

THE THEOSOPHICAL PATH

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“It is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your majesty, The Blessed One has said as follows: ‘All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to meanness or greatness.’”—Translated by WARREN from the *Angullara-Nikâya*, a Buddhist scripture

PROOFS AND TEACHINGS OF REINCARNATION IN ANCIENT WRITINGS

MARTHA BLAKE

LL great truths need to be taught anew from age to age. The reason for this is that the highest and purest teachings are gradually changed and corrupted by men, partly through ignorance, and partly through selfishness. A glance at all the great religions of the world shows how much they have departed from the primitive teaching. Hence it is that every great Teacher, who comes to lead men back to the Truth, as Jesus said, “brings out of the treasury things new and old.” He must teach the eternal, imperishable truths, and he must give them a new setting, such as the progress of the age requires.

One of the great truths that the Master Jesus brought forth was a reiteration of a once well-known Law of the Universe: that “we reap what we sow”; and it has been declared by other high authority as well that a knowledge of this law, which is the law of cause and effect — in the Sanskrit called Karma,—and of the further law of Reincarnation, is absolutely necessary for the welfare of humanity.

Granting, then, that these alleged laws actually exist, what is more natural than that evil conditions should become widely prevalent in countries where knowledge of these laws has been suppressed; that the

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lower nature should have become dominant; and that society generally should have been brought under the sway of selfishness?

The natural result can be but one thing, and that, in a word, is death, which can only be avoided by the restoration of these great truths to humanity.

That this may not appear to be an overstatement, we have but to recall how unequivocal is the pronouncement of the Bible as to this law of cause and effect. By no means is it confined to the material realm alone — where we well know by experience that no cause can fail of due effect — but in terms that can be considered no otherwise than comprehensive it is stated: “Whatsoever a man soweth, that shall he also reap,” which leaves the hearers — who are in effect ourselves — no option but to recognise the absolute rule of this law in the moral as well as in the physical world.

Supplementing this law, by affording due opportunity for its operation, is this other law of Reincarnation, well known even in Christendom during the first few centuries of its history, whereby the soul returns to earth again and again in human form, reaping the harvest of seed formerly sown and progressing by experience, until at last the Divine Self shall have completely assimilated to itself the whole nature. When this At-one-ment is complete, man will have attained “to the measure of the fulness of Christ.”

These two vital truths, or facts of nature, Karma and Reincarnation, were unquestionably known to the ancients, having been taught by the world's Great Teachers, but have become obscured in the course of time and well-nigh lost to the western world; and it is one of the purposes of Theosophy to again bring these truths to light, as well as other facts of nature, for man's enlightenment and liberation. In doing this, various lines of thought are followed, one being the showing of necessity for re-birth demanded by Divine Justice, in order that men may both reap the seed they have sown, and reap it where they have sown it,— and in what other place could the harvest possibly be matured and, therefore, reaped, than here on earth?

As pertinent to the validity of such a law as that of Reincarnation, let us ask ourselves: Is one life enough to learn all that there is to do and to learn on earth? Are we perfect characters? Have we made life on earth all it might be, developed all the faculties possible to us and as far as is possible for us, learned all about the life of the matter of which the planet is composed, learned to live in harmony with each other? If not, does it not seem likely that the causes which brought us here once may bring us again and again until we have done these things? Law and inclination will work together and supplement each other. For those who die hating,

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there is the Law that they shall return in order to learn to love. Those who die loving, will wish to return to those they love. Would one who loves all humanity and pities it in its pains and struggles onward, willingly leave it for ever while he knew there was help he could render?

What right have we earned to some other heaven, while we have not made this life the heaven it might be? Nearly all of us have done injuries and given pain at some time. If we considered that, would we not wish to come again to pour at least as much good into the stream of human life as we poured evil; to meet those whom we once pained, and by loving deeds take away the pain — even if time should have covered it over and hidden the wound? Why, in fact, may not the sudden unexplained impulses we experience at times to do kind actions to people we have never met (in this life) before, be the outcome of an unconscious desire to pay some long-standing debt of unkindness?

Surely it is not mere idle speculation to dwell upon such impulses and kindred experiences, that are so common to everyone. How often in making new acquaintances are we irresistibly attracted to some and repelled by others, and that too without a reason that seems adequate even to ourselves! And how often do these early impressions find full confirmation on more intimate acquaintance! Can we safely attribute such premonitions to some vague, undefined, sixth sense, as it were, when the daily events of our entire life bear such open witness to the fact that nothing is really known or understood until it has been experienced?

Another frequent occasion for wonderment is the strange familiarity the traveler sometimes feels in visiting places and countries where he has never been before, a familiarity so keen at times that he will anticipate with exactitude the scene that — for instance — lies beyond the bend in the street, or over the brow of a neighboring hill. Can any explanation be more rational than that the traveler has actually been in the same place before?

And why, it is fair to ask, does everyone experience more aptitude, amounting at times even to genius, in one direction rather than another? Facility, we well know, comes only by practice; yet if that facility or genius manifests in early years, we immediately hark back along the line of ancestry in search of someone similarly endowed, and with the single word 'heredity' feel we have solved the proposition. Yet if a single trait be actually a gift by heredity, then why not all; and if all, where does the individual's merit or responsibility surpass that of an automaton? If, on the other hand, each human being with all his tendencies and characteristics, his moral and mental endowments and imperfections, is a creation fresh from the hands of his Maker, the earnest inquirer, in noting the great inequalities that certainly do exist in human endowment, if he be truly

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honest, can hardly avoid the sacrilegious judgment that his Maker at least seems to be a partial God.

Problem after problem thus readily presents itself, vexatious in the extreme so far as satisfactory explanation is concerned; but how simple and understandable in the light of Reincarnation! And, after all, why should a second or repeated incarnations be so difficult of acceptance as a possibility? Is not the first incarnation a far greater mystery and wonder?

Turning now to a consideration of what weight should be given to the acceptance by others of this teaching of Reincarnation: while it is of course no absolute proof of any teaching to show that it has been held by many great minds, or taught by great religions, or even believed in by a large portion of the human race; yet when these facts are placed side by side with the results reached along the lines of reason, the accumulated evidence becomes very convincing.

Among the ancients there are at least four distinct sources from which information may be gleaned as to Rebirth. These are Egypt, India and the east, Palestine, and Greece. Regarding the first-mentioned place, Herodotus makes the statement that the "Egyptians are the earliest who have spoken of this doctrine, according to which the soul is immortal, and after the destruction of the body enters into a newly-born being." Of much greater weight are the references to Reincarnation in the ancient Egyptian Ritual, where are found such expressions as: "May he accomplish all the transformations he desires"; and, in another place, the prayer that he may "go forth a living soul to take all the forms that may please him." The whole symbology, in fact, of ancient Egypt was interwoven with the idea of the pre-existence of the soul, and its repeated return to birth in a physical body. Bonwick says: "Nothing is more common upon funeral monuments than the expression of a desire to go in and out as the person might please, the prayer being almost universal that the man may pass through transformations agreeable to himself."

In Persia, Reincarnation was taught by the followers of Zoroaster, who believed in the pre-existence of the soul, its descent into earth-life for the purpose of gaining experience requiring repeated incarnations, and its subsequent reascension into Paradise.

In India, China, Japan, and the East generally, Reincarnation for untold centuries has been and still is almost universally accepted. In fact, it is said to be the belief of two-thirds of the world's population today; nor are those who hold to this doctrine the unlearned, for it is the teaching of the most profound philosophers of the East. As one of the natural results, we find in the East that the soul and not the body is regarded as the real man. The physical body is not even counted as one of the parts of man, but simply as an outer coat, as it were. The form of

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teaching in India is best shown by quotations from the *Bhagavad-Gîtâ*, such as: "All worlds up to that of Brahma are subject to rebirth again and again." "Death is certain to all things which are born, and rebirth to all mortals." "As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same," and many others of similar import.

Coming to Greece, we find but the after-glow of Egypt and the Orient. Intercourse with these countries had carried many of the ancient teachings to Greece, and as evidence of the attitude held it may be interesting to quote from an eminent disciple of Pythagoras, who says: "The ancient theologians and priests testify that the soul is conjoined to the body through a certain punishment, and that it is buried in the body as in a sepulchre." Empedocles regarded this world as a dark cave in which we are confined, and considered the body as the prison of the soul; while Plato is author of these words: "An old saying truly, which I remember, says that when the souls go from here they are there, and return again here, and are again born from among the dead." Plato is said to have been an Initiate in the Mysteries, and was certainly careful, not only as to the things which he imparted, but also as to the manner in which he imparted them; and in his *Republic*, *Phaedo*, and *Phaedrus*, are to be found such teachings as: "The living proceed from the dead no less than the dead from the living"; "The soul is older than the body"; "Souls are continually born over again from Hades into this life," than which no language could well be chosen to declare more distinctly the fact of Reincarnation.

Iamblichus is authority for the statement that "the powers which are superior to us know the whole life of the soul, and all its former lives." Again he says: "For neither here is it possible to understand (perfectly) what the soul is and its whole life, how many offenses it has committed in former lives, and whether it now suffers for its former guilt."

Vergil, who was well acquainted with the ancient learning, in the sixth book of the *Aeneid*, at line 748, (Conington's version) says:

"All these, when centuries ten times told
The wheel of destiny have rolled,
The voice divine from far and wide
Calls up to Lethe's river-side,
That earthward they may pass once more
Remembering not the things before;
And with a blind propension yearn
To fleshly bodies to return."

Without quoting further from writings that perhaps are not so generally read, and making only passing reference to the fact that abundant evidence shows the idea of rebirth to have been held by the old Italians, Keltic Druids, Gauls, Britons, and other ancient peoples in both Americas

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and in Africa, it may be of interest to note some of the many references in the Bible, that unmistakably point to a recognition of the law of Reincarnation.

In *Job*, xiv, we read: "If a man die, shall he live again? All the days of my warfare would I wait till my release should come." In *Jeremiah*, xxx, and in *Ezekiel*, xxxiv and xxxvii, there is the distinct promise of rebirth to David: "They shall serve the Lord their God and David their king, whom I will raise up unto them." In *Micah*, v, there is the promise of a ruler to Israel, whose goings forth have been "from ancient days," or from of old, from everlasting. In *Malachi*, iii and iv, we find reference to the reincarnation of Elijah in these words: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." "Behold, I send my messenger, and he shall prepare the way before me."

