to do so they must first acknowledge a common ideal — the ideal of Universal Brotherhood based on the Divinity of Man, and which is to be found in Theosophy alone.

All economic, social, and international problems are essentially *moral problems*, and they will never be solved satisfactorily until they are viewed from a spiritual standpoint. And so the original Theosophical Society, though it abstains on principle from having anything to do with politics, has never ceased, since its inception in 1875, under the guidance of its three successive Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, to present Universal Brotherhood as *a perfectly practical ideal at the present time*, and to endeavor to bring about such a change of the heart and mind of the race as shall make its realization possible.

It is *individual effort* which counts. History shows us that every advance made by humanity as a whole has been due to the heroic, unselfish efforts of a numerically insignificant group of individuals, penetrated with the sense of the perfectibility of human nature, and who were true to the grander vision it had been given them to see. Every endeavor to realize a general moral advance of human society, though it may fail for the time being, makes ultimate success more certain. Our wills are strengthened thereby, and something is accomplished which will render ultimate success possible. “Averse neither to those works which fail nor to those which succeed,” we renew the emprise. The result is not in our power; the Higher Law will attend to that; we have simply to do our present duty, and bear in mind what Katherine Tingley says, namely that —

“We cannot bring great ideals into concrete expression until *we* are the living expression of those ideals. We cannot set right the affairs of the world in a way that shall build spiritually for the future, until our lives are based absolutely right. The nations are wandering today, and their statesmen admit as much, but no one can help them in a lasting way whose own little nation — *the individual life* — is not spiritually what it should be.”

— *Theosophy: the Path of the Mystic*, p. 68

From Theosophy comes the greatest inspiration a man can have to live nobly, courageously, and unselfishly. Every time we try to realize the Divinity within, every service we render to humanity, every duty we perform disinterestedly and whole-heartedly, we permit the ONE LIFE which pulsates through all things, to mold us nearer to perfection. The best kind of influence we can exert is to endeavor to be what we desire others to become. No life is isolated; indissoluble ties unite us to our fellows, for they and we are integral parts of the One

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Universal Life, which is in all without distinction and makes of all one harmonious whole.

Theosophy teaches us that the good of one is the good of all, and contrariwise, that we cannot fail in any duty without implicating others. It also teaches us that we cannot attain to perfection unless we help others to do so too; that the greatest joy known in life is to give life; that all the moral and spiritual progress made by humanity is due to the fact that more advanced souls — even those who have obtained final liberation and do not need to incarnate any more, for they have learnt all that terrestrial life can teach,— sacrifice themselves for their weaker brethren. Plato makes it the duty of his ‘philosophers’ to be kings, that is leaders and molders of men.

The Buddha refused to enter Nirvâna so long as there were still souls to save. And H. P. Blavatsky, in her notes to *The Voice of the Silence*, tells us that the “Pratyeka-Buddhas, caring nothing for the woes of mankind, but only for their own bliss, enter Nirvâna and — disappear from the sight and hearts of men.” No wonder that in Mahâyâna Buddhism they are regarded as supreme types of spiritual selfishness. But the ‘Buddhas of Compassion,’ remaining unselfish to the end, refuse to ‘cross to the other shore,’ that they may continue — though invisible to ordinary mortals — the task to which they have dedicated themselves: the salvation of suffering humanity.

True religion has nothing individualistic about it. It does not lead a man to flee from life, to indulge in mystical revery, or be in any way wrapt up in himself. On the contrary, it takes a man out of himself into the wider life of service for others, into the realms of reality and worthwhile adventure. Salvation is no one’s private property, to be won and enjoyed for oneself alone. We cannot monopolize truth and goodness, which must be shared to be possessed. Shakespeare, who was a true seer, tells us that —

“Heaven doth with us as we with torches do:  
Not light them for themselves; for if our virtues  
Did not go forth of us, ’twere all alike  
As if we had them not.”

Theosophy shows the interaction that exists between the ‘outward’ and the ‘inward.’ Unused faculties atrophy. But whether we are listless or strenuous, we cannot avoid influencing others. Our attitude towards life, the use or misuse we make of life, either depress or raise all with whom we come in contact. Our duty, then, is to be true to the highest and best in us; to turn to good account the talents we possess, be they few or many: to cultivate character, strength of will, and tran-

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quillity of mind. For in so doing, we co-operate with the Divine Purpose in evolution, which is the progressive spiritualizing of all things.

In life nothing is lost. We have forgotten the greater number of the good or evil acts we have done in this life, and we know nothing of those we have done in former lives. But every act — every thought and desire even — have left their impress upon our character, have contributed to make us what we are. That we forget our past lives is, therefore, no valid argument against Reincarnation. “Well for me,” exclaims Lessing, in his *Education of the Human Race*, “that I do forget! The recollection of my former condition would permit me to make only a bad use of the present.”

If we hold fast to the belief that we can, here and now, make our lives ideal, we need not fear the future. The ideal world in which we desire to live is *this* world transformed and perfected, and it is *we* on whom devolves the task to do it. You say, that is not easily done. True; life is not easy; if it were, it would not be a school of heroism and achievement. But who really desires an *easy* life? “To attain! Man is born into this world to attain,” says Katherine Tingley, “but to do so he must surmount conditions, break through all limitations, and persevere in effort until he reaches that spiritual perfection that is the Theosophic ideal.” And H. P. Blavatsky reminds us that “perfection is rooted in imperfection.”

Theosophy offers no ‘nostrums,’ no palliatives, no ready-made heaven where, after death, all will be right that is wrong here. Karma reigns supreme; we reap our past and sow our future. To many the application of Theosophy to life has meant the refashioning of practically their whole nature, the abandonment of much that they had learned to cherish as a part of themselves. For most men, as they go through life, not only form wrong conceptions, but develop useless and even objectionable qualities and habits, which hinder true progress and are harmful to themselves and others.

It has been said that “true and complete self-knowledge is the privilege of the strongest alone.” It requires much courage to be absolutely honest with oneself. Self-analysis, if it be thorough, reveals so many unpleasant and even terrifying things, that we are apt to turn away from the picture in disgust. We would fain not have to acknowledge that *we* have been guilty of such silly self-indulgence, been so pusillanimous and so despicable. It is true that we have had our good moments, done unselfish actions, sincerely sought the good of those we love. But the fact remains that we are divided against ourselves, and that it behooves us to put an end to this duality.

Penetrating deeper into the recesses of our inmost nature, we find



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that the core of our being is still intact. Divinity is there, and we gain power to make the endeavor, for we realize that the principles of morality are in harmony with our essential nature as divine-human beings, and that the source whence we draw all our life is Unfailing, Compassionate, and Just. We recognise, too, that so long as our wills are in opposition to the Divine Will, we must continue to suffer from the deep inner discord that is gnawing at our heart.

True happiness, inward peace and joy, consist in the free determination to carry out the designs of the Universal Will, and the only way to know these designs is through self-knowledge, for, as has just been said, our inmost nature and the principles which govern the universe are identical. Our task, then, is to realize this pre-established harmony, and we can only do so by following the counsel of the medieval alchemists to transmute the baser elements of our dual nature into the pure gold of the higher.

In so doing, we shall have to give up much and to discard much; but Theosophy teaches us that self-renunciation is the way of self-realization. The higher nature is ever seeking to manifest in and through the lower, but the latter must first be made actively responsive to its promptings. The *seinsollender Mensch* — to use the expressive German term,—‘the man that is to be,’ must be our own creation. What a great responsibility, but also what a glorious prospect!

“Effort and expectation and desire  
And something ever more about to be.”— WORDSWORTH

“Dare to be yourself — your greater Self! Dare to leap forward, and be something you never before knew it was in you to be!” — KATHERINE TINGLEY

Others have attained; and so may we. There *are* ‘advanced Souls,’ men and women who have reached a far greater degree of perfection than we have; and they have attained this perfection by the exercise of the same powers of thought and will and devotion, which are not yet fully developed in us. Their essence is Compassion, and William Q. Judge tells us, that they aid our development in ways unknown to us. Their desire is to raise us up to the same standard of perfection as themselves, in order that together they and we may attempt fresh conquests of reality and so fulfil our destiny as Spirit-Souls, which is to grow ever more like the Divine Source whence we originated. The “endlessly manifesting universes,” of which H. P. Blavatsky speaks in *The Secret Doctrine*, will afford us infinite possibilities of self-realization.

But what about Death? Is not death the negation of life? By no means. The Theosophist considers death as an essential element of

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life, for it provides the conditions necessary to a complete realization of life's possibilities. What is imperfect must be transcended, must die, in order to make room for what is more perfect. As H. P. Blavatsky says: "The three powers, the creating, the preserving, and the destroying, are only so many aspects of the divine spark in man."

Everything in the manifested universe is in the process of 'becoming.' Physically speaking, some infinitesimal part of us dies every moment, and psychologically speaking, we are always discarding inadequate and erroneous conceptions. What men call death is only a more rapid and acute form of what is going on in us all the time. It is Nature's way of granting us more life and fuller life.

Besides, one earth-life is such a small portion of the soul's existence that, considered by itself, it has no meaning. It can only be understood as one of the innumerable episodes necessary to the full development of soul-life. For the soul needs the varied experience it acquires in its different earth-lives; and it is only on this earth, *'the land of works,'* that the 'negative' goodness it possesses can become 'positive' goodness. Goodness, according to H. P. Blavatsky, must be consciously chosen and *willed*, and that is only possible in the face of its opposite, evil. "Light and Darkness are the world's eternal ways."