Turning to the New Testament for the fulfillment of this Old Testament promise, in *Luke*, i, 17, the Angel, who announces the birth of John the Baptist, says that John would "go before his face in the spirit and power of Elijah," thus confirming the prophecy in *Malachi* that Elijah would be sent as a harbinger. In *Luke* there is the declaration of the Angel that this promise would be fulfilled in the child, afterwards known as John the Baptist; while from Jesus there is the confirmation that Elijah had already returned as the Baptist, his words being, in the eleventh chapter of *Matthew*: "If ye will receive it, this is Elias which was for to come." Also in the seventeenth chapter of *Matthew* Jesus says: "Elias is come already, and they knew him not, but did unto him whatsoever they listed" — "then the disciples understood that he spake to them of John the Baptist."

That Reincarnation was a current belief in the time of Christ we learn from such passages as *Luke*, ix, 8, 19, where the popular belief in the return of Elijah or one of the prophets is clearly stated; or that in *John*, ix, where the question of the disciples regarding the man born blind implies they were well acquainted with the idea of rebirth, and thought this man might have been born blind as punishment for sin committed in some former life.

There are many other passages also in the New Testament, that speak of Jesus as having had prior existences, such as *John*, vi, 36, 51, 62; i, 14; viii, 58; xvii, 24; iii, 13; *Philippians*, ii, 7; *2 Cor.*, viii, 9; *1 John*, i, 2. In *Rev.*, iii, 12, we read that those who have attained to a certain stage of progress will "go no more out," implying an end to the necessity for further incarnations.

In the Hebraic Talmud, Reincarnation was one of the tenets and is even today an accepted doctrine among the Jewish people; while among Christians the names of a number of great men may be found who believed

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in it, such as Justin Martyr, Clemens Alexandrinus, Origen, and many others. Jerome says that rebirth was an esoteric doctrine taught to the select few. However, at the time of the 'Home Synod' of 543 A. D., when the church had become a hot-bed of intrigue, the following resolution against the theory of pre-existence or rebirth was carried: "Whoever shall support the mythical presentation of the pre-existence of the soul, and the consequently wonderful opinion of its return, let him be Anathema!" — and it is interesting to note that even in this strong denunciation they hardly went so far as to actually declare the teaching false, even in terms or by implication. When one considers the anti-Christian elements at work in the church even from the time of Constantine, with the sale of indulgences substituted for moral conduct, and considers further how independent judgment was smothered through the machinations of those who held the upper hand, confidence in Councils is unavoidably somewhat shaken.

One cannot help but wonder why this teaching of Reincarnation should have met with such bitter opposition; for who could be the gainer by its suppression? Who *has* been the gainer? Certainly not those who have been deprived of the teaching, nor those who have suffered persecution even to the loss of life for daring to believe its truth and teach it to others. Even today antagonism to its reintroduction is quite manifest, although the arguments advanced against its verity are of a quality that might indicate a catching at straws rather than well-founded conviction.

Perhaps the strongest reason advanced in opposition is the fact that we do not remember our past lives; but how weak the attempted refutation is will be readily recognised when one considers how faulty the keenest memories are regarding the incidents of even the present life. Not mere details of the past only, but even facts of moment are so frequently forgotten, even to the point of unfamiliarity when it is sought to refresh one's recollection, that lack of remembrance of a former life becomes of no significance whatever as affecting the probability of the actual existence of such life. Then too, the brain, upon which we so largely depend for memory, being a material portion of the present physical body, could hardly have any connexion with or carry the tabulation of incidents relating to any former body in which the tenant of the present body may have been incarnated.

Attempts, furthermore, have sometimes been made to confuse the teaching of Reincarnation with certain doctrines misunderstood under the name of metempsychosis, or transmigration of souls into animal forms lower than human. It is a good deal like advocating the astronomical views of the time of Galileo in contravention of the scientific teachings of today. The soul of man can never pass into an animal body. The

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smaller cannot contain the larger. Eternal progression does not lie in that direction. The point emphatically is that human incarnation is never into the subhuman kingdom.

To one, seeking for truth, unprejudiced and openminded, this doctrine of Reincarnation comes as a great hope, answering, as it so satisfactorily does, many of the vexatious problems and riddles of life. There seems to be no question that Jesus plainly recognised it as a fact, and nearly all the great Teachers of the world have enunciated it. For centuries it has been forgotten, mainly through the instrumentality of those to whom its teaching was intrusted but who have intentionally suppressed it, and mankind in consequence has for centuries wandered in darkness. So long has it been untaught and therefore forgotten that now it of necessity comes with a sense of newness; but as one carefully weighs the arguments pro and con, and views the fields of opportunity made possible only by Reincarnation, the feeling of its being an actual law in nature gradually gives place to one of probability; and with it all comes an ever-increasing satisfaction to the heart as well as to the mind as one realizes both the mercy and the justice in it, which give to a misspent life and the world's many unfortunates another chance; which afford further opportunity for the unfoldment of powers and the development of talents for which the proverbial three-score years and ten are altogether too insufficient; and which base man's eternal progress and well-being, not on charity, but on merit. How it brings home to one the infinite love and wisdom of the laws that govern us — and by which we may govern ourselves — and also the conviction, as we dwell not only upon our opportunities, but also upon our responsibilities, that in his inmost essence man must be divine!

[In the foregoing a few passages from a previous article by the same writer are reprinted on account of their appositeness and value.]

HALF-TRUTHS IN THE LIGHT OF THEOSOPHY

GERTRUDE VAN PELT, M. D.

HE pure, clean, unadulterated Truth, what is there more satisfying or invigorating! It is like a celestial breeze, sweeping away the dust and fogs, electrifying the air, and blowing everything into its natural place. To take deep draughts of it; to breathe it into one's lungs and tissues; to absorb it into one's very soul, would surely bring a health which would defy misfortune, defy the idea of defeat, and clothe the world in which we live and move and have our being with a magic light — the Light of Truth.

We really *need* the honest truth about ourselves and others; about our world and all the mystery within, around, and above it; yet as a *fact*, how

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many want it? How has the world treated those who *have* told them the truth? It has risen up in wrath against them; assailed them for daring to exist; and at times when murdering chanced not to be a pardoned fashion, they have hunted, tortured, humiliated them, or laughed them to scorn. It has taken courage all down the ages to be a truth-bringer. Mr. Sergeant Cox once wrote: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact, the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence and support for some prejudice or prepossession. Their beliefs are molded to their wishes. They see all, and more than all, that seems to tell for that which they desire. They are as blind as bats to whatever tells against them."

This may sound like a libel on humanity. Such it certainly would be if directed against the vanguard of every race; but to show that Mr. Cox's statements have an only too solid foundation in fact, it is but necessary to recall out of the thousands with which the records of history are literally covered a few familiar instances.

Socrates was a great philosopher, to whom succeeding generations have gladly paid honor as a man of the highest morality and an expounder of a noble system of ethics. But he had the misfortune to live when the light was dying out of Athens, and hence to be in advance of the majority of his contemporaries. So he was indicted as an offender against public morality and condemned because guilty of denying the gods recognised by the state. Through this has the world been enriched by Plato's record of a man's victory over death.

In 1490 appeared Paracelsus, one among that galaxy of stars who produced what is known as the Renaissance: a wonderful chemist; a physician; a genius of the first order; in advance even of the men of today; bearer of knowledge that could have transformed society; shining like a star against the dark background of ignorance, superstition, corruption. But he committed the crime of breaking away from the ruling traditions, which were held dearer than the truth; so society broke away from him, hunted him from city to city, until at the early age of fifty years, death kindly bore him home.

A few years later, Giordano Bruno found himself in that bigoted century, a light-bringer. Perhaps we should say, rather, that he marched into it, so firm and courageous was his tread. Full of the fire he had brought from heaven; impatient of wrongs; alive with enthusiasm; and endowed with a mind whose affinities were for truth — truth pure and unadulterated — he was ready to carry the torch of knowledge from country

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to country. He spanned the gloomy centuries of delusion, and reached back to his peers in ancient Greece. He studied Pythagoras and the old Greeks through the Neo-Platonists, and taught the same philosophy as did Spinoza a century later. Was he thanked for this? Far from it — he was cruelly conducted off the stage of life by the emissaries of the Inquisition, after seven years of imprisonment. To burn at the stake was his reward.

Overlapping the life of Bruno, but extending about half a century beyond it, was the epoch-making incarnation of Galileo — a genius so versatile that he could have risen as a master in a dozen different vocations. Finally it was a lesson in geometry, accidentally overheard, that aroused to white heat his dormant faculties. It is difficult to realize today that one could be imprisoned and tortured to acute agony for teaching the heliocentric system, yet we all know that such was the case. These *physical* expressions of the hatred for truth have passed, but the same *spirit* survives, using more subtil weapons of attack. And who knows not that the finer edge may cut as deeply and wound as cruelly?

No objection has ever been made to a truth which did not interfere with cherished habit or belief; with the exercise of power; which did not clash with human ambitions or desires as they happen to be felt at the time the truth was uttered; but if they do this, so much the worse for the truth. The intellectual subtilities and sophistries which arise to strangle it are legion. If it be an unwelcome scientific truth which has succeeded in penetrating the general ignorance, impossible and laborious theories, carefully protected from close inspection by a heavy armor of imposing words, are offered to the public as a substitute.

But the day is passing when the few assume the right to think for the many. The realities of life are upon us with too severe a pressure to be put lightly aside. It is not so much *will not see* as *cannot see*. The "truth is obscured by that which is not true." The forces let loose and playing at cross-purposes over the earth are confusing, bewildering to one whose feet are not planted on the solid foundations of a sound philosophy.

Those things which are wholly bad, or in which the preponderance of evil is very great, are apt to be recognised as such. Society, though it must suffer and be dragged down by these things, is rarely deceived by them. How to meet them will be a mooted problem, but at least people are more or less alert regarding them. Our danger is not so great here as from those truths which are diluted with poison, and which all are forced to meet at every turn. These things increase in subtilty until they surpass the perception of all but rare minds. When they have ripened, so to speak, when they have worked themselves out to their legitimate ends, which may take years, or even centuries, then they

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become more or less recognised by the onlookers, not so often by those involved. Their minds have become so molded by the ideas they have held, the poison has so entered the very marrow of their beings, that they cannot discriminate. They suffer from mental and moral blind spots, so that the only hope is to save their children from the same fate, and thus let the air be gradually purified.

But in the beginnings lies the terrible danger, in these beginnings into which so many allow themselves to be led blindfold. Two roads may diverge so slightly as to seem almost parallel, and may run for many, many miles so near together and the travelers on each be within calling distance for so long, that it seems almost a matter of indifference which road is selected. And yet the end of one may be the absolute antipodes of the other. A wise man is no despiser of little things.

Perhaps at no other time in our history have we had more examples of half-truths and curious so-called systems of thought, which either lead nowhere or to some evil end. Without specification, every one daily meets something which answers, in his own mind, to this description.

The idea of Brotherhood, because the most fundamental and basic in the human breast, is most often parodied, and made to masquerade as a vehicle for introducing one dangerous delusion after another, each of which in turn is galvanized into an unnaturally prolonged existence by the vital power of the truth associated with it. Society furnishes examples without number of the misconception of the true principles of brotherhood, making of it sometimes a larger selfishness, sometimes a sentimental degeneracy, sometimes a meddling interference.

All men are equal, is one half of a truth. All men are unequal is the other. It depends upon the point of view. If brotherhood is construed to mean that all should be equally served with the good things of physical life — imagining such a distribution for an instant possible — what becomes of the self-evident law of cause and effect? And if the condition *could* be forced against nature for a time, the weak man would be weakened still further, not stimulated to do his best, and of necessity there would grow in him a false sense of values. The able man must either degenerate, or find some other way of expressing himself, which will lift him far above his original position, increasing the inequalities. Quite likely he would degenerate. Nature's laws being disturbed, chaos only can result. The equality is on another plane. As the Bible states it, "all men are equal in the sight of God." All have a common origin. They are equally a part of the Great Unknown, the Supreme. All have a common destiny and equal potentialities, which bear fruit at unequal periods. All have a right to freedom within the Higher Law; to an opportunity for growth which comes from doing the immediate duty. But none of these rights

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would place any two souls in exactly the same external conditions, for it is said that in no two cases is development identical.

The true spirit of brotherhood will find a way to give all equal chances without feeding their selfishness and vanity, and gradually degrading them to brutes. It will not interfere with natural evolution by forcing upon a less developed people conditions which do not belong to them. It will see that *justice* is done to all. It will express its principles by looking after *all*, overlooking none, never forgetting their needs, but so ministering to them as to bring out the best and noblest qualities. It will stimulate the desire to learn, to work, to help. It will show the proper spirit in which to accept misfortune, and make of it a means of growth. It will not, under a false sentiment, simply attempt to coddle, and thus thwart nature, giving the lie to the lessons she seeks to inculcate.

Dogmatic religion, happily now fading away, is responsible for one of the most pernicious half-truths that has ever controlled the human mind. The wholesale psychological influence that has been brought to bear upon the multitudes to lead them to consider themselves as 'worms of the dust,' has chained them to earth for centuries. That other facet, plainly revealed in the revered book, in the statement "Ye are gods," was by the same psychology obscured — converted into a phrase without meaning. And so through all this long era, the minds of hosts have been dwarfed, their eyes closed, until, like sheep, succeeding races were led blindfolded into soul-destroying materialism.

In fact, a half-truth, if taken alone, becomes a falsehood, dangerous and disastrous. Without the solid, all-round truth about life, about self, and the relation of selves to each other, real progress for the world is impossible. Any concrete expression, whether it be in words, or an art-production, or an action, must take the form of the mold in which it is cast. If the mind is not cast in such form as to be in harmony, at least in its broad lines, with universal verities, however much of devotion, earnestness, energy, or enthusiasm is poured into an undertaking, the results cannot bring any assured progress or lasting happiness. But they may be, and indeed are, quite likely to precipitate disaster. There must be in human life a solid basis of ethics, a true philosophy, upon which to build anything and everything that can be created, thought out, or acted. Without this there will always be enough minds seeking shelter for their selfishness, or asking questions which intuition cannot, to their satisfaction, answer. To one who seriously reflects, or looks with any insight upon the sorry failures, the tentative efforts, the systems raised upon theories which crumble beneath their weight, the need is obvious.

It was to fill this vital need, by reason of which humanity was on

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the road to self-destruction, that H. P. Blavatsky brought into the modern world the old truths so long buried, and translated them into terms of modern thought. She came, she said, in order "to break the molds of mind." And at the same time she compassionately furnished the wherewithal for the recasting of human minds according to the divine plan. In short, she restated the eternal truths about man, through the knowledge of which alone can humanity bud, flower, and attain its destiny. This philosophy furnishes an infallible guide by which one can test everything, and discover whether it rings true or whether it be but a half-truth mixed with enough error to poison the life of those who accept it. No need to carry it through centuries of dark ages until its blight covers the earth, before it is recognised.

Any set of theories which takes into consideration only a favored minority, or which constantly meets facts which either they do not include, or which contradict them, cannot, of course, be true. To build on them would be like building on the sand. We have done enough of this in the past, and now our structures are crumbling.

The people are awakening and asking for guidance; if not in words, then in their acts, in their eagerness to right wrongs; in their willingness for personal sacrifice; in their herculean, almost unbelievable energy to meet what seems to them the needs of the hour. The awful world-tragedy is stirring the soul of the peoples, and questions which lay sleeping in the heart, are now aroused and demand to be answered.

Philosophy may have a cold sound to many, but it is not so. It is merely a teaching of truths which all must know in order to live in happiness and peace; to grow as all were meant to grow. As children, we go to school to learn to meet the conditions of manhood and womanhood. Life is the larger school into which the smaller one must fit. And philosophy — true philosophy, of course — is the teacher who guides the steps of her children and shows them how to build their lives so that the real purpose is accomplished; so that they will not be under the cruel necessity of repeating again and again the painful experiences; of wandering about in a maze, from which they cannot extricate themselves; of facing blank walls of failure; of falling into the mire; of acquiring bodies of disease and minds of incompetency. None of these were in nature's plan, surely, and instinctively every one knows it. A philosophy which can do all this, is by inference the product of minds who have conquered the conditions of our present earth.

The world has suffered its agonies because it has been willing to live on half-truths; or been careless altogether. But the atmosphere is changing. The fire of torture has dissipated some of the mists. Much more has been consumed than the cities and bodies we read of, as a more uni-

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versal sympathy evidences. It would be an everlasting pity if upon the ashes of the past we did not build a far stronger, purer life. One can picture humanity in the near future as oneself might be after a mortal illness, when at last the forces of retrieval gained the day; when the system was exhausted, feeble, but purified, and with the crisis over, waiting to be fed wisely, tenderly, and with strength-giving food.

H. P. Blavatsky made no secret of the fact that she invented nothing in her writings. On the contrary, she constantly reiterated that she was bringing back the old, old truths which have been known from the beginning of time; that she was telling only that which she had been taught by others still greater than herself. In the introduction to her most important work, *The Secret Doctrine*, she said (quoting Montaigne): "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

The time is evidently ripe for unburying the treasures of the past. Not only are the needs of the hour supreme, but they are comprehensive, involving the whole nature in its height and depth and breadth. Only something which is greater than man, as he is evolved today; only something which is as universal as all the people of the earth taken collectively; and at the same time, as simple as the heart of a child, can answer these needs. Humanity has passed its infancy. Those days when self-styled leaders presumed to assert their right to think for the masses, are past and gone. Men recognise their prerogative of free thought. And notwithstanding the unstable condition in this transition period, and the wandering after false ideals; notwithstanding the half-truths which are scattered over the earth and gather to themselves the moving and changing masses, splitting them up into factions and carrying them hither and thither over the restless sea of human thought; — notwithstanding all this, there are enough strong hearts who are holding their balance, and with heads clear and faith strong, listening for the answers to the imperious questions of life. It is for these first of all, that Madame Blavatsky wrote. When they imbibe these old truths, the currents of thought moving in harmony with the Great Law, will, as do the strong electric currents of the earth, start into a unifying circulation the drifting atoms of space. When these great and universal truths shall have filtered into human life, as if by magic, they will quiet its fever, satisfy its thirst, and direct its mighty energies into constructive channels, multiplying their power beyond imagination. Like a symphony of never-ending music, they will be heard as undertones and overtones, brooding over the earth and wrapping it in an atmosphere of peace.

Therefore this is a plea to all who are so earnestly asking the questions which all must some day ask, to study the works of Madame

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Blavatsky; to *use* that which she sacrificed so much to bring to the world, and discover whether in these writings the answer to their questions is found.

Her works carry with them their own credentials, as all sincere minds will perceive. There is everything in them to stimulate clear thought; nothing to restrain, bind, or fetter it; everything to awaken broad, universal sympathies, and cause to slough off the petty, narrow judgments which dwarf and poison existence. There is nothing there to oppose the essentials of any religion, but spiritual torches to flood with light the deeper meaning of them all. They liberate ideals which have lain buried in the truest hearts for ages, and give them to the multitudes. And not, as so often in the past, are moral teachings forced arbitrarily. The *basis* for ethics — that basis which humanity of today demands — runs through all her works, upon which, indeed, everything she offers is built. There is no subject, no phase or condition of life, which is not illuminated by her writings. They are priceless, inestimable, the greatest treasure that has come to men since the ages, long gone by, when these treasures were lost.

Oh, to live in a world ordered by such knowledge, such ideals; to see justice and order dominating; peace in action; harmony in diversity; universal brotherhood an actuality! This is no idle dream. *This* is the reality. The present is a phantasmal nightmare, but alas, only too harmful while it lasts.

Order can come out of chaos only through knowledge, and knowledge can come only through self-effort, self-understanding, self-mastery. Then follows the greater comprehension. Such are the teachings of Theosophy.

This century, before it dies, is destined, as Madame Blavatsky often hinted, to read far more than its recent predecessors; to open, perhaps, new chapters — who knows? How far, no doubt, must depend upon the pilgrims journeying through it.



“BEFORE we can approach the evolution of physical and *divine* man, we have first to master the idea of cyclic evolution, to acquaint ourselves with the philosophies and beliefs of the four races which preceded our present race, to learn what were the ideas of those Titans and giants — giants, verily, mentally as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward, cyclic descent, or active, self-conscious evolution.”

— H. P. BLAVATSKY in *The Secret Doctrine*, I, 416.