Moreover, Reincarnation gives us the opportunity to renew our youth and to 'live in Eternity's sunrise.' In each new earth-life we take up unfinished tasks with renewed vigor, with the inspiration and enthusiasm which is the appanage of youth; we apply ourselves to remedy old defects and to acquire new virtues and powers. Moreover, we need the rest that the merciful Law provides for us during the Devachanic period between successive reincarnations, before facing life's problems again, which else might prove too heavy a burden to be borne.

It is to no impoverished and joyless life that Theosophy invites us, but a rich, full life, in which not only our deepest religious instincts, but also our artistic, scientific, and philosophic faculties are satisfied. The Neo-Platonists conceived of goodness, wisdom, and beauty, as attributes of reality, and that they are comprehended in the ONE. It is inconceivable that we, who, by virtue of our essential divinity, have access to the inexhaustible Fountain of all Being, should not share — in varying degree — in the divine attributes.

In this connexion I should like to quote from a Chinese philosopher, who was also a man of affairs and a statesman — Wang Yang-Ming, 1472-1529 A. D. He is profoundly Theosophical, and his teaching

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has been not inaptly described as the philosophy of 'insight into one's own nature.' He says:

"Joy and delight are natural to the mind. . . . Even in the midst of sorrow, affliction, confusion, and self-abandonment, this joy is harbored in the heart. . . . As soon as our thoughts have been cleared, so that we are sincere, this joy is at once apparent. Sincerity makes the intuitive faculty bright as a clear mirror. . . . The development of the mind is naturally harmonious, and there is nothing with reference to it which does not manifest joy and delight. The Buddhists say, the passions have no place of abode, but are begotten in the mind. The important thing is watchfulness over one's self alone."

It sounds like an echo of the *Sâmvêda*, kanda 22: "Without joy there is no creation; only he who feels joy can create." And no wonder, for the Chinese are an ancient race and have preserved much of the primeval Wisdom-Religion, which was once universal.

The light and heat of the sun may breed malaria-germs in a pestilential marsh, just as they produce, under the right conditions, all the splendor and beauty we see around us. So life is, in a very profound sense, *what we ourselves make it*. It is from us that it receives color and quality and value.

We have touched but the fringe of a great subject. We trust, however, that enough has been said to show that to see, even a little way, into the truth of things, to apprehend Reality, even in a small degree, is both admonitory and stimulating. It prevents us from becoming one-sided, morbid and listless. It makes us gird up our loins and resolve to quit ourselves like men, endowed with power to recreate ourselves and the world. We know now that to live for self is to limit our horizon and to lose all opportunity of growth, and that true happiness is only to be found in the love and service of others. Selfishness, whatever form it may take, is failure to accomplish the Universal Will which gives meaning to evolution. As Krishna says:


"He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end."— *Bhagavad-Gîtâ*, xiii, 27-28

Devotion to the good of all creatures opens up within ourselves a fountain of perennial life. But we must continue to share the life that wells therefrom, if we would have joy of it. For life *is* joy. Pessimism, either in regard to ourselves or the universe, is the denial of our birthright as sons of Divinity. And the only way to preserve an optimistic attitude amid the perplexities and trials of terrestrial existence, is to practise 'Theosophy in Life,' with sincerity; for the principles of Theosophy are of universal application, and he who practises them knows how to act in any and every circumstance in which he will find himself.

## AN EPITAPH

H. T. EDGE, M. A.

"If I so soon was to be done for,  
I wonder what I was begun for."

E do not know whether the truth is necessarily humorous, or whether jokes always contain profound truths; but we do know that people do not always know how to react, whether to a joke or a truth. It would be a good scheme, if one had a truth to tell, to tell it as a joke; so that people who did not want it could excrete it by a process of cachinnation.

Two people wandered into the churchyard and read the above epitaph. One said: "*Ha ha ha, he he he, hi hi hi, ho ho ho, hu hu hu*; it's a fine day, let's have breakfast." The other said nothing; but it was not so much what he didn't say as the poignant way in which he didn't say it.

Nothing better than our epitaph could bring out the glaring contrast between the shortness and futility of life (as we see it with our left eye), and the infinitude of life (as we see it with our right eye). This painful diplopia or double vision afflicts us all the time. Is there no way to combine it into single sight, or must we ever remain drunk?

It is conceivable that, if the above epitaph had contained 'he' instead of 'I,' one could make sense of it. "If *he* so soon was to be done for, I wonder what *he* was begun for." It could be said of a house or a tree or an animal; even of another person. But when 'I' say it, it makes nonsense. 'I' am conscious of my own immortality and infinitude. The mere accidents and outer garments and machinery of a man may, even though begun and destroyed, perform a useful function as a temporary link in a chain of work carried on by others. But about the Ego there is something permanent; our ability to pose the question; our rebellion against a negative answer; these are the warranty of the eternity of the Ego.

And that word 'begun.' Was I *begun* at all? Can we entertain the notion of a cycle infinite at one end, but beginning in a point at the other end? As well conceive the late lamented Euclid postulating that a straight line can be produced infinitely one way but not the other way. The sun appears when it rises, and may be said to *begin*; and when it sets we can say it is *done for*. This is only an analogy, chosen to fit our

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side of the case; and the opposition is perfectly free to find analogies to suit the other side. But we believe we are right and that the analogy holds good. Human life on earth is not a beginning nor an end.

As to where or how or what we were before birth, and the conditions of after-death, I surmise that the truth cannot be reduced to terms of our present mentality. If I had the knowledge I would not be able to communicate it. You may say there is so strong a desire on both sides to communicate this knowledge that it is wonderful why it is not communicated. But can you communicate knowledge to an animal, however strong the desire on both sides? The animal desires to be liberated, and you desire to liberate him. The matter is easy, but he will not let you. If you could only tell him! But how utterly impossible!

When face to face with such difficult problems, we ought surely to recognise the limitations of our thinking logical mind, and to have faith in the existence within us of higher faculties, of the heart as well as of the head. How true it is that, when quarreling with the scheme of things, we are really falling foul of our own limited faculties. Or, to put it another way, two voices speak from us, giving dissident opinions about the nature of life and of things. One voice says things are so; and the other voice won't have it. The logical mind wants to reduce truths to a proposition or a formula; it tries to 'square the circle.'

The skeptics, by their paradoxes and antinomies, proved that finality cannot be achieved by the logical mind alone: its conclusions were always dual and contradictory: to every proposition a contrary proposition could be affirmed with equal validity. But there must be higher faculties of Mind which can solve such contradictions. This is symbolized by the triangle, with a pair of points at its base, which approach nearer and nearer to convergence as we approach the vertex; the single point at the apex being on a different 'plane' from the two at the base.

The theory that one life on earth represents the total experience of a human soul is most unsatisfactory to the reason. Even the longest and fullest of such lives is nothing at all in the ocean of infinite time. And lives vary in length from a century to a day, and in quality they vary infinitely. What utter inequality, if souls are freshly created for each life! Could anything be more absurd than the creation of a soul to live a single day on earth! But once accustom yourself to view an earth-life as a scene in a very long drama, and the absurdity vanishes. The hero of the epitaph was not begun at his birth, nor was he done for when his body was consigned to the tomb. He has quit wondering.

## THE CELL — A MYSTERY

ROSE WINKLER, M. D.



**W**HAT a mysterious wonder-working palace the body is! With the very first thrill of life it rears about its starry model a luminous, filmy, protoplasmic tabernacle of shadowy membranes from which emerge living cells, which group themselves into layers of tissues and systems of organs; reserving the special guest-chambers for the occupation of notable rudimentary organs and the royal train of special senses.

The master-workman beholds with satisfaction the last stage of constructive labor finished and ready to be launched on the great sea of life, for breadth and grandeur of character, for knowledge and valuable experience, from his journey on the old, yet ever new world-voyage begun with the first breath of life.

Upon the mystery-chart of the body are traced secret-ciphered characters, unknown geometrical figures, and delicate invisible tracteries for the master-builder to interpret for the direction of his multitude of lesser builders to weave into and cover the design-pattern, raising in glory the marvelous construction of the human form.

The tiny cells, like embryonic palaces, conceal undiscovered treasuries of nature, silently aligning themselves around and within the inner model, tearing down here and building up there, laying on from within, outward, the ever-growing and shapely substance; from the plastic to the elastic, from the soft to the rigid, from the jelly-like to the solid substantial organism, the human chariot.

Mother-Nature does not work by leaps and bounds; and the slow, patient, age-long work of tapestry-weaving, threading the bone, muscle, fat, blood, nerve, gland, and skin-cells perfectly through and upon the plan, goes steadily on, rearing a luminous temple for the god of light and life, the immortal soul, to incarnate in. Each nucleus-containing cell of the different tissues performs its own special work. The life of the body-cells is the sum-total of all the cell-activities, nourished from above by the light which works through them, as through the roots of a plant sustained by the earthly body, and that light thus functions through its physical vehicle.

“Self-control! It can be taught to the babe in the cradle. It can be ingrained into character even before birth by the mother’s own picture, kept constantly before her, of the ideal life.”— KATHERINE TINGLEY: *Theosophy: the Path of the Mystic*, p. 164

How fortunate the happy parents who have this sacred knowledge

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to impart to their children, inculcating its wisdom into their daily life, to be a lamp unto their uncertain footsteps!

When selfishness, ignorance, narrow ambition, and hatred are active, the lower nature rules, and man walks in the shadows, haunted by the voice of conscience, bringing sorrow and misery on himself and others. The knowledge that he is essentially divine, that the soul incarnates from life to life, that he reaps as he has sown, rekindles the light of hope, and offers another chance for greater effort and new opportunities.

The body is matter through which spiritual forces work, and when the soul or higher self is enthroned, when nobility of thought and unselfish acts predominate, a benediction is shed on one's own life, upon one's comrades, and on one's environment. Then the spiritual nature rules, and life, indeed, is Joy!