THE GREAT PYRAMID — ITS ACCURACY OF WORKMANSHIP A FACT OF SUPERLATIVE SIGNIFICANCE

WILLIAM SCOTT

“What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods; — ay, men and civilized nations, not Palaeolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection.”— H. P. BLAVATSKY, in *The Secret Doctrine*, II, pp. 316-7



HERE are few things which demonstrate more fully the existence of these early, highly civilized races, than the Great Pyramid of Egypt. It is a wonder to all who have carefully studied it, and an absolute mystery to those who adhere to the belief that human civilization extends backward only a few thousand years. Were it only a huge mass, like the wall of China, it would merely afford evidence of a consummate power of organization, energy, and industry. But the Great Pyramid not only indicates all this, but also that it is the embodiment of the wondrous knowledge and almost incredible skill of its builders. This could be established in many ways, of which some might be questioned by those who have not understood the true purpose and purposes of the structure; but the supreme accuracy of the workmanship is beyond dispute, and the significance of this can only lack due appreciation by those who fail to grasp the fact that the production of such perfect work is impossible at the present day. No writer on the Great Pyramid has omitted to comment on this aspect of the building, but its transcendent importance has been appreciated only by very few. Some of these have been driven to assume the direct intervention of an ‘almighty God,’ or to say it was “built by a deified architect assisted by deified workmen,” — such conclusions proceeding from men of high scientific and mechanical attainments. These men at least saw clearly that no race, ancient or modern, known to science could possibly have erected this colossal edifice in the way actually accomplished.

The thirty-seven remaining pyramids in Egypt substantiate the position taken, for though these cover the whole field of known Egyptian history, the workmanship revealed in the best of them bears about the same ratio to that bestowed on the Great Pyramid as the detail of a common wheelbarrow to that of a Lick telescope. Indeed, Prof. Flinders

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Petrie, after spending about two years in making surveys and measurements with the finest instruments, declared that the only work we do at the present time, at all comparable in accuracy with the sizing, jointing, and polishing of the immense stones in the courses of the Great Pyramid, is the grinding of lenses for astronomical telescopes. We need no other proof that the remaining thirty-seven pyramids were built by an entirely different race of people. And few now doubt that the Great Pyramid antedated the rest by a long period of time.

One who has not himself striven to do perfect work, or who has not had to deal with men in work where a high degree of accuracy was necessary, can have little idea of the meaning of the marvelous workmanship of the Great Pyramid. It is well to remember that absolute accuracy in mechanical work is, for man, unattainable. We have to be content with *practical* degrees of accuracy in everything, except perhaps in pure mathematics. Even the accuracy required in many of the crafts can only be attained by a small percentage of the craftsmen. It may surprise many to know that not one per cent. of our craftsmen can plane-square a board one inch by six inches by six inches true to the hundredth of an inch; and not one in a thousand can make a six-inch cube true to the same amount. But to a mason of the Great Pyramid an error of this extent, even in the great blocks of the courses, would be crude. They worked to the third decimal place of an inch! According to Prof. Petrie:

“The mean variation of the cutting of the casing-stones from a straight line and a true square is but 0.01 inch *on a length of 75 inches* up to the face, an amount of accuracy equal to most modern opticians' straight-edges of such a length. Though the stones were brought as close as 0.002 inch, and the mean opening of the joint was but 0.02 inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved — some sixteen tons. To merely place such stones in exact contact at the sides would be careful work; but to do so with cement in the joint seems almost impossible.”

— *The Pyramids and Temples of Gizeh*, p. 44.

We cannot even conceive of a method by which they could have done such accurate work. Even if they had immense planing machines similar to those used for planing iron, what could they have used for cutters? The abrasion even of diamonds would be so rapid that accuracy to 0.002 inch could not be maintained. Again it is not an easy matter to make one side so perfectly true, and the difficulty increases in geometrical progression according to the number of sides that have to be ‘trued,’ not only in themselves, but in relation to one another, and block in relation to block.

Although but few of the casing-blocks have been seen in place, thousands of their fragments have been found among the wreckage left by the vandals. Their form was that of a trapezoid with the lower acute face-angle about $51^{\circ} 51'$, except in those cases where the courses slightly

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inclined inward. Some of them in the Royal Observatory, Edinburgh, were measured with the utmost refinements by Prof. P. Smyth, who could find no appreciable deviation from this value. Moreover Professor Petrie, who made the only accurate survey of the Great Pyramid as it now stands, found that the theoretical slope-angle of $51^{\circ} 51' 14.3''$ was closely approximated by the measurements of the Great Pyramid itself, so far as can now be ascertained in the absence of the finished and highly polished casing. (*Op. cit.*, p. 42.) And as this angle is well known to be that whose tangent is $4/\pi$, this affords permanent proof of the mathematical knowledge possessed by the builders, just as other important facts fully demonstrate their astronomical and geodetic proficiency. Professor Petrie wrote: "It is quite likely that the formula employed for π was $22/7$, with a small fractional correction." He might just as well have said that they used the correct value, and *achieved* it by making the four planes of the outer casing meet in an apex-point no less than 481.1 feet above the pavement which surrounded the structure!

For the grinding of telescopic lenses the most perfect lathes are built, with ingenious auxiliary attachments. Yet this is mere child's play compared with the feats performed in the production of the immense blocks used in the Great Pyramid. Moreover it is not easy to find mechanics who have the sense of accuracy sufficiently developed to produce good lenses with the elaborate machinery provided; a considerable time is required to make them, and it would be beyond their power to make them without the machines. It would be well within the truth, therefore, to assert that we have no means whereby we could manufacture blocks with the accuracy of those in the Great Pyramid, nor have we the stonecutters possessed of the needed sense of accuracy; and very many generations of development would be required to produce them in adequate numbers for such a task.

We cannot even *measure* as accurately as the builders of this Pyramid *worked*. Among hundreds of measurements in and about the structure so far made, no two agree even in the second decimal place of inches. Professor Petrie admitted, notwithstanding his extensive assortment of the best instruments obtainable, that he could not cope with the accuracy of the builders. With reference to the descending passage he wrote: "The offsets being read only to 0.05 inch, it is remarkable that the errors [?] of the mid-line are so minute; and it shows that in this particular we have not yet gone within the limits of the builders' accuracy; readings to 0.01 inch . . . are now required." (*Op. cit.*, p. 59.) Our engineers, from Col. Vyse and the rest down to Professor Petrie, having thus failed in mere measurement, what would be the result if our mechanics and stonecutters attempted to reproduce even part of such work? Stone-

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cutting with the aid of micrometers would be rather a novelty nowadays. The great contradictions in the measurements of the 'coffer' or 'sarcophagus' in the 'King's chamber,' as between different authorities, would be laughable were they of any great importance. But as that hollowed-out stone was meant neither for a "corn-bin" nor for a "standard of capacity," and as it is rather irregular in shape, the ineffectual attempts to measure it need not concern us. Of more interest is the fact that no one has yet discovered whence came the peculiar kind of stone of which it consists.

It may be admitted that we could build as large a pyramid with similar sizes of stone, and polish their surfaces too; possibly chemists could produce a cement as good; and perhaps we might even do the work so that the casual observer would discern no difference. But the breach between our utmost attainable, and the supreme accuracy actually reached, is impassably great, and must remain so for many generations. With regard to this perfection of workmanship the squaring of the base should be mentioned. In this no error has been found.

Prof. Flinders Petrie proved that they must have had wonderful machinery. Among the rubbish he found a discarded stone in which a hole two inches in diameter had been bored by cutting a circular groove to the required depth, to be completed by the removal of the core, which however remained. On close examination he discovered a helical line running round, which indicated the depth cut at each revolution of the drill, and this he says was so great that diamonds set in our toughest steel would have been torn from their sockets in cutting through such hard material. He found evidence that the very hard 'coffer' had been hollowed by cutting holes in this way five inches in diameter, while the underside had been cut by a saw. Here again he marveled at the depth cut by each stroke; and from the fact that he found oxide of copper adhering to the walls of the hole he concluded that both saws and drills were made of diamonds set in hardened copper much tougher than steel. However this may be, the evidence is conclusive that the builders possessed machinery which could cut the hardest stone, whether in flat sections or in circular grooves, with a rapidity which we can only regard with amazement, especially when the requisite propelling power is considered.

In the *The Secret Doctrine* (II, p. 432) H. P. Blavatsky says:

"Now it is claimed that it is by means of the cycle of 25,868 years (the Sidereal year) that the approximate year of the erection of the Great Pyramid can be ascertained. 'Assuming that the long narrow downward passage was directed towards the pole-star of the pyramid builders, astronomers have shown that . . . Alpha Draconis, the then pole-star, was in the required position about 3350 B. C., as well as in 2170 B. C.' (Proctor, quoted by Staniland Wake.) But we are also told that 'this relative position of Alpha Draconis and Alcyone being an extra-

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ordinary one . . . it could not occur again for a whole sidereal year.' (*Ibid.*) This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the Great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3350 B. C."

And she also writes (*Op. cit.*, p. 429 sq.):

"The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, who built the first Pyramids in the country, and that certainly before the advent of the 'Eastern Aethiopians,' as Herodotus calls the Egyptians. . . . 'The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race' — after its separation."

These citations are sufficient to give the clue to the general facts above mentioned. Wonderful as may be the remains of the works of the "Eastern Aethiopians," and although they may have been builders of other pyramids — yet no vestige of their work is in any sense comparable to that seen in the Great Pyramid, which belongs to a race superior to any that western history or archaeology has described. This is because their ancient home, the larger semi-continental islands which remained after the submersion of the main Atlantean-age continental systems several million years ago, now likewise rests beneath the waves.

While a great deal might be said as to the consummate knowledge of astronomy, geodesy, and mathematics possessed by the builders, yet high above all this are the conception and purposes which underlie the Great Pyramid.

Who would now conceive of building such a structure? Would it not be regarded as a fatuous waste of skill and energy? To those who do have some idea of its real purposes, this general lack of comprehension of its uses is strong evidence of our degeneracy. For its primary object was connected with man's realization of his divine nature, and the whole building was designed upon lines which would best serve that end. We of the present day have become so wedded to the external and animal that we hardly even suspect the need of such an initiation-temple. Doubtless there were many subsidiary objects in view, not the least of which was the very record of departed greatness now under consideration. The great architect of this incontestable witness to ancient knowledge and skill well knew that humanity was on a downward arc, and that in the dim future — the present age — this building would silently affirm to degenerate posterity that its remote ancestors were something other than arboreal beasts; that their real line of descent was from something divine; and that the prospect of ultimate return would fill the soul of the prodigal with hope and courage. Could stronger evidence be adduced against the new-fangled dogma of a purely pithecoïd ancestry? According to this short-sighted materialistic view of a science which

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deliberately ignores most of the facts of conscious life and intelligence throughout the universe, at the time when the Great Pyramid was built our progenitors were something between the lowest savages and arbo-real apes.

It is because the wisdom and extraordinary skill of its builders, as well as the high purpose which it served, have not been understood, that the superlative character of the Great Pyramid itself has not been regarded as a factor in the determination of its high antiquity. Ages of degeneration must have intervened between the time of its construction and the farthest horizon of known races. Powers inspired by ambition or coercion have limits which fall far short of the perfection of work and design in a building so sublime that it fills us with reverential awe. A like monument of the most exalted symbolism can only be possible when inspired by the very highest purpose united to concentration of thought and devotion of heart, summoned to action by the highest powers of mind and soul.

In *The Secret Doctrine* is given some idea of the sacred purpose of the Great Pyramid:

"The sarcophagus in the King's chamber . . . was a *Holy of Holies* indeed, wherein were created immortal Hierophants and 'Sons of God.' . . .

"His [the adept's] body was placed in the Sarcophagus . . . and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom."— II, pp. 470, 558

Ages of selfish pursuits and selfish gratification have resulted in the almost complete obscuration of the Divine nature, and humanity is left in darkness as to its Divine origin and destiny, and thus is unable to understand these relics of a time when the Divine nature was the guiding power in human life; and science even takes pains to depreciate the value of these indisputable evidences of the divine powers of forgotten races.

Who can ever adequately express the infinite debt of gratitude humanity owes to that heroic Messenger of the Gods, H. P. Blavatsky, for tearing asunder the dark veils of ignorance woven by these long ages of grasping selfishness, and for showing again to man his high descent and high purpose? No apology is needed for thus naming her. Her Work, like that of the Great Pyramid, has but to be understood, for us to recognise that it came from a Master-hand. We are equally indebted to her successors, William Quan Judge and Katherine Tingley, not only for saving her work from the ravages of self-seekers, but also for carrying it on to fairer and fuller development.

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NOTES ON RECENT SCIENTIFIC RECORDS RELATED TO TOPICS IN THEOSOPHY

C. J. RYAN

ONE of the most important teachings in Theosophy is the significance of the natural law of cyclic progress and change. We are all aware of certain cycles, recurring effects that force themselves upon our notice, such as the seasons, day and night, the "seven ages of man," the phases of the moon, the rise and fall of empires. The careful researches of modern scientists have shown that periodic laws are far more widespread than was popularly believed, but sufficient importance is not yet attached to them especially in practical life.

In her message of Theosophy, Madame Blavatsky drew attention to certain leading cycles in human life, personal and racial, of which modern thinkers are singularly ignorant or neglectful, yet which are of great significance to all who seek for the kind of information that supplies the basis for a larger outlook upon evolution. Is it not clear that the more we know of the greater laws governing our past, the more likely we shall be to prepare wisely for the future, particularly as there is no reason to suppose that any change will take place in fundamentals?

According to Theosophy the most important periodic law for us to know is that of Reincarnation. Ages of study by advanced psychologists in eastern lands have shown that human lives obey the great cyclic laws. Physical life begins in the weakness of childhood, passes on through youth, manhood, and age, returning to the second childhood if extended to the limit, and then is "rounded with a sleep." The pleasant dreamful sleep terminating, the soul descends again into material form and recommences a fresh bodily cycle; and so on until the Great Period which includes these minor ones is fulfilled.

In our mental and emotional life it is possible to discover recurring phases and to prepare for their return, reinforcing the best moods and discouraging the undesirable. "Forewarned is forearmed." This splendid opportunity is always at hand; it is one of the "secrets of occultism"; it is eminently practical, and yet how few seem to know of such a valuable method!

ATLANTIS

THE human race goes through many minor cycles, each having its place in larger and still larger ones. Geographical changes harmonize with progressive (and retrogressive) developments in racial movements.

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H. P. Blavatsky describes some of these in *The Secret Doctrine*. The great globe itself has its cycles; not only the well-known astronomical ones — the precessional, the changes of aphelion and perihelion in its orbit, of the inclination of the axis, etc. — but other progressive alterations under cyclic law, which are not so well known. Since its first consolidation it has been reconstructed in geographical distribution of land and sea several times. One of these reconstructions, which commenced about the beginning of the Tertiary Period, was that of Atlantis. Atlantis was the name given by the Greeks to the lost continent which stood in the place now covered by the waters of the Atlantic Ocean, but we should properly use the name for the entire land-surface of the globe at the period before the immense changes took place which brought about the present conditions, probably beginning in the Miocene age.

Atlantis had its rise, maturity, and fall; its human inhabitants mostly perished, leaving a nucleus for a new cycle to rise from primitive conditions to our own advancing civilizations. The seeds of knowledge, however, were not destroyed, but were kept well guarded for the new races rising out of Stone-Age conditions.

The former existence of Atlantis has been a subject of much contention, but the consensus of opinion today is in favor of it. It is generally admitted that a great land-bridge of some kind joining parts of the New and the Old Worlds existed not many thousands or millions of years ago — an Atlantean continent in fact — but few writers have dared to suggest that there might be truth in Plato's statement that it was the abode of civilized man. That claim strikes too hard against the Adam-and-Eve story and against the rival theory that mankind originated from some ape-ancestral creature in the western hemisphere a few hundred thousand years ago, and that no civilization worth the name had originated before the Egyptian or Mesopotamian. But a few daring souls outside the Theosophical Society have occasionally ventured to declare their belief that Plato was well-informed, and that many natural facts not only prove the former existence of the Atlantic continent but of civilized man within its borders. A writer in the 'Causerie Scientifique' of the *Courrier des États-Unis* for February 13, 1921, strongly supports this view. Speaking of the conviction of many geologists that an Atlantic land really existed, M. de Rauville refers to the carefully-grounded conclusions of Professor Pierre Termier, in which it is mentioned that even today volcanic activity in the Atlantic is not dead.

Numerous accounts of ebullitions in the sea and uprisings of gases and vapors through the waves have been reported by mariners. M. Termier laid stress upon the existence of steep-sided mountains and valleys deeply submerged under the Atlantic whose contours could not have been carved

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under water, and especially the decisive fact that the Prince of Monaco dredged from the depth of about ten thousand feet certain kinds of lava which can only be formed in the open air. The eminent British geologist, Professor Hull, considers the enormous submarine ridge in the shape of the letter 'S,' which occupies a central position in the Atlantic starting from the Arctic regions and descending below the equator, to be the remains of a great continent from which the sediment was derived to build much of the comparatively modern lands on each side of the ocean. This ridge emerges in a few places, such as Iceland, the Faroes, the Canaries, etc.

Many other scientists have used biological arguments in favor of the lost continent, and M. de Rauville mentions the recent researches of M. Germain, a zoölogical lecturer at the French Institut Océano-Géographique, who has recorded the striking resemblances between the fauna and flora of the Cape Verde Islands, Madeira, and the Canaries, on the east, and those of the Antilles on the west, and has shown that they have no connexion with those of Africa. Madame Blavatsky quotes ancient teachings in the East which say that the African continent as a whole did not rise till after the destruction of the main part of Atlantis in the Atlantic region.

It is now agreed by most geologists that there were at least two 'land-bridges' across the Atlantic Ocean in Tertiary times, one in the north and the other reaching from the present site of Africa to South America. Professor Termier says:

"Between the two continents passed the mediterranean depression, that ancient maritime furrow . . . which we still see so deeply marked in the present Mediterranean, the Caribbean Sea, and the Sunda or Flores Sea. A chain of mountains broader than the chain of the Alps, and perhaps in some places as high as the majestic Himälayas, once lifted itself on the land-enclosed shore of the North Atlantic continent. . . . Marcel Bertrand gave the name of 'Hercynian' to this old chain. Eduard Suess calls it the chain of the Altaïdes, for it comes from far-off Asia, and to him the Appalachians are nothing less than the American Altaïdes. . . ."

In this connexion students will be interested in the following extract:

"The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that . . . in the days when tropical nature was to be found, where now lie eternal unthawing snows, one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson's Bay. Just as, in the palmy days of the Atlantean giants, the sons of the 'giants from the East,' a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea."—

— *The Secret Doctrine*, II, 423-4

Madame Blavatsky in *The Secret Doctrine*, Book II, part III, section VI (A), gives many interesting classical allusions to the great peaks of Atlantis, of which the Atlas Mountains and the Peak of Teneriffe are

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relics. At the time she wrote about the land-bridges across the Atlantic, geologists still held the position now retained only by a few of the older school, *i. e.*, that the Atlantic was a primeval ocean that had changed its contour very little since early geologic times. The information she gave out from her eastern studies is now the general opinion, improbable as it seemed then. In regard to the mountain-chain mentioned by Bertrand and Suess, etc., which extended at least from Asia to America, Madame Blavatsky quotes from an archaic manuscript:

"It was the belt, the sacred Himavat which stretches around the world."

And then says:

"Occultism points to the Himâlayan chain as that 'belt,' and maintains that whether under the water or above, it encircles the globe."— *The Secret Doctrine*, II, 401

Readers of *The Secret Doctrine* will be familiar with the conclusions of Madame Blavatsky, supported by undeniable facts in archaeology, ethnology, and linguistics, that the Old and New Worlds were once united by human links of forgotten civilizations. M. de Rauville is convinced that abundant data exist to establish the fact that Atlantis was once the abode of man, and he brings an argument in favor which he believes does not appear to have been thought of before. He says:

"When one visits the Musée Guimet or the Egyptian Rooms in the Louvre, one is struck by the fact that here, in these frescoes, faithfully reproduced, from the tombs of ancient Egypt and the Pyramids, all the objects have the natural color that we know: the crops are green or yellow, according to the season, the oxen are white or red, the donkeys are gray, etc.,— man is red and woman is yellow! It is not unreasonable, then, to conclude that the primitive Egyptian man was red and the woman yellow.

"Now consider the American Indian, especially the Araucanian and the Patagonian, the purest specimens of the race remaining; here is the same facial type, the same shade of brick color, and their women have the yellowish complexion. There is more; the redskins of Mexico mummified their dead like the ancient Egyptians, and by a similar process; marvelously preserved mummies can be seen in the Trocadéro Museum. Finally, we find in both places the same religious belief which provides the reason for the mummification of the dead, *i. e.*, the necessity of preserving the body in order to keep alive the soul, which would also die in case its carnal companion disappeared. [Note.*]

"The most probable hypothesis is that the American Indians and the ancient Egyptians descended from the race which peopled Atlantis; the sinking having been most complete on the eastern side only. The Atlanteans on that side who were fighting Greece, were left, and having fled towards the east of the Mediterranean, landed in Egypt and settled down, while the rest of the population that escaped from the catastrophe remained on the other shore."

LEMURIA

DURING the hundreds of millions of years of the earth's existence, it has been subjected to a limited number of complete, violent, and wide-spread changes, occurring at the critical moments in long cyclic periods;

*(Note.) This was the Ka, the astral double, not the real Immortal Ego, which passed on to bliss.