IT is not imagination to attribute a mysterious origin to the human tabernacle, called the human body. Counting up the various and important functions performed by a tiny cell, I became convinced of the undeniable fact that the cell in every being, regardless of race or nation, has the same construction and general function! It follows, then, that there must be an invisible Plan, and an unquestioning obedience given to that Plan, such as Nature gives to higher intelligences, and an overshadowing Law reflected in every cell that directs all cells so unerringly. No physical lens can disclose the secret workings of the hidden forces responsible for the imperceptible and gradual changes of growth.

Harking back again to the amoeba, a protozoon (first animal), when its little coat fits too snugly, it then splits; the little animal divides itself into two and multiplies by division, until its progeny may number many millions a month. The little mother-cell has broken herself up into her countless children; and how can she do otherwise, when the eternal essence impels to the enactment of the inherent law? For is not all Nature the garment and manifestation of the source of life and light, embodying the law, and working towards the fulfillment of its destiny?

Bowing in reverence to the invisible architect of the body, whose changeless desire is to manifest through and inform all matter with its own nature; evolving the one cell into two, with different duties in the first and second divisions of animal life: the cell arrives as several distinct divisions of cells with their numerous progeny, which by mutual consent carry on the complete work of physical life, and after ages of experience stand waiting at the human door. All along the way they cement the

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protoplasmic bodies like living stones into the many different tissues and organs, until the wondrously beautiful and sacred temple of the inner living god is reared: a promise to later completion!

How tenderly the protoplasm, the building-material of each cell, bosoms a nucleus, through which a ray of living light enters! The Ancient Wisdom leads me to conclude that this ray is the builder which holds within itself the divine Plan, and is the higher and informing intelligence and unerring law that overshadows and governs the functions of each cell and of every organ. The ages have prepared for each distinct function its own specific and incomparable system through which the inimitable work in the complex and highly specialized human organism is carried on.

The teachings of Theosophy, the Ancient Wisdom, will reveal to the student which planetary spirit has emanated its shadow on which the hosts of invisible builders so truly and skilfully spin and weave the bone-cells into rigid form, and provide the extremities with a variety of movable joints in the construction of the strong, inflexible framework, called the skeleton.

What master-artist arranged the marvelous and intricate structure of the layers of muscles, weaving the circular, longitudinal, and oblique fibers into organs, locating them like the shining stars in their appropriate places? Furthermore, assigning the *smooth* muscle-fibers to duties in the internal systems, *i. e.*, to the respiratory, circulatory, digestive, and other organs; while the *striated* muscle-fibers cover the skeletal system externally, padding and cushioning all the hard and hollow places within and without into beautiful swells and lines, and softly molding themselves over the angles and protuberances --- lending beauty, perfection of form, and motion to the physique.

What higher indwelling intelligence, like a master-workman, has taught the cells the secret division of their labor? While one set of cells is busy taking in food-essences, there are others busy carrying away the refuse! In the circulatory system, one set of tubes with blood in constant motion carries away the red fluid from the heart, and another set hurries the impure blood back to the heart which pumps it into the lungs to be purified.

What enlightened alchemist informs the cells to extract from the blood-stream just the necessary ingredients which never fail to lend themselves for transmutation into the invaluable secretions: for the salivary glands secrete saliva; the liver, bile; the stomach, gastric juice; the pancreas, pancreatic juice; etc., while the epithelium like a tessellated membrane of cells lines the mucous membranes, not only secreting fluids but helping to absorb liquefied foods, filtering through the walls of the



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hair-like capillaries, curtsying out through their walls into the warm blood-stream to journey to their more distant goal? The red corpuscles in the blood carry purifying oxygen gas to all the tissues, converting the waste matter into heat and energy; while the white corpuscles, leucocytes, prey upon the bacteria and repair the worn parts.

What indwelling spiritual thinker has planned the cells in the gray matter of the cerebrum for the transmission of its noblest thoughts and inspiring suggestions? The nerve-fibers projecting from the neurones (cells) enter into the composition of the nervous system, stationed with masses of gray matter-containing cells, called ganglia. All the functions of sensation and motion, of will, intelligence, consciousness, and imagination are transmitted through the cells in the gray matter of the brain and translated into knowledge by the brain-mind.

I promised in a previous article to write more about the functions of the cells, and I realize how very much has still been left unsaid.

Katherine Tingley has said:

“Our children are pleading with us in the silence for a higher manifestation of soul-life, and because we have lived longer than they in this earth-life, if for no other reason, we should have a record white as snow to meet them with.”— *Theosophy: the Path of the Mystic*, 161

If, as has been said above, the structure and functions of all the cells of all peoples are generally the same, why is there such a difference of quality seen in the features, tissues, hands, voices, and physiques of most people? I should reply that ‘character’ leaves its impress on every cell and fiber of the body, accentuated by heredity. A professional man or woman, a scholar, a soldier, a philanthropist, an artist, a mechanic, or a criminal, all carry an atmosphere which broadcasts the essence of superior or inferior qualities from themselves.

When the lower mind and gross desires sow the animal forces of nature, they devitalize the cell-life, make coarse the tissues, dethrone the inner living entity or age-long supervisor of the reconstruction of the human tabernacle; and the atmosphere in which each lives, conveys, through the law of vibration, something of his true nature, in the expression of his face, the cast of features, the voice, the movements of the body. All the tissues carry an undeniable impress of his life. If it has been selfish, immoral, vicious, the body is sown in weakness and corruption. The lower nature has reduced every virtue to its own level.

When the higher mind is active, the higher vibrations of thought and feeling refine, attune, and thrill the entire being with the harmonies invoked by the higher self, admitting the light and life to inform every atom, and to rejuvenate, revitalize, rarefy every fiber of his being; and the rarefied atmosphere in which man then lives, furnishes a body-proof

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protection against physical and mental temptations, or disease-forces.

The unselfish, the altruistic life, contributes to longevity, to physical and spiritual health; and when life is truly lived, it renews youthfulness of spirit and promotes the evolution of the higher faculties. These are a few of the noble teachings of Theosophy, and by applying these the character radiates true nobility, and man can build an inner spiritual body which makes for better health, strength, wisdom, and beauty.

## THE MUSICIAN

TRANSLATED FROM THE GERMAN BY HERBERT RITTER V. KRUMHAAR

[From *A Musician's Rules for Home and Life*, by Robert Schumann (1849), newly edited and supplied with comments by Alexander Lidorf]



THE education of hearing is most important. Try early to distinguish the notes and keys. Observe which note corresponds to the sound of a bell, of a glass or window-pane, or to the call of a bird.

Practise scales and all the technical part. There are people, however, who believe that strict observance of the mechanical details, during all their lives, means everything. That is about the same as if somebody devoted his life to the correct and most perfect pronunciation of the A B C, without ever beginning to speak. You can make better use of your time.

Don't be afraid of theory, of terms like 'counterpoint' and such technicalities: they will appear easy and full of meaning to you, if you approach them confidently and enter into the spirit of the work.

Don't fool on the piano. Play in earnest, and don't give up halfway. It is equally wrong to go too fast, as too slow.

It is better to play an easy piece well and beautifully, than to give a medium rendering of a more difficult one.

Always keep your instrument perfectly tuned.

You must not only know your music with your fingers. Use your imagination.

You must be able to hear the music by reading the notes.

When you play, don't think about who may be listening to you. Always play as if a master were listening.

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If somebody asks you to play a composition you do not know, study and consider it first.

If you have done your work and feel tired, rest yourself. That helps the work more than to continue it with failing strength.

As you grow older, don't follow the fashions. Time is precious. A hundred lives would be necessary to become really acquainted with all the valuable and good treasures there are in the world.

Healthy children are not brought up on a diet of sweets and pastry. In the same way, the spiritual diet should be simple and wholesome. The masters have provided enough of this kind. Follow their lead.

All technicalities change in the course of time. Knowledge only becomes valuable if directed by a high purpose.

Bad compositions should not be encouraged, but suppressed by all means. Bad compositions should not be played, nor, if possible, should they be listened to.

Don't try to win personal distinction by virtuosity. In rendering a composition we should try as nearly as possible to express the composer's meaning. That is all we should strive to do.

Never attempt to change, to omit, or to add anything, in the compositions of great masters. You would be injuring and insulting the work.

Trust the advice of the elder people in regard to your studies. That will save you much time.

You should study, in proper sequence, all the most important works of the great masters.

Do not be influenced by applause that is often won by external skill. The appreciation of real artists should mean more to you than the cheers of the crowd.

All that is fashionable becomes unfashionable in time, and if that is your only concern, you will soon be forgotten.

Frequent performances in society will do you more harm than good. Consider your audience beforehand. Never try to please them with anything of which you are really ashamed.

On the other hand, do not miss any chance of playing together with other musicians. In that you will find inspiration. It will also be of great value to you to play the accompaniments for singers.

If all were trying to play the first violin, there would never be any orchestra. Therefore you should estimate equally all the musicians, each one in his place.

Love your instrument, but don't let your vanity convince you of its pre-eminence. There are others which may be as beautiful. Also

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remember the singer's share, and that the highest feeling in music finds expression in the chorus and the orchestra.

As you grow older, hold more communion with the old compositions, than with their performers.

Cultivate those among your friends who know more than you do.

Literature will be a good relaxation after your musical studies. Spend much time in the open air!

You can also learn much from singers, but use your own judgment.

Bear in mind the interdependence of all. Be modest! You have not yet thought or found anything that has not been thought and found before. Or if you had, consider it as a gift from above that you must pass on to others.

The study of musical history, together with your own knowledge of the masterpieces of different periods, will surely keep you from thinking too much of your own importance.

Use every opportunity of playing the organ. This instrument will show up your mistakes most clearly, for your own benefit.

Join the chorus. That will develop your musical feeling.

Now what is the nature of musical feeling? You do not show it by anxiously consulting the notes, or by taking great pains over your performance. Neither does it let you hesitate, and forget how to go on. But real musical feeling will even let you anticipate, in a new piece, what is to follow, while you will easily reproduce a familiar one. In one word, the music must not come from the hands alone, but also from the head and from the heart.

How do we become musicians in this sense? The essential part, as in everything else, must come from above. But every faculty can be aided and advanced. Do not shut yourself off and rely too much upon mechanical practice, but maintain a frequent and helpful intercourse with your companions, especially with the members of the chorus and the orchestra.

Make a careful study of folk-songs; they are a treasure-house of the most beautiful melodies, and besides reveal the different national characteristics.

You should highly honor the ancients, but do not withhold your sympathy from the new. Do not be prejudiced against names which are not yet well known.

Do not judge a composition after your first impression. It is not always the best that appeals at first. Masters command your study. Many things you will come to understand only late in your life.

In judging compositions, distinguish between real art and mere

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dilettante entertainment. Do all you can to uphold the former. Do not be irritated by the latter.

If you succeed in finding melodies at the piano, that will be a good beginning; but if they should come to you unexpectedly, when you are not seated before the piano, then you should rejoice still more — for then the inner musical spirit has begun to stir in you.

When you begin to compose, finish your work first in your mind, and only then try it on the instrument. If the music came from the soul, and from real feeling, then it will also make the same impression upon others.

If you are gifted with an active imagination, you will in silent hours be drawn to your instrument, seeking to express yourself in harmonies, often for hours at a time. Perhaps you will feel this magic spell most strongly before you have come to a full understanding of the laws of harmony. These may be the happiest hours of youth. But be careful not to spend too much time and strength upon a talent that creates but shadows of what might be permanent work. You can develop clearness of expression and sense of form only by writing down the notes. You should therefore try more to write your compositions, than to improvise upon the piano.

Try to watch and understand the work of the orchestra-leader. You may even follow his movements quietly by yourself. That will give you a more ready understanding.

Try to gain as much knowledge as possible of other arts and crafts.

The moral code is also the law of art.

By work and perseverance you will steadily improve.

From a pound of iron, which is cheap, can be made thousands of precious watch-springs, worth perhaps some hundred thousands. Take this as a parable, how you should use your divine heritage.

In art, nothing can be achieved without enthusiasm.

Art should not serve to gather riches. If you only constantly try to become a better artist, everything else will come by itself.

Only when you have quite mastered the form, may you understand the spirit.

Perhaps only genius can quite understand genius.

Somebody said that a perfect musician should be able to see an orchestral composition, even if it were difficult, and heard for the first time, as if it were clearly written before him. That should be our highest aim.

Study and learning never come to an end.

## PROSPERO AND PESSIMISM

HUGH PERCY LEONARD

“These our actors,  
As I foretold you, were all spirits, and  
Are melted into air, into thin air:  
And, like the baseless fabric of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like this insubstantial pageant faded,  
Leave not a rack behind. We are such stuff  
As dreams are made on, and our little life  
Is rounded with a sleep.”— *The Tempest*, Act IV, Scene 1

**L**IKE some tall tree that rears its tapering shaft above the general level of the tree-tops whispering far below, there are passages in Shakespeare standing pre-eminently high in beauty and in power amidst a setting of a less attractive kind. Few, we imagine, can hear this passage adequately rendered without being conscious of deep echoes of response in the profound recesses of their souls. Such passages are potent mantrams tuning our inner senses to the murmur of the surge that beats upon Eternity's resounding shore, or like a momentary throbbing in our veins that synchronizes with the rhythmic pulse of universal life.

It is somewhat startling to find these words quoted as proofs of the pessimism of Shakespeare! But such is the judgment of Georg Brandes. That every birth implies a death, however long-delayed, is surely as obvious a truism as that every piece of rope must have two ends.

Of course all children believe that their parents, their home, the family doctor, the clergyman and the church, are permanent realities, and are unable to conceive that such substantial appearances can ever cease to dominate their little world. But, as has well been said, it is the loss of this belief in the permanence of the perishable that is one of the surest signs that we have attained to manhood. It is merely an infantile fallacy, one of those 'childish things' which Paul said that he had put away on becoming a man.

Any one who is at all acquainted with Theosophy is familiar with the idea that the material world is the least enduring of all the emanations of the Nameless Cause of all, and he views with equanimity the dissolution of all forms of architecture knowing that they still exist in the eternal storehouse of ideas as they existed there before they assumed solid

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shape in stone and marble. The architects, whether still in the flesh, or enjoying their temporary rest in Devachan, retain their power still undiminished, and when the cyclic moment comes again can re-erect their airy structures with an even greater grace and beauty than before. If architecture may be said to be 'frozen music,' then we may say that the constructive strains of harmony still sound in universal space although unheard by men, and can for evermore mold the crude substances of earth into some faint resemblance to their own undying forms of loveliness.

What though our little lives are 'rounded with a sleep'? We are not dead when wrapped in slumber, but as a matter of fact far more alive than when we try to think and act amidst the raging turmoil of a body borrowed from the kingdom immediately below us in the scale of life. The soul in pursuit of its eternal purpose goes like an exile into a far country every time we wake to a new day, and when we go to sleep again it is really the entering on an existence where the joy of limitless activity is blended with the peace of perfect rest.

To those who view existence in the world of matter as the only reality, it must appear a pitiful waste of time and labor when the products of human activity crumble into dust; but to a Theosophist it matters little when 'the cloudcapp'd towers, the gorgeous palaces' are melted into air. He remembers the words of the Buddha: "All that comes into being must pass away." And the same truth as echoed by Paul: "The things which are seen are temporal; but the things which are not seen are eternal."

Nature, the manifested universe, exists merely for the purposes of the Soul, and we may well believe that the qualities of perseverance, resourcefulness, and indomitable will, built by the craftsmen into their characters as they toiled, will be retained as their eternal possessions. When they revisit earth once more the powers so painfully acquired will reappear as inborn capabilities which those who do not know regard either as 'God's gratuitous endowments,' or as the fortuitous results of natural law.

To the Theosophist well grounded in his philosophy, the more concrete and solid a thing appears to be, the farther is it removed from Reality; and he recalls the teaching of Plato that for every visible appearance there exists behind the veil of nature an eternal idea of which it is the material expression. A plant springs up and grows, its flowers produce seed, and it 'dies'; that is to say, its cycle having run its course, the imbodyed idea returns to its eternal home while its temporary dwelling crumbles into the dust from which it was formed. What is there in this to cause regret, depression, or despair?

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If this is pessimism, then it is found strongly entrenched in Lyte's famous hymn:

“Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O Thou who changest not, abide with me.”

And in the Proem of *The Secret Doctrine*, H. P. Blavatsky treats of the same subject from a wider and more philosophical standpoint where she speaks of “an Omnipresent, Eternal, Boundless, and Im-mutable PRINCIPLE on which all speculation is impossible” and which is “the playground of numberless Universes incessantly manifesting and disappearing.” This cyclic appearance and disappearance of worlds, she goes on to say, “is like a regular tidal ebb, flux, and reflux.”

There is surely something supremely optimistic in such a philosophy. The breaking up of the tangible expression of the idea is simply its liberation from the bonds of matter. It does not die, it simply retires to renew its strength and assimilate its experience. From the unfathomable deep of friendly dark it came, and to that hospitable night it goes again. And when the morning breaks it will emerge for new experience and work among these shifting scenes of change and strife as it pursues its self-appointed task of orderly development and endeavor for the helping onward of the vast designs of Universal Mind.

## THEOSOPHY IN DAILY LIFE

ART O'MURNAGHAN



WHY not Christianity in daily life? Why not follow the teachings of Christ? Why bring in a new religion? — Quite a nice little sheaf of excellent questions, and questions not difficult to answer briefly, though hours would not exhaust the many angles from which they might be approached, if dealt with deeply.

It is said to be an Irish way of dealing with a question by asking another. As a matter of fact, it is considered quite legitimate sometimes to ask two.

‘Why not Christianity in daily life?’

‘Why not?’ (which is rather a courteous and succinct form of passing a resolution without discussion, than a question); and, ‘What do you understand as Christianity?’ And perhaps this is the psychological



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moment for introducing what we will call *your* second query: 'Why not follow the teachings of Christ?' Once more: 'Why not?' Carried unanimously.

"What do you understand by 'Christianity'?" Here lies the crux. A man was once asked by a friend if he did not think that a great difference would be seen in the common daily life if all Christian people endeavored to live according to the sublime teachings of Jesus, in what is called 'the Sermon on the Mount'? This man was what is known among church-goers as quite a good-living man. He replied that the Sermon on the Mount was "all very well, but we could not adopt it in these days. Besides, don't forget," added he, "there is all the rest of the teaching of the New Testament that must be held as a guide, if we are to attain to our eternal reward, and nowadays, much of the Sermon on the Mount is quite impracticable."

One way to bring up a child to become selfish is to tell him: "If you'll be a good boy, I'll give you something specially nice for your birthday." To live so that we may attain a reward, surely belongs to the same family.

The teachings of Christ as recorded, are distinguished for their simplicity and directness of language and appeal. All the great Teachers of mankind, whose words are available, spoke in the same way to the people. For their disciples they spoke the Mysteries, which were not written or divulged to any but them. And Theosophy shows that the message for the people was the same, all the time — 'Love is the fulfilling of the Law of Life, and for him who will live, the word is, Give up thy life.' And Love is shown to be sacrifice, the giving up of what we have for the benefit of all, and the sacrifice is effected by the spiritual fire of Love which burns all the personal links by which those benefits are kept from circulating through the whole system, the manifested universe.