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but it has never, apparently, been perfectly stable for any length of time. Between the greater cataclysms minor changes went on, islands sank or rose, denudation carried vast amounts of material into oceanic depths, and volcanic action continued. Before Atlantis there was another world-arrangement of land and water, which we call Lemuria for convenience; much of this was destroyed and disappeared when the Atlantean lands were forming, but a good deal was incorporated into the new continents. M. de Rauville warmly defends the former existence of submerged territories in the Eastern hemisphere, which, according to Madame Blavatsky, were parts of Lemuria that lasted well into the Atlantean period. These lands stretched across the Indian Ocean from Madagascar towards the Pacific. He quotes I. Geoffroy de Saint-Hilaire:

“The Island of Madagascar, situated between Mauritius and Southern Africa, and only a short distance from that vast continent, differs from it in a remarkable way. Nearly all its birds, provided with short or medium-sized wings, have not been able to travel long distances, and are not found in any other land. The same applies to the bats. All its reptiles and insects present a peculiar physiognomy. Its terrestrial mammals differ, not only specifically, but also generically, in nearly every case, from those of other continents. No neighbor group exists, even in South Africa, and to find species resembling them in organization we have to search in continental or insular India.”

The lemurs and macaques are practically confined to Madagascar and the islands of Oceania. Representatives of the famous Dodo, and the Anapteryx, lately extinct, but once numerous in Mauritius, are only found in Australia. The same peculiar individuality has been found among the plants, many of which are quite unknown in nearby Africa but are common to Madagascar, Mauritius, Bourbon, and the Islands of Oceania. The human inhabitants of Madagascar closely resemble those of Oceania, but are entirely different from the people of Africa. When Madagascar was discovered by the Malays in the seventh century they were greatly surprised to find that they could understand the speech of the natives, and today the native dialects still resemble the Malayan. Only a few tribes, who have colonized a small part of Madagascar in relatively recent times, speak an African idiom. M. de Rauville says:

“For an explanation of these facts we have to turn to the ancient Greek and Latin authors, and to the Arabian geographers who made of the Indian Ocean a Mediterranean communicating with the Ocean in one place by means of an open channel between the African coast and the western shores of the existing island of Madagascar, and in the other place by a second channel off the coast of Malacca. A sinking of the land would have let in the sea, and the islands, which would be the higher portions of the ancient continent, have preserved the flora, the fauna, and the human stock. It must be clearly understood that there is no supposition that the Indian Ocean was a Mediterranean at the relatively recent date at which these authors referred to wrote. They must have echoed traditions extending back to geological periods when that sea was practically closed.”

He gives the following list of ancient writers who treat of this subject: Strabo, book II, xxxiv; Theophilus; Dioscorus; Ptolemy, book III,

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ch. ii; the Brâhmanas; the Vedas; John of Alexandria; Philoponus, "In caput Geneseos"; etc., book IV; Khashdai Ben Isaac Ibn Sprot, map of the year 950; Ibn Iounis, 1105, Edrisi, 1154; Ben Muftir Ibn Al Vardi, 1349; etc., and concludes:

"As in Atlantis, we can find in the geological submarine configuration of the Indian Ocean a new proof of the assertions of those ancient authors: that configuration discloses the terrible volcanic convulsions of which that sea has been the theater. . . . When we call to mind the formidable cataclysms that this array of testimony, drawn from geology, from ethnology, from the flora and fauna, displays, we cannot think that the engulfing of the cities of Is, of Sodom and Gomorrah, of Pompeii, and even the explosion of Krakatoa, were anything but the most unimportant occurrences beside those in which, in far distant ages, our terrified ancestors took part!"

TERTIARY MAN IN SOUTH AMERICA!

INTERESTING news has come to hand which seems to make it impossible to doubt that races of considerable intelligence have lived continuously in the Argentine Pampean regions *from the Tertiary period till the present day*. If this can be established without possibility of doubt it will revolutionize many current scientific ideas, and will prove of great importance to students of Theosophy by providing another powerful argument in favor of the teachings of the Ancient Wisdom that Madame Blavatsky brought to the attention of the world. For those who are not familiar with the points at issue, a brief outline of the situation may be of use before touching upon the startling information given by Professor Rudolfo Senet, of the University of Buenos Aires, in a long descriptive and argumentative article in *La Revista de Filosofía* (Argentina) for February, 1921.

In the earlier part of this article we considered the importance of the law of cycles in human life, and the existence of a lost Atlantean continent partly inhabited by civilized man was spoken about. Theosophy teaches that outlying parts of the world were the abode of less civilized tribes and that there were savages then as there are today. Possibly South America — or the parts of it then above water — contained tribes little different from the Indians of our time; proof of this would be valuable. Atlantis, in the main, disappeared in the Tertiary period, leaving scattered relics of its peoples in the New and the Old World, most of whom lived under primitive 'Stone-Age' conditions for many, many thousands of years. Modern scientists, even the most daring who have thrown off the psychological effect of the old-fashioned orthodox belief that the world is only six thousand years old, hesitate to admit that intelligent man existed in the Tertiary age. Although no one claims that man is descended from the Gorilla or the other fossil or living anthropoid apes known to us, it is believed by most anthropologists that the earliest ancestors of the larger apes and man branched off in different directions from some unknown animal form common to both, probably rather late in the

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Tertiary. The Tertiary was followed by the Quaternary in which there is no doubt that intelligent man lived in many parts of the world.

A study of the facts given in the series of articles in *THE THEOSOPHICAL PATH* for March, April, and May, 1920, entitled 'Evolutionary Man,' will show what a state of confusion or uncertainty exists on the subject, and what an obvious prejudice stands in the way of accepting the possibility of Tertiary man. Yet there is apparently satisfactory evidence in favor. It is not, of course, unnatural that this prejudice should persist; it is only of late years that full assent has been given to the discovery that remains found in the deposits lying immediately above the Tertiary are of genuine human origin and are from half a million to a million and a half years old, and if undeniable records of man are to be admitted of a much earlier date the riddle of human origins becomes less solvable than ever. Human bones or implements, if actually found so early as the Tertiary, at a period when the supposed animal ancestor of man is believed to be the only representative of the future human race, would be a very awkward fact, because this link cannot be placed much farther back and there would not be adequate time for the extremely slow process of transformation, physical and especially psychical.

The archaic teachings of Theosophy, which are founded upon preserved records, tell of a civilized Atlantis in the early Tertiary period, and of intelligent man in still more remote ages. They place the real origin of man at a period much farther off than biology has ventured to suggest, and every new discovery that tends to prove man's existence in the Tertiary is naturally of great interest. The latest of these is from the Argentine, as mentioned above.

In Dr. Arthur Keith's recent and valuable study, *The Antiquity of Man*, he devotes a chapter to the South American discoveries, and surveys the researches of Dr. Ameghino who revived the waning interest in South America as the possible home of very ancient man. Dr. Keith concludes that Dr. Ameghino's claims for Tertiary man in Argentina are not convincing, and that we cannot carry our knowledge of man beyond the Quaternary period in South America. "Yet," he says:

"one cannot conclude such a survey as this with any feeling of satisfaction or of certainty. We seem to leave so much unexplained. Those who have studied the elaborate civilizations and the multitude of languages of America are almost unanimous in regarding them as independent evolutions. The animals which had been domesticated, and the numerous native plants which had been brought under cultivation by indigenous races in pre-Columbian times, seem to point to an antiquity beyond that revealed by the discoveries of the geologist or the anatomist. The writer feels certain that human secrets still lie hidden in America. . . ."— p. 292

According to Professor Senet some of these secrets have been revealed at last and remains of intelligent man have been found in the Tertiary. He prefaces his article by protesting against the distrust unnecessarily

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shown by North American and European anthropologists in regard to South American discoveries, and claims that they are quite as well authenticated by competent scientists as any others: the implied charges of bad faith are preposterous. He admits that the most careful observers may make errors in their interpretations of the facts but that, just because the discoveries do not fit in with accepted theories, there is no reason to deny them. He also declares there is a conspiracy of silence against South American discovery and invention in general, and that when the same things have been brought forward by persons in foreign countries many years later no credit is given to the earlier workers and that disingenuous excuses are published to cover the unfair treatment of South Americans. This is not a pretty charge, but unfortunately even the most intellectual people are not free from petty prejudices and personal or national vanities, and the way of the pioneer is always a rough one.

Professor Senet and his colleagues are absolutely convinced that the new discoveries in the Argentine Republic prove beyond question the existence in Tertiary times of a race apparently little or no less intelligent than the Indians of today — a most remarkable claim, and one of enormous significance in favor of a far greater antiquity of man than has been supposed. The principal reason for the claim is the discovery of numerous round, polished stone balls (*boletas* or *boleadoras*) of the kind used today by South American hunters to throw down fleet-footed animals or birds, but there are other implements or tools not specifically described in the article.

A special commission of the most competent scientists of Buenos Aires went to Miramar, a seaside resort, the locality of the discoveries, in November, to watch the complete exhumation of one of the *boleadoras* just found by Lorenzo Parodi, explorer for the National Museum of Natural History, and to decide whether the ball was actually *in situ* or if it could have got into the Tertiary beds in more recent times. It was partially exposed by the action of the waves. Its outline is not circular but parabolic in curvature, and it has two slightly pointed ends. A groove clearly cut on the surface would serve to hold a rope or leather thong. The ball is 76 millimeters long by 62 mm. wide, and is made of quartzite. It is well polished, but has bruises which show it had been much used. The modern *boleta* or *boleadora* is an instrument made of two such balls tied together with a thong, and there seems no reasonable doubt that these Tertiary polished balls were used in the same way. Further search revealed other balls of nearly the same size; one was of harder material, possibly diorite. It was thought to be a polishing implement, for two of its sides had been artificially worn by friction.

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The greatest care was taken in examining the Tertiary stratum in which the boleadoras were found, the "Chapalmalense," which is free from faults or fissures or signs of disturbance, and none of the experts had the slightest doubt that the balls were in their original places.

Professor Senet discusses the question whether the Chapalmalense beds are really Tertiary, and gives many reasons which seem to prove it. He uses a well-known Theosophical argument in connexion with the significant fact that advanced stone industries (demonstrated by the presence of the polished balls) run through all the strata from the Tertiary Chapalmalense to the Recent, parallel with extremely crude chipped stone industries, in saying that, properly speaking, this is what we ought to expect because it is what we find all through history to the present moment. Today there are numerous savage tribes with their simple weapons and utensils contemporary with us and our automobiles and airplanes. We even possess evidence of long-continued decadence from far higher states, as in Peru, Mexico, India, etc.