The question: 'Why bring in a new religion?' may be quite briefly answered. Theosophy is not new, and it is not *a* religion. As H. P. Blavatsky wrote (she was, as you very probably know, the bringer to humanity in these days, of the old Wisdom-Religion, giving it out in a fuller form than ever before):

"Theosophy is not a religion; it is Divine Knowledge or Science."

William Quan Judge, her successor, and predecessor of the present Leader, Katherine Tingley, wrote:

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child."

One of the great differences between Theosophy and the teachings

## THE THEOSOPHICAL PATH

presented in these days as Christianity is in its simple exposition of what daily life really is. It centralizes the source of guidance for the individual as being always *here*.

How often, in a lifetime, do people, earnest souls fighting their way to better conditions in their inner life, lift up their eyes to an imaginary, unreachable point in distant space, beyond the most distant conception of space, and send their souls, as it were, through the Infinite, searching for light -- "Oh! for the wings of a dove, that I might fly far away, and be at rest." Which really implies leaving all the riddle of life, and all its problems, and all spiritual evolution, all effort to satisfy that aspiration to attain, and leave the remainder of my race, humanity, to look after itself. And yet Jesus left the encouragement: "The kingdom of God is within you."

Here is where Theosophy reminds one of the daily help to be gained from analogy. Where do our bodies, indeed, where do we as human beings find refreshing and renewed growth? We withdraw from all touch with the senses (those faculties which keep us sensitive to all external conditions). We call it 'going to sleep,' and if there be any 'going' about it, there is nothing of the nature of trying to pierce into the furthest bounds of space. Is it not a sinking 'in'? And is it not normally, apparently the most simple of actions? No theories or dogmas or complicated rules to be studied, or ceremonies to be performed, before we can 'go to sleep.'

But there is that which prevents this attaining of the condition we call 'sleep.' And notably enough, analogy merges into identity; it is the brain-mind — with its relation to the personality, which, when not held in subjection by the spiritual will, is the obstacle — the arch-chatterbox, the master-busybody, the sensitive mirror, oscillating to a myriad angles, in rapid response to the continual stream of thought-images presented to it. Just as the mariner's compass, which in its integrity obeys the magnetic attraction of its distant pole, can be made to whirl to every point of space by an infinitely small but near attraction. The brain-mind is the forger of the chains which keep us up on the surface, where the friction is. We silence the brain-mind before we can sleep. Perhaps in that way wisdom is to be found.

Theosophy encourages the purposeful doing of every action. Habit may be, and indeed is, a second nature, but it is in essence a condition of slavery, a tenacious cobweb-mesh on our progress. In the same way, the formal observance of religious 'duties' is a habit, often suffocating the soul-life for long periods. But, watchful is the Soul, and infinitely patient, and someday it goes through the deadly wall, and

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whispers something about Freedom and Love and Light and Peace, and there is a breach in the cobweb. Some look through; and from that moment the cobweb is broken up from within. They begin to realize that they are possessed of ability to move on their own initiative.

And this is again where those who have studied Theosophy find what a practical help it is in daily life. One of the chains laid upon the souls of men in the past was that each one of us is 'born in sin,' incapable of living an upright life without the help of various crutches, called 'means of grace'; that without these means of grace a man is nothing worth, either to himself, or to anybody else, and that in the sight of the Supreme, he is but a worm. To put it familiarly, the prospect for humanity is summed up in the old saying: "Give a dog a bad name and hang him." He has grown up with the ingrained idea that the evil is in himself, that he was born that way, and he gives up further struggle as obviously fighting against Nature, and shuts the door upon his conscience. At least, he thinks he has succeeded in doing so, but it is only a case of the ostrich and his head in the sand — a temporary delusion.

This 'worm'-theme would amuse us if we heard it applied in the case of an athlete beginning to train — something like this: "Well now, my boy, never forget that you are actually and in reality a cripple; you could never win anything, it isn't in you. Now, it's not necessary for you to know what muscles you have, and how they work together, but I can tell you that the track is impossible, you will never be really fit. Here is a book of rules; you had better sit down and learn them by heart, or as many as you can manage, and practise them as best you can. I don't really know much about their meaning, and you might not understand if I explained as much as I could tell you. As a matter of fact, you are not supposed to understand them."

Theosophy shows all who will study its teachings that man is in his origin, divine; that this divine part of him is his real Self, and is superior to all that may be opposed to it.

As Katherine Tingley, the present Official Head and Leader of the Universal Brotherhood and Theosophical Society, has said:

"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 essential Divinity."— *Theosophy: the Path of the Mystic*, p. 3

And this is the reason why Theosophy in daily life is the key to every occurrence, and to every moment of every day, for him who holds himself free to grasp it. It shows that we are dual in nature; the immortal and the mortal principles: that all that is mortal will stick at

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nothing in its struggle for present or future personal advantage. Knowing 'in its bones' that it is impermanent, it is in deadly earnest to perpetuate its reign by any means. The spiritual man, knowing that nothing that changes can have power over itself, is unaffected by anything that may come to pass. It is a case of 'I want all I can get, and I mean to have it; life is short'; opposed to 'I want nothing,— I am.'

Because Theosophy is the science of Religion and the religion of Science, there is not a moment of any day in which it is not brought into use; it is there all the time; it is the life itself.

Time will not allow on this occasion of going any further into the daily applications of the key of Theosophy to life's problems, but, according to a Theosophist's belief, based on sure conviction, we have all the time there is or will be, and the subject will probably not be exhausted for ages, and while there is the need there will always be the opportunity. What we do not finish today, we shall take up again tomorrow; what we cannot see now, will be quite clear some day. Everything has an end, it is said, but who can find the end in a revolving circle? "Never the Spirit was not: the Spirit shall cease to be never."

JAMES H. GRAHAM

WHEN we consider human evolution in the light of past happenings, we can see how far we have traveled from the original primitive modes of life. Take one of the original modes — the patriarchal system, where a family would settle on perhaps virgin-land. The family would grow up and increase, and the oldest one of the family would be the one to lead all that family. As time went on they would grow larger and form what in the north of this island [Scotland] is called a clan, and they would be all of the same name. Then, owing to the needs of life, certain would intermarry with other clans according to the necessities of the district, and we would have a relationship which in Scotland is called *sib*. As the scheme grows larger we have a nation. Still we have a leader. The leader of a nation is called a king.

And yet, though these systems of life are nowadays considered very crude and uncomfortable, there was a quality that we have now almost lost. For these families or larger entities knew that they had all to work together or have to suffer.

In a more developed form, in olden days, there came races of King-Initiates, inspired kings (and, as a side-issue, it is perhaps from this we have the idea of the divine right of kings). There was a time in his-

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tory when kings *had* divine right, for they guided their peoples on the lines of just development.

If the head of the race has to guide the people on the lines of their development, he is responsible for those people to a large extent. The people may not be so responsible as the king himself. And then, Karma and cyclic law having their way — for just as man grows up so races in their periods of evolution grew — the time came when the races of man had to work out the lessons they had been given, for a lesson is of no value unless it is put into practice.

We have now in this century come to an age when collective responsibility is no longer the rule. Man must learn that each member of the race is individually responsible. Each individual has to put into action the lessons that the race has learnt. We find in recent years that all attempts of men to shift their responsibilities to other shoulders have met with failure. We have only to look at the events of the last year to see what attempts there have been for some one person to take responsibility for the mass, and the people have always paid.

We are being educated after a fashion to think for ourselves, and intelligence is becoming more fully developed. But a great factor in life is being overlooked, that people are not being taught properly to control their desires. According to the Theosophic doctrines, there is a plane of spiritual unity, in which mankind are all one; and since acts for good or bad must of necessity affect all else in the world, then individual responsibility becomes of great importance.

What then are our motives in studying Theosophy, or indeed, any philosophy? Is it so that we may gain something, some powers or some advantages, for our personal selves, or do we at heart want to leave the place better for our having lived in it? The latter path is one that calls for no reward, but for self-effacement. But if one is to live happily, can one live selfishly? If one's life is to be otherwise than empty, can it be carried on without love for one's fellow-men?

I think the acid-test for a system of philosophy or a method of training is — what shall it benefit the world? How one personally benefits is of little moment, for the law of Karma, of cause and effect, will take care of that.

BY F. KEEP

**T**HE light of Theosophy or Divine Wisdom, may be turned on to every-day life; or, again, Theosophy may be misused a dry-as-dust theory, utterly meaningless so far as the guidance of conduct is con-

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cerned. Let us consider briefly the letter and the spirit of the exposition of Theosophy or Divine Wisdom and its application to our every-day life. It is possible to turn even Theosophy itself into brain-mind learning, and to give, for instance, lengthy quotations from *The Secret Doctrine* and other Theosophical books, without conveying anything to one's hearers but a wearisome and quite false impression of superior wisdom.

The true student, following in the path of the Teachers, endeavors to convey knowledge and help step by step in simple and suggestive appeal to every-day life-experience as it is, and as it might be; as it may be, if we will. A great Teacher wrote once to H. P. Blavatsky:

“Remember:

‘knowledge dwells  
In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own.’

You can never impress it too profoundly on the minds of those to whom you impart some of the esoteric teachings.”

We may listen to long, learned, and eloquent expositions of theology and philosophy, good in their way, and from which we may learn much that is very interesting; but yet it may be all brain-mind learning, just so much classified information, and we shall end after all by asking, half-stifled: “But what *is* spirit?”

What is spirit actually? According to the teaching of Theosophy, spirit, literally ‘breath,’ is life, that indefinable, formless influence that cannot be brought under any forms or terminology, and yet is all, the sustainer of the universe, the source and origin of all forms and all things, the goal and aim of all. What interests us here and now is the presence of that wonderful influence in the individual life. What has Theosophy to say about that?

Theosophy teaches that man is essentially divine, that it is possible for all men, for each one of us, to come into contact with our inner divinity; that not until we do open up communication with that inner divinity do we become real men and real women, with conscious knowledge of ourselves as immortal souls. What is it that stands in the way?

The teaching of Theosophy is that man is dual, that in this ‘house’ of ours, living in it with us, is a mortal soul, it may be educated and even learned, but mortal, *not* essentially divine. This mortal soul or part of us, is always conventional and orthodox; it may be also passionate and evil; in any case it is without conscience and utterly unscrupulous. Like Lady Macbeth, once it is roused to do anything, good, bad, or indifferent, it goes right on with that thing ruthlessly, until we decide, unlike Macbeth, to stop it, and turn its activity into another channel.

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This mortal soul or brain-mind of ours is very clever in some ways; it seizes on any invention or inspiration of the real man, the immortal soul, and, once set going, works out that inspiration, that idea, to the last possible detail in every direction of life, utterly regardless of consequences unless checked; but it never originates anything, it is without inspiration of its own. We have surely all experienced that working of the brain that is so tiring, that goes on and on like a mill-wheel, and if not stopped may prevent sleep and even cause madness.

• That is the undisciplined brain-mind, the mortal soul, the Lady Macbeth of us in action. It is obviously our task to control the mind, and this can be done by proper means; to make the mind think what we desire to bring under consideration, and to stop its thinking when necessary and proper; to teach the mind, in fact, proper times and seasons. When we do that, the brain-mind becomes a very useful and valuable servant. It will take over the whole charge of the 'house,' and leave us free to meditate on spiritual truth, and gradually bring the influence of the presence of the inner divinity to bear, to dawn, on our whole life as an illumination and a benediction. The opportunity is ours now, and we may take it, or miss it, you and I, just as we will.

Katherine Tingley has said: "The time for discussion is past; the time for co-operation is here; this is now the spring-time of the soul if we will."

What is spirit? One can only define the indefinable in pictures, and the oldest are the best of all. One of these is that of the dawn. Does not spring-time suggest a meadow bright with spring flowers? Think now of the dawn of day, the sun rising over such a meadow. There is a picture of the coming of the Spirit of Love and Joy over and into the heart and mind of each one of us, and with it the coming of real knowledge, conscious immortality, deathlessness, oneness with the Divine. "Whereas before I was blind, now I see." This is real life, the life of a real human being, the divine heritage of all men, attainable by all of us, and with which life is joy and light; without it — !

As we study, each for himself, quite apart from what other people may say or assert, there is a tendency to bemuse the mind with whole cartloads of undigested reading and information, instead of working the knowledge into our daily lives a little at a time.

When we have the brain overloaded with masses of information that is unassimilated, that, in fact, does not belong to us, the danger comes when the great crises of life shake us to the foundation. Then the information we have heaped up, however great it may be, deserts us, we

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find that we really know nothing, we are certain of nothing, and we cry out in agony of mind for help, where there is no help.

As we live our daily life thoughtfully, putting the precepts, which are so beautiful and which we admire so much into actual practice, the mind gradually begins to grow, to take courage, to open out, and to flower, so to speak, catching the sunlight of truth within, as the flowers catch the light of the sun in the heavens. This is real knowledge. We know and see that these precepts are true, because we have proved them. No one and nothing can rob us of this real knowledge, this wisdom. The greatest crisis in our life only strengthens and broadens wisdom, and leaves us the better for the experience.

We have taken our stand on the great Law, and once we do that, nothing can ever after shake our position, neither life nor death, wealth or poverty, health or disease, happiness or misery, or any of the twin forces of life.

These are wonderful statements that Theosophy gives out, but they are true, here and now.

Let us put away the fear and discouragement that so often hang over us like a pall, and make way for the sunlight of Truth to stream into our lives and remake them.

BY G. LIDELL

### I

I AM sure that all true men and women are seekers. You are not satisfied with the general order of things; you find the old rules shaky and unable to support you, when you demand an explanation of life both material and spiritual.

Theosophy, which means Divine Wisdom, can give you an answer to all your questions, if you use the right eye for seeing and the right ear for hearing. The secret lies in the right seeing and hearing. So first you must attune your minds to receive the Truth.

Theosophy teaches, that the phenomenal material world is an illusion. This might strike you as a peculiar statement. Is not the rock solid enough on which our continents rest? It is, to a certain extent; but it is subject to constant change. The great waters take their toll of land every year; earthquakes and floods are constantly altering both the inside and outside of our globe. In a few words, it is aging, just like our bodies. But wear and tear cannot kill the eternal, essential prin-



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ciple, which has given us form on the material plane. Therefore the unseen is the real, everlasting principle. We must, accordingly, direct our lives towards higher purposes and an eternal goal.

How are we to set about it? It may seem complicated and difficult. Here we are struggling for the upkeep of our lives with or without paid work, hampered often by sick bodies and difficulties of all kinds. Everything depends upon how we meet our difficulties; they are only stepping-stones to the higher life, the soul-life. The cause of sufferings and troubles is to be found in the mistakes made in the past. Each one of us is a being of Eternity and has innumerable chances, only we must remember 'what ye sow, that shall ye also reap.' This old teaching is indeed true, but it has become a mere slogan and nobody pays any attention to it.

Theosophy throws a new light on that old saying and gives it a new interpretation. The fields where we sow seeds or put causes in motion are on the mental, moral, and physical planes. Not a thought, not a word, not an action, good or evil, can disappear without having its consequences. These consequences Theosophy calls Karma, which means the immutable law of cause and effect. The law of Karma is one of the fundamental teachings of Theosophy. Let us consider how it expresses itself in practical, daily life.

You have a hard day's work before you. Do not shun it or go about it in a sulky way, because surely you will feel the consequences of such behavior sooner or later, when the harvest is ripe, as something disagreeable or difficult put in your path. The house you live in, I mean the soul's house, the body, may be weak and afflicted, or it may be strong and beautiful. It is all due to Karmic forces working out destiny in your present life. You have to learn either a difficult or an easy lesson, but in either case try to find out the inner meaning of your experiences. Do not envy your neighbor his riches, wealth, high position, or robust health. If he does not use all this good in the right, unselfish way, he will surely in time have experiences of an opposite nature. Every seed contains its own fruit, sweet or bitter.

And now we have come upon another of the fundamental teachings of Theosophy: Reincarnation. The seeds sown on the different fields, mentioned before, may not be ripe for harvest during one life on earth. Therefore the soul or, in the Theosophical terminology, the Higher Ego, returns to earth-life over and over again until it has learnt its lessons.

The idea of Reincarnation is beginning to gain ground in the general consciousness of modern man. Some of our authors in the present

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time are introducing it in their novels, not exactly in a convinced way, but more as a suggested possibility.

The idea of reincarnating may not suit everybody's mind. I have heard people expressing their disapproval of it, saying: "Life is so miserable; I have quite enough of it, living once, and I do not want to come back again." So speak the ignorant and dormant. They are not aware that the whole Universe is governed by Divine Laws, not man-made, and that opposition to them cannot change them. Is there more reason in the Christian teaching, that after *one* life, the average of which is seventy years, we either enjoy eternal heavenly bliss, or suffer in hell for the rest of the duration of time? ! I leave this to you to reason out for yourself.

The whole of life as it expresses itself in work of different kinds—science, art, religion, and philosophy,—is enacted solely for the sake of the Higher Ego.

Here we meet another great teaching of Theosophy: There is no real separateness. Nobody must imagine that he lives for himself alone. We all together form one mighty whole, and we rise or fall together. We are responsible for the misfortune or happiness of our brother, just as much as he in his turn is responsible for that of his fellow-men.

From this it is obvious that we have the power to increase good and decrease evil, if we want to. One good thought, word, or action, helps to bring about better balance between the two forces. Think then what noble result we should gain if we all assimilated the Theosophical teachings and *lived* them practically in our daily life. We would in that way soon see the development of a new humanity expressing brotherliness, unselfishness, tolerance, compassion, and the highest ideals.

Superficial thinkers might think that these ideas are far-fetched and do not satisfy common sense. They might say: There is some injustice in this. When I do not remember my past, I cannot see why I should suffer for unseen mistakes. The answer is that memory belongs to the brain, and you get a new brain for each reincarnation; this explains why men do not remember other-life experiences. However, one day when you have reached a perfect union with the Higher Ego, your eyes will see all the connexions. It is for you to strive to reach this high state of experience.

It is possible for man to gain such high development. History can point out many such men. They leave their traces as masters of art and true Science, or as great teachers of religion and philosophy. Lao-Tse, Confucius, Zoroaster, Gautama-Buddha, Socrates, Plato, Jesus, are only a few names well known. They have all given in their special

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way the same teachings that Theosophy gives, which last is the modern expression of the old Wisdom-Religion.

Times and races change, and what was satisfactory to minds in past ages does not quite answer our need today. Therefore, Theosophy was brought anew to the western world by H. P. Blavatsky, and her work has been continued by her successors, W. Q. Judge and Katherine Tingley, the latter our present Leader and Teacher.

“There were many periods, anciently, when the Soul was better understood than it is now, and when men fashioned their lives simply and beautifully in accordance with the magnificent aspirations of Nature; when they listened for and heard, as we do but very rarely, the melody of life, which is the voice of the Inner Divinity; when they talked with the stars, and had no fear written on their faces; when they knew no dogmas at all, nor fear of death, nor spiritual nor moral terror.