He says, if we did not find evidences of both advanced and savage races side by side from the remotest periods in which mankind must have existed — the Tertiary as he believes — it would be impossible to explain the existence of tribes today only slightly if at all removed from those of the prehistoric rough chipped-stone industry. Thousands of branches, not only among the animal, but also in the human kingdom, have been extinguished without leaving descendants, thousands have remained stationary, and a few have ascended; some have degenerated. "The Caucasian is the only race of constant evolution; it is unique in possessing a practical and unfolded scientific imagination." Yet the Caucasian has had its epochs of rapid advancement and relative stagnation and retrogression.

Professor Senet enumerates the various characteristics of the former races of the Pampas, those with and those without prominent "modern" chins or vertical ramuses to their jaws, those with five molar teeth and others with no wisdom teeth, the tall, the short, the brachycephalous, the dolichocephalous, etc. In some the jawbones were even more advanced from the point of view of biological evolution than ours! He concludes then, that even from the purely psychological aspect the men who made or used the boletas from the Chapalmalense must be Tertiary, because there would not be time for such an advanced race and so many varieties of mankind to have originated suddenly in the first epoch of the Quaternary. He does not claim that the advanced polished-ball men were the same as *modern civilized* man, but he is positive that they were immensely ahead in intelligence of any kind of animal. If the European Geologists insist upon calling the Chapalmalense beds early Quaternary,

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instead of Tertiary as he believes, it would compel us to believe that the Argentine Quaternary is far older than that found elsewhere, and in fact contemporary with the accepted Tertiary of other countries. But a comparison of the large number of *extinct Orders* and *genera* as well as species in the strata which succeed the Chapalmalense makes it absolutely conclusive, according to the recognised canons of science, that the Chapalmalense really belonged to the Tertiary. Space will not permit a complete résumé of all Professor Senet's arguments, but his logic seems unanswerable.

Every new piece of information we receive nowadays tends to support the Theosophical teaching of the enormous age of man on earth. These South American discoveries are precisely what readers of *The Secret Doctrine* are prepared to expect upon the hypothesis of a great Atlantic continent, partly inhabited by civilized men but with numerous districts in which semi-civilized and savage races flourished just as they do today. Science is being forced by the logic of facts to extend its vision of the past of humanity; it will have to accept the all-comprehending law of cycles on a much larger scale than has been dreamed, and the origin of man will retire into a far more distant past than the more recent geological periods. The twentieth century has already demolished or undermined some of the most firmly held convictions of the nineteenth.

In physics, in chemistry, in electricity, in astronomy, and in many other lines of thought, a great expansion has taken place; why not in the Science of Man? According to the teachings of Theosophy man is a far more complex being than modern science believes; he is not merely a more advanced animal: his origin is not a simple mental evolution brought about by the possession of an opposable thumb and a slightly larger brain-pan; it is a far more complex affair, and his spiritual nature — totally ignored by materialistic science — is the dominant feature in his real evolution.



“A PROPER and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible?”

— H. P. BLAVATSKY in *The Key to Theosophy*, p. 266.

MEN AND DEEDS

Wanted, men,
Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountains piled,
Not power with gracious smile,
Not e'en the potent pen —
Wanted, men!

Wanted, deeds,
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not softly scented creeds —
Wanted, deeds!

Men and deeds!
They that can dare and do,
Not longing of the new,
Not prating of the old;
Good life and actions bold,
These the occasion needs —
Men and deeds! — *Selected*

—Printed in *Lucifer*, the magazine founded
by H. P. Blavatsky; Vol. VI, p. 100, March 15, 1890

THE PLANT AND THE SUN

T. HENRY, M. A.



WRITER in the *Scientific American Monthly* describes an experiment in which green plant stems are placed in a vase which is hung up by a thread of twine in a window. The vase keeps turning to and from the sun, or an electric lamp instead of the sun. In speculating on the nature of the force that accomplishes this movement, he quotes Leibnitz to the effect that force or the exhibition of energy is the most fundamental phenomenon in the universe.

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It is evident that, in explaining anything, we must refer back to certain assumptions; that every chain of reasoning must have a starting-point; and that we must begin with several unprovable axioms, postulates, or hypostases of some sort. Leibnitz merely chooses force or energy as one of these fundamental postulates. If we are to explain force or energy, in what terms shall we define it? If we make it a form of motion in the ether, we have two postulates assumed: the ether and motion. We have perhaps merely begged the question.

It may be pointed out that, as the movement of the vase of plants is vibratory and perpetual, the force exercised must be of an alternating character; for, if it were a constant force, it would result in the vase taking up a final position, due to the resultant effect of the attraction of the light and the torsion of the string. The force therefore evidently ceases or weakens whenever its object has been accomplished, thus allowing the torsion of the string to come into play; after which the force renews itself. This gives the force the appearance of being intelligent.

And in truth it is inevitable that we refer all physical manifestations of energy to something ultra-physical — that we refer force to desire, and describe force as a manifestation of desire — interpret force in terms of desire, refer the physical back to the psychical. The plant turns to the light because it desires the light; I move my arm because I desire to. If we prefer to try a purely physical explanation, then we are left with such unexplainable terms as attraction and mass and energy; and moreover consciousness becomes reduced to an unnecessary epiphenomenon, and the mind to an anxious or disinterested spectator of blind cosmic processes.

The writer says, in reference to his citation from Leibnitz, that

“That force we now know to be electric energy, but we do not yet know what electric energy is.”

Perhaps this state of mind represents the first imperceptible differentiation of ignorance in its evolution towards knowledge; but many people will fail to discern the precise difference between the wisdom of Leibnitz and that of his more modern follower. “I know you to be Mr. Jones, but I do not know who Mr. Jones is.” The force has been christened, that is all. Or, if there is more, the most is that we think we have found a connexion between several forces once thought to be disconnected. We have learnt to consider light as a magneto-electric phenomenon.

When we have found an explanation for the above phenomenon, we can turn our attention to the question of how a tree sends out a root fifty or a hundred feet long to where there is a leaky hydrant. There is not much sunlight underground. The tree *perceives* the proximity of the water; hence either the tree or the water or both must possess a sphere of influence

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extending far beyond their own physical limits. The phenomena of the divining-rod suggest that water has such an extended aura; and so does the fact that toads and frogs always know well enough where water is and what is the shortest way to it. In short there must necessarily be, beyond the physical, a whole universe of finer grades of matter, with mechanics and physics of their own, and forming a link between physical matter and mind.

THE LAW OF CYCLES

T. HENRY, M. A.



THE law of cycles plays a very important part in the Theosophical teachings, but is by no means a matter of mere curious learning; it has an eminently practical bearing on the conduct of our life. In this way it is a good illustration of Theosophical teachings in general: we accept them at first theoretically; and later on, as we gain experience in the practical work of Theosophy, we find these teachings acquiring a new meaning. We discover that they are illustrated in the happenings of our own life; we learn that they are true; the proof for which we perhaps asked is afforded by our own observations.

The teaching as to cycles states, briefly, that the law governing the alternation of day and night, summer and winter, is a general law, a universal law. It states that the circle, rather than the straight line, is the measure of all motion, the map of all progress, the law of all growth. A circle is a line that keeps returning through similar phases. If drawn on paper, it is a closed curve; but if the ends are not joined, but carried round again, we get a helix or screw-curve, which is a much better emblem of evolution than is the mere closed circle. We see it illustrated in the march of time; for each year brings us back through the same seasons, yet carries us ever forward; each day brings us to dawn and setting, and still carries us onward through the year. This spiral curve of time is actually traced out in space by our bodies as they gyrate through the rotational and revolutionary tracks of the earth. These cycles of the day and the year are familiar enough; but what is not so familiar to modern astronomers is the existence of larger cycles which are connected with the year and with each other in the same way as the year is connected with the day. These seem to have been known in antiquity, and the re-discovery of them is a question that interests students of that kind of subject, and to which clues may be found by studying the writings of Helena Petrovna Blavatsky as well as by research and computation.

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The movements of globes around their orbits are accompanied by movements of the nodes of these orbits and by movements of the apogee and perigee, and these movements also have their periods. We attach no importance nowadays to these greater periods, but it was not always so; and they were recognised in antiquity as having an important bearing on history, and as marking the cycles of events both human and terrestrial. In this way systems of chronology have been worked out, like that of the Hindûs or that of the Mayas.

But it is not our immediate purpose to go at length into this phase of the question; but rather to define the general principles of the law of cycles, so as to point out their application to the problems of daily life.

It is matter of common observation that moods have their cycles. This illustrates the law that a thought sent out pursues a cyclic path which will bring it back to us again. Realizing this, we may expect it and prepare for it. Further, we shall not be so much under its influence; for we know that we created it ourself, and that it is merely coming back according to natural law, with the force we gave it. Thus the law of cycles is intimately bound up with the doctrine of Karma. It is said that every man 'peoples his current in space' with a swarm of ideas and emotions which he has sent out from his brain; and, comparing this with the cyclic motions of the planets, we can see how the man may keep on meeting those creations of his again and again. Every now and again the earth passes through a swarm of meteorites. If the man is unwise, he keeps on adding to the swarm of meteors which he sends out along his track; but greater wisdom teaches him to neutralize this influence rather than to increase it.

There is an obvious analogy between the cycle of day and night and the cycle of a lifetime; and in Theosophy analogy is all-important as a mode of reasoning. For Theosophy shows the universe and all its laws as built on a symmetrical plan, the root of which is *number*. We infer from analogy that these two cycles in man's life are not all, but that there are other cycles, both lesser and greater, the smallest perhaps being that of the heart-beat, consisting of vibrations computed in a Hindû system at the period of fifty to the minute. There is man's gestation period of 280 days, and the epochs of puberty and adolescence and that critical point which comes at from 45 to 50 years of age. The inference that man's earth-life is but a smaller cycle within a larger cycle of the life of the real Ego — a day, as it were, within a year — is irresistible. It is a help to think that our declining years are like the close of a day, when the morning's vigor and zeal are merely postponed until another day, while useful employment is found for the forces that are available during the evening. Every part of life has its peculiar advantages, as Cicero

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shows, in his well-known essay on the delights and privileges of old-age.

The law of cycles shows us that, when we dispose temporarily of a thought or emotion, we are not through with it, for it will come around again; and correspondingly, when such a thought or emotion does come unbid and seemingly without cause, we may console ourself with the reflexion that it is we who set it in motion and that it has merely come home to roost or for a new lease of life. In our ignorance we are apt to give it that new lease of life; and thus people feed their bad and gloomy moods by dwelling on them each time they come around, until the thing becomes developed into a regular cycle, and we have, as it were, added a new planet to our system. Of course we can take advantage of the same knowledge of cyclic law to people our current in space — our life-track — with denizens of a brighter order; knowing that good resolutions and high aspirations, though we may not be able to hold them long at the time, will return each time with added force.