“All that was best in the history of those early races is here now in the very atmosphere in which we live. It is not lost; it is in Nature; it has made itself a part of the harmony of universal life. . . .

“For there is that undertone in life: it is in all of us, and we are bound together by it unescapably, each his brother’s keeper: though it is audible only to him who is great enough to hear it because he has found his true Self.”

So speaks Katherine Tingley in her book, *The Gods Await*, page 168.

## II

WHAT can Theosophy have to say about daily life, that one does not already know? I will tell you. Theosophy can explain to you why your daily life is, and what it is; why you wake up either to joy or sorrow, to success or defeat, to hope or despair. These experiences are like flowers and fruit sprung from different seeds, and you yourself have sown them. Through the ages, races have sown collectively and man individually the causes from which all the effects have developed which we are now experiencing. We are suffering daily from unwise sowing in the past and the harvest we now have to bring home is far from attractive.

I read in an old Eastern book called the *Bhagavad-Gîtâ* or “The Book of Devotion,” the following:

“The three great qualities called *sattva* — Light or Truth; *rajas* — Passion or Desire; and *tamas* — indifference or darkness,— are born from Nature.” . . .

Our lives are influenced by these three qualities and it depends upon one’s own discrimination which of them is going to bear upon our daily life.

Truth is the first quality mentioned. Do we know the truth about things and about ourselves? I am afraid not. Truth has been so distorted and presented to humanity in so many different colors, that it is almost impossible to see its pure white garment. The reason for this

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false presentation derives from men who have been blinded by their own personal ideas, by ambition and ignorance, and who consequently have not been able to give the right conception of Truth.

But Truth is one for all, and Theosophy is presenting it in its original interpretation as found in the old Wisdom-Religion. It teaches that the visible universe and all in it is derived from One Causeless Cause, called the Divine. Universes appear, when It manifests Itself in matter, and in every atom or smallest particle of matter dwelleth a spark of the spiritual Sun. You and I are vehicles for such Divine Sparks. This shows that we are all brothers, sons of the same spiritual-material parent, and consequently, brotherhood is a fact in nature. H. P. Blavatsky, the founder of our Society, has written volumes on this subject, and for anybody interested in these questions her *Secret Doctrine* is full of knowledge and wisdom.

How ought we to live and what actions should we perform if we were inspired by Sattva or Truth? The *Bhagavad-Gîtâ* tells us:

“The doer who performs necessary actions unattached to their consequences and without love or hatred is of the quality of truth — *sattva*.”

In this way we would sow the seeds of Truth, and the fruits would be sweet in a higher sense, but the sowing itself may not be an easy task. Hear what the *Bhagavad-Gîtâ* says about it:

“That which in the beginning is as poison [from the point of view of our lower material nature] and in the end as the water of life, and which arises from a purified understanding, is declared to be of the *sattva*-quality — Truth.”

We have not yet reached such a pure state of living that seeds of the second quality — *rajas* or passion,— do not intermingle with our best endeavors. The majority of the present humanity is largely under the sway of *rajas*. You will recognise this when I quote from the *Bhagavad-Gîtâ* again:

“The doer whose actions are performed with attachment to the result, with great exertion, for the gratification of his lusts and with pride, covetousness, uncleanness, and attended with rejoicing and grieving, is of the quality of *rajas* — passion and desire.”

Can you imagine the picture of the heedless pleasure-seeking crowd as it recklessly rushes along to mock-amusement? We are all more or less engaged in the same pursuits, and the following will be the consequences of our unwise doing:

“That arising from the connexion of the senses with their objects, which in the beginning is sweet as the waters of life but at the end like poison, is of the quality of *rajas*.”

Our present Leader, Katherine Tingley, in her book, *Theosophy: the Path of the Mystic*, points out the importance of pure living. She

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urges us to make our homes the altar of truth; to bring up our children so that they feel that all the world's welfare lies in their hands, because we are our brother's keeper; and in that way to create better conditions for future generations. It is a great joy that such teachings are given out. Therein lies the hope for better times with fewer mistakes.

However, we have still to deal with the third quality, *tamas* — indifference or darkness. A great deal of our fellows are still dwelling in darkness; they are asleep and have not yet felt the gentle urge in their hearts from their Higher Egos. The *Bhagavad-Gîtâ* describes such individuals in this way:

“The quality of *tamas*, the offspring of the indifference in nature, is the deluder of all creatures; it imprisoneth the Ego in a body through heedless folly, sleep, and idleness. The *sattva* quality attaches the soul through happiness and pleasure, the *rajas* through action, and *tamas* quality, surrounding the power of judgment with indifference, attaches the soul through heedlessness.”

How would an individual act when the quality of *tamas* or ignorance predominates? We find the answer in the same wise book:

“The doer who is ignorant, foolish, undertaking actions without ability, without discrimination, with sloth, deceit, obstinacy, mischievousness, and dilatoriness, is of the quality of *tamas* — ignorance.”

In his lack of discrimination, such a person finds pleasure, which “tendeth both in the beginning and the end to stupefy the soul.”

We are the creators of every event that meets us in our daily life; we form our own characters and build up the future, influenced by the three qualities mentioned above. This Eastern book, the *Bhagavad-Gîtâ*, is so full of wisdom which can be applied to every race, nation, or individual, that I could quote from it at great length. It teaches, as does Theosophy, that man's life is based on two fundamental laws: Karma, which means the law of cause and effect; and Reincarnation, which shows us the fields or different planes where we harvest the seeds sown by us.

Reincarnation means rebirth. That is the great hope which is held out to us, that we are able to make good our faults and mistakes and in time reach a perfect balance of our own faculties.

In the following words, the *Bhagavad-Gîtâ* points out what happens at death when we have been living under the influence of any of the three qualities:

“If the body is dissolved when the *sattva* quality prevails, the self within proceeds to the spotless spheres of those who are acquainted with the highest place. When the body is dissolved while the quality of *rajas* is predominant, the soul is born again in a body attached to action; and so also of one who dies while *tamas* quality is prevalent, the soul is born again in the wombs of those who are deluded.”

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And so life goes on in constant flow; the seasons change, the tide rises and falls; and man goes on struggling for lower or higher purposes.

For most of us the daily life is more or less a drudgery; we encounter so much suffering and trouble, and feel the weight of it in our minds. It is in such moments of depression that the torch of Theosophy is the hope we can cling to. It shows us the right path to follow and encourages us to new endeavors: the goal visioned before our eyes is nothing less than Truth, Light, and Liberation for the whole world.

When man once has found his true place in the universe, then the truth of Katherine Tingley's saying, "Life is Joy," will become reality.

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

**I**N his striking address to the British Association of Science in August, Sir Arthur Keith, the President, shows great confidence in the theory that the human race has evolved, within a million or so years, from some kind of tree-dwelling ape. This is not the opinion of many equally well-informed biologists, and it is far removed from the teachings of the ancient Wisdom of the East, brought to us by H. P. Blavatsky fifty years ago. The principles involved, and certain of Sir Arthur Keith's arguments, are so important that they require more extensive treatment than can be given here; they will be considered in the near future in a special article.



THE Glozel discoveries continue to excite great interest in scientific circles, and also among the non-professionals who are interested in the past history of the human race in the ages which preceded authentic written records. About three years ago some bricks, pottery, and a grave were found near Glozel in the district of Ferrières-sur-Sichon (Allier) France. Later, stone spear-heads, axes, knives, clay-lamps, painting-materials, figurines, and other remains of early man, were found nearby. Four of the bricks were inscribed with alphabetical characters, well defined and regular, a few resembling certain ancient European alphabets. Engravings of reindeer and other animals on stones were also found, and altogether about fifty inscribed tablets with writing have come to light.

## NEWS FROM THE ARCHAEOLOGICAL FIELD

The problem facing the archaeologists is the age and relationship of these utterly unexpected remains of early man: are they truly prehistoric, *i. e.*, do they belong to the Reindeer-period, perhaps fifty or a hundred thousand years ago; or are they contemporary with the Cretan civilization of the second millennium B. C.? If the latter, they may throw a new light upon the whole culture of Europe of that early historical age; but if of thousands of years earlier, they may open an entirely unexpected door to knowledge of the far-distant past. The problem is being hotly discussed, and no agreement has been reached by the rival schools.

A commentator says: "Whatever may be the solution of the complex problem — and perhaps it may include part of the three theories — there can be no lack of interest in a discovery which, if genuine, threatens to revolutionize our whole conception of prehistoric man."

The Theosophical student, confident in the broad outlines of the past of humanity as indicated in *The Secret Doctrine*, watches with satisfaction the gradual approach of Western science to a position — brought about by the apparently conflicting nature of the material evidence — in which it will be forced to realize that the information transmitted from the most archaic times to the present-day holders of this knowledge is accurate, and provides the key to the situation. We shall await with great interest the outcome of the Glazel controversy, and shall not be at all surprised if further and still more puzzling discoveries are announced in the comparatively near future.



AMONG the great stone monuments of the far-distant past, Stonehenge in England is one of the most interesting and mysterious. H. P. Blavatsky speaks of a prehistoric migration from north Africa which passed upwards to northwestern Europe before the seas were formed which now separate the British Isles from Africa. Those who took this journey brought knowledge of the Ancient Wisdom — ancient even then — to the people they met, and taught them how to build such monuments as Stonehenge and the others which arouse our wonder and admiration even today in their ruin.

As an unexpected testimony to this, unknown when H. P. Blavatsky wrote *The Secret Doctrine*, early Egyptian beads have recently been found near Stonehenge. It is incumbent upon us to preserve the few witnesses we have to the life and culture of our prehistoric ancestors, especially in view of the wanton destruction so prevalent till lately when societies have been formed for the protection of national monuments.

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Stonehenge is safe, having become a National Trust, but the Stonehenge Protection Committee is now making an appeal for funds to purchase the part of Salisbury Plain surrounding the stones, because unless the land is put under proper ownership there is nothing to prevent all kinds of vulgar side-shows being put up to entertain the gaping tourist who has no reverence for sacred things, and there is great danger of such desecration.

The eighteenth century saw the pillage and disappearance of that other wonder of antiquity, the circles of Avebury, a few miles from Stonehenge, and, while the latter is safe from destruction, there is danger of its utter vulgarization. The British Prime-Minister is working to raise \$175,000 for the purchase of 1500 acres of surrounding land, and it is not a moment too soon. If successful, a number of unsightly buildings will be removed, including an airdrome, and the entire historic area, silent and impressive, and still carrying something of the spirit of the mysterious past, will be preserved for those who appreciate it.

## AXEL FREDRIK WAHLBERG

IT has taken technical journals and even magazines of general circulation in England and Sweden much space to detail in the most pithy language the salient facts in the intensely active and useful life-work of Axel Fredrik Wahlberg.

Mr. Wahlberg was recently awarded the highest possible distinction by the Iron and Steel Institute of Great Britain --- the Bessemer Gold Medal. He is the third Swede to receive this decoration, the other two being the noted metallurgists, Professor Richard Åkerman and Dr. J. A. Brinell, both of whom Mr. Wahlberg worked with first as a pupil and later as a collaborator and successor to their important posts.

In his speech accepting the decoration, Mr. Wahlberg was as modest and brief as Lindbergh himself. It was crowded into some three hundred and fifty words, and the gist of it was a tribute to his predecessors and co-workers. He said in conclusion:

“Both Åkerman and Brinell were, like myself, closely connected with our old institution, *Jernkontoret*,\* and as I now most gratefully

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\**Jernkontoret* means literally, ‘the Iron Office,’ and is the central bureau of Swedish iron-masters, which, we are informed, supervises and directs the technical activities of the entire Swedish iron and steel industry.



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accept the high award that you are giving me, I frankly wish to state that I consider this distinction as a specially wonderful tribute to *Jernkontoret* and to what *Jernkontoret* for nearly two centuries has accomplished in the advancement of scientific and technical metallurgy.

“Gentlemen, please accept my humble gratitude.”

This last recognition of Mr. Wahlberg's distinguished abilities and achievements is but the culmination of nearly forty years of the most varied activities, which began as superintendent of blast-furnaces at the Sandviken steel-works in 1892, shortly after his graduation from the Royal University of Stockholm as a mechanical engineer in 1890 and from the Royal Mining School there as a mining engineer in 1891. He was then twenty-three years old, having been born in Stockholm on June 2, 1868.

Only a brief mention can be made of a few of the positions of great responsibility which he has since filled with signal success as a technical adviser, business-manager, professor, editor of technical magazines and author of publications invaluable to the iron and steel industry, as well as diplomat and member of numerous government commissions. In each case he fulfilled the duties of his position so well that his abilities were eagerly sought after for positions of still larger responsibility.

The Swedish government has frequently called upon Mr. Wahlberg in the negotiation of commercial treaties with foreign nations, notably with England and England's allies in 1915 and 1918, with Germany and Germany's allies in 1918, with Spain in 1922-3 and 1925, and with Norway and Denmark in 1917.

For years Mr. Wahlberg was Director of the Government Testing-Institute at Stockholm, Professor of the Royal University, chief technical adviser to *Jernkontoret* and editor of its official organ. The Swedish magazine *Hvar 8 Dag*, laments the fact that Sweden cannot compete with other countries in the production of cheap commercial iron, but adds that for higher grades of steel, their country still holds its own in the market; and says that much of the credit for this is due to the abilities and tireless energies of Axel Wahlberg. It also pays tribute to his “extraordinary talent for negotiation and his unusual capacities for organization.”

Passing by many positions of great responsibility which Mr. Wahlberg has filled with distinction, and which could not be omitted from a more exhaustive account of his life, we may add that he is now a Member of the Board of Directors of the Royal Swedish University, President of the Board of Directors of the Government Testing-Institute at Stockholm, Member of the Board of Directors of the Metallographic Institute, and a Member of the Royal Academy of Scientific and Industrial Research. Finally, since 1923, he holds the appointment of Consulting Engineer to the Swedish State Railways.

The Swedish magazine already mentioned, from which much of the

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above information is drawn, ends its account with a significant passage, which Englished reads: "Wherever he goes, he carries with him an inexhaustible supply of native good humor, which no hard work can depress, and which wins for him friendship and esteem everywhere."

To this the present writer can say 'Amen,' for having crossed the Atlantic as a member of Katherine Tingley's lecture-tour party in July 1924 on the same steamer with Mr. Wahlberg, and meeting and talking with him frequently, an excellent opportunity was afforded of knowing the man at close range; and it is given to but few men to have their friends admire them the more, the better they are known!

— RECORDER

## USE STRAIGHT REASON

[Editorial in Henry Ford's paper, *The Dearborn Independent*, Feb. 26, 1927]

IT is possible to become so exasperated over local crime conditions as to propose and work for capital punishment. But it is not possible, in cool moments, to admit the argument that it is a deterrent of crime. It is only a means of satisfying the temporary irritation of the public by turning its mind away from the real problem. No argument favoring capital punishment will pass the test of logic or fact.

If the current journalistic argument is right, why not apply it this way: The police of London are unarmed; London is the largest city in the world and has the lowest crime rate; therefore, let the police of New York, Detroit, and Chicago be unarmed. Except that this argument is superior to the newspaper ones, for it *is* a fact that unarmed police and a low crime rate exist in London, whereas it is *not* a fact that states which have capital punishment have the lowest crime rate. New York and Illinois have the highest. Therefore, capital punishment is not a deterrent of crime.

And yet, serious writers are found who will encourage the people along a wrong line of thinking, and not present the entire matter as intellectual honesty requires.

## AGAINST CAPITAL PUNISHMENT

THIRTY years ago, Katherine Tingley founded the International Brotherhood League in New York. One of its objects was "to abolish capital punishment." Ever since that time the pages of THE THEOSOPHICAL PATH or its predecessors as the official organ of the Universal Brotherhood and

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Theosophical Society, have been frequently used in furthering this object, as all our regular readers know. Below are some of the recent pronouncements on the subject from people of large public influence.

Henry Ford was quoted in the press early this year as saying:

“It is wrong to kill a man — everybody agrees to that. It does no good to the man, and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty. . . .

“But we kill — or want to kill — the criminal, because it seems to be the easiest way of disposing of the problem. We are taking hold of both problems by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him, and I don't see how anyone can vote for capital punishment, unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the state, through any citizen, to do the killing?

“I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed. It was only ten years ago we were teaching millions of people to kill.”

And Lena Madelin Phillips of New York, known as one of the most brilliant attorneys in America and President of the National Federation of Professional Women's Clubs — an organization of 45,000 members — was quoted in an interview published in *The Oakland Times* during the recent convention of the Federation in that city, as saying:

“This nation is most advanced along economic lines. It is the wealthiest, and it has the widest distribution of wealth. It seems strange that our crime-problem should be so appalling. I think this must be the result of a wrong public attitude toward this problem. If we were not so sentimental in dealing with criminals we would have less crime.”

“You mean we should be harsher with them, hang more of them, build bigger and better prisons?”

“That is exactly what I do not mean. Hanging men, ‘burning’ them to death in electric chairs, putting them in prisons to rot their lives away, is what I mean by being sentimental in dealing with the crime problem. Proponents of such barbarism accuse advocates of common sense in handling the crime problem with being ‘sentimental.’ Sentimentality is emotion without the benefit of reason, and hanging men and putting them in prison as a form of punishment certainly is acting without intelligence, dealing with effects rather than with causes. It is sentimentality in a disgusting form.”

“What should be done to attack this problem intelligently?”

“Abolish the horrible example of having the State set the example of murder,” came the quick answer. “Then let men in prisons be considered

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as human beings who can be rehabilitated and made useful to themselves and to society, rather than as caged, dangerous animals. Stop putting boys in jails with hardened criminals. Abolish the slums and the unemployment-problem, which breeds crime as a mosquito-pool breeds malaria.”

For years G. Bernard Shaw, with his brilliant satire, has fought hypocrisy of all kinds: the ‘patriotic’ hypocrisy of those who deceived themselves and millions of others during the World-War by claiming that the Allies were all noble-minded humanitarians and defenders of smaller nations, and the Central Powers blood-thirsty barbarians; the ‘scientific’ hypocrisy that excuses vivisection on the ground of its being practised solely in search of knowledge beneficial to the human race; and now he assails the hypocrisy of those who defend capital punishment. Below are a few brief extracts from a recent article of his published in *The London Daily Mail*:

“To punish people satisfies our vindictive instincts. We hurt them for the satisfaction of hurting them, not that two blacks make a white, but that we think that one good black deserves another. The punishment costs money, and harms both us and its victims; but we think it worth while because we are built that way. We have the grace to be ashamed of this, and invent excuses or nice names for it. We use the word retributive instead of vindictive; and we pretend that our ferocity deters people from crime. . . .

“Criminologists have long since had to admit that as deterrence is a function, not of the severity of a punishment, but of its certainty, and that as certainty cannot be secured, deterrence, though useful as an excuse for vindictiveness, is, as a preventive of crime, a dud. . . .” — RECORDER