A wise man, when he has spent his force, or used up his time, on one occupation, does not repine and try to continue, but lays aside that task and takes up another more appropriate to the time and conditions. Here again the law of cycles is involuntarily recognised; for there is an appropriate time for every kind of work, as astrologers know, and it is disadvantageous to do a thing in a wrong time. We may well, therefore, after energetically starting a thing, rest; for it is natural law that periods of quiescence should alternate with periods of activity. The simplest kind of a cycle is a mere single vibration, a movement to and fro, like that of the heart in its systole and diastole.

As hinted above, the doctrine of Karma is intimately connected with the law of cycles. Man, by his imagination and emotions, is continually creating centers of force, which continue to exist, and which are brought back to the place whence they were sent forth; so that every act is like pushing a pendulum, which must rebound, sooner or later according to the length of its swing. And the doctrine of reincarnation shows each man as entering life with a debit and credit account of tendencies and fate, which he himself has piled up at some part or other of his career. We can only understand our life in connexion with former lives; apart from that, life is an insoluble enigma.

Another thing the law of cycles impresses on us is the importance of stepping on to a train at the moment when it is standing before us; as otherwise we shall have to wait a long while for the next train.

FINDING THE SELF

R. MACHELL

IN times like the present, when the foundations of society seem to have given way and when all formerly accepted axioms of social life are liable to be set aside, men find themselves continually baffled in their search for a sure foundation upon which to base the needed reconstruction of disordered human life.

The unrest of the times has become a hackneyed phrase: revolution even is so general as to have almost lost its former meaning, and agreement as to the direction of necessary reforms seems almost impossible, because no basis for reconstruction can be agreed upon. The world seems to have lost touch with fundamental principles, and to be floundering in a mush of temporary expedients, unwilling to accept, or else unable to recognise, a guide.

Yet man can never get very far away from the source and origin of law and order, nor from the active cause of all disturbance of the social state, because he cannot get away from self. Nor can the individual selves escape from the great human family, the greater human self, in which is to be found the cause and cure of human ills. Indeed the truth lies very near, but must remain eternally unseen so long as man looks outward on the shifting pictures thrown upon the screen of time by human passions, and turns his back upon the source of light.

The problems that arise from man's distress, and that cry out so urgently for a solution, are not new: they are as ancient as their cause. Nor is it true that they are insoluble; though it is evident that no solution can be otherwise than temporary, because in this world we are still under the spell of the great deluder Time, the lord of change. Within the realm of Time all is impermanent, and no resolution of a problem can be final; yet each solution may be appropriate to the occasion, even if it be but momentary in its application. If men could but recognise the inevitable they would waste less energy in trying to make permanent expedients that in the nature of things are necessarily temporary. If they could understand the ever-changing nature of things on this plane of existence they would not cling so desperately to outworn traditions, nor pin their faith to creeds that once perhaps were valuable but that were out of date almost as soon as formulated. The fact that change is the law of life on this plane must be accepted by the student of life who seeks the eternal path of Truth. He must recognise the impermanence of things if he would find the permanent principles from which all things arise, and if he would

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know the Law of laws he must not confuse spiritual principles with temporary expedients; nor will he invest any formula with the sanctity of an eternal truth. Truth is eternally invested in changing forms, which are a snare and a delusion to the ignorant but a revelation to the wise.

Obviously the cure for human woes must be looked for there, where they originate, in human nature; and further, to find the cure we must know the cause.

It has been wisely said that sickness is a departure from health, and similarly that war is a disturbance of peace; and it may be as surely said that discord in the state is a departure from the principle of brotherhood or concord. All of which statements sound like platitudes, but contain the important assumption that health, peace, and brotherhood are fundamental facts in nature, on which life itself is based; sickness, war, and social discord being regarded as temporary departures from the normal state, which is generally looked upon rather as an unattainable ideal.

To people who are never well it may seem absurd to say that health is natural to man, because they know that though they spend their lives pursuing it they never reach the prize, and health continually eludes their grasp. Indeed, perfect health may seem to the majority of civilized people to be a dream, for sickness and civilization go hand in hand.

Then to the majority life is a battle, or at least a continual struggle for a satisfactory position, often for mere existence: how can they suppose that brotherhood is a fact in nature, when war of some kind is universal? To them the struggle for existence is the main fact in nature, and brotherhood a vague ideal or an ethical aspiration. Believing, as they must, that 'self-defense is nature's eldest law,' they will naturally conceive of brotherhood as an unreasonable sacrifice of personal interest, or necessary selfishness; unless they see in it a means of widening the scope of egotism, and thereby gaining either greater possibilities of pleasure or a protection against some common enemy. To those who believe the struggle for existence to be the fundamental law of life, such words as peace and brotherhood can mean no more than intervals in the long war of life, useful as opportunities for recovering energy wherewith to continue the unending fight.

Theosophy reveals a different conception of existence, in which Brotherhood is a fact in nature and peace the normal state of human society, in which health is general and happiness is natural. Such a philosophy of life is well summarized in the motto: "Life is Joy," a truth that few today will venture to maintain, in view of the awful mockery of life that makes this earth so undesirable an abode for poor humanity. Yet "Life is Joy!" life itself, life as it should be.

Life has become a mystery, the key to which is lost so far as the great

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mass of civilized humanity is concerned. And yet man holds the key, although he fails to use it. He does not unlock the gates of life and so remains outside, living a bad dream, and calls that life which is but a sort of nightmare full of horrors. In this mad dream man feverishly pursues strange substitutes for happiness and calls them pleasures. They wither in his grasp or turn to bitterness, leaving him still pursuing a phantom that he no longer hopes to find worth the efforts he still makes to reach it. The nations make war on one another, to gain each for itself a greater share of that which all are actively engaged in making useless. So every civilization destroys itself and falls into decay. Then barbarism comes, to give the remnants of the races an opportunity to forget the madness and to recover their original simplicity, or else to perish from the earth.

And yet the true philosophy of life is never lost. It never lapses into barbarism. It has its fountain-head on other and more spiritual planes, with which the higher races are in contact, and every nation has its Teachers and its opportunities of learning the true philosophy of life. The temple of wisdom is never destroyed, for it is the heart of the universe, and it has its earthly shrines, but these are not the temples that men build with stone and wood. The temple is a living shrine; its entrance is within the reach of all, and each man has a key to the shrine I speak of. That shrine is man's own heart, through which alone he can approach the path that leads to the Temple of Wisdom. The key that will unlock the shrine is Intuition, that rare faculty possessed by all but used by few; distrusted and despised, it has grown rusty. But it must be used if man would find the path of liberation from the woes of life, the finding of which path is an awakening from the nightmare that is now called life.

The key is a symbol of spiritual knowledge (another name for intuition), and in symbolic language it is sometimes said that the key must be turned seven times in the lock, or that there are seven gates to be unlocked. This may be understood to mean that, as man's nature is sevenfold, the mystery of life must be read in seven different ways before a real solution of life's problems can be reached. But the essential thing to know is that there is a key, and that each man possesses it in his own nature. When this is understood a man appears as something more worthy of respect because of his possibilities. He may be utterly ignorant of his own worth, but those who know the possibilities of human nature can never despise the meanest of their fellows in the way they would do if man was to be judged at his 'face-value.'

This possibility or intuition is the key to the mystery of genius. It is a common experience to meet men and women of ordinary mentality who display occasional brilliancy of judgment and insight quite out of

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keeping with their general level of intelligence. And the eccentricities of genius have become a byword. Intuition implies the existence in man of a higher consciousness than that which guides him in the ordinary affairs of life; it shows itself in the direct perception of truth without the aid of reason. In fact it indicates the presence of a spiritual principle, a higher self, that can arrive at true conclusions without the intervention of the brain-mind. The materialism of our day is the result of an acute accentuation of the lower brain-mind and a deliberate neglect of the intuition.

A deep study of Theosophy will reveal not only unsuspected powers latent in man's consciousness, but also the right use and the true function of the intellect and its reasoning processes; furthermore it will establish the importance of morality, which has been too often treated as of small consequence by those who claim for themselves the protection of the 'higher law.'

Morality is necessary for the adjustment of the forces of man's lower nature: man's inner health depends upon morality, even as the health of the body depends upon right exercise of physical functions. Without health the forces are all unbalanced and the faculties deranged. Without morality the most brilliant intellect will fall into confusion of ideas and prove unreliable; without common sense the greatest genius will fall down ignominiously and be discredited. Yet genius or intuition in itself is spiritual insight, not high intellectuality; and it may show itself in unexpected places and may appear to be independent of the common laws of life. But though an unbalanced genius may succeed in dazzling the world, he will be but a poor leader, teacher, or guide in life without the assistance of morality and common sense, to help him to discriminate between the promptings of his spiritual self and the distracting impulses arising from his unconquered lower nature. Those who are sometimes dazzled by the imposing display of psychic 'powers' (which frequently are weaknesses) should look well before they accept such curious demonstrations as guarantees of wisdom in the persons who claim authority on such grounds.

The careful study of Theosophy, as brought to the western world by Madame Blavatsky and as expounded by her successor Katherine Tingley, will save students from the misfortunes that occur to those who are misled by unqualified teachers and pretentious claimants to 'occult powers': for it will make clear the difference between mere psychic eccentricity and true spiritual enlightenment, between the deceptive assurance of the one who is self-deluded and the conscious confidence of the one whose intuition is awakened, and who can see clearly to distinguish between spiritual principles and psychic impulses; between the unconditionality of the one who "lives to benefit mankind," and the inde-

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pendence of the one who knows no law but his own fancy, and who mistakes his vanity for spiritual enlightenment.

The student of Theosophy soon learns that wisdom and spiritual enlightenment come from within, while instruction may be received from without. He will learn that acquired information is not the same as wisdom, and that head-learning is not soul-wisdom. Such teachings as those contained in the Book of the Golden Precepts (as translated by Madame Blavatsky) show the student the danger of delusion and the precautions necessary to protect the aspirant to wisdom from the deceptions of the lower mind and its impulses. The absolute necessity for purification of the heart from the great sin of selfishness and the great heresy of separateness is clearly stated and explained, while the impossibility of reaching emancipation from the thralldom of the senses by any form of self-indulgence is unmistakably revealed. The 'two paths' are clearly indicated, and must be understood before the inevitable choice is made.

The danger of ignorance is pointed out, and then follows the remarkable assurance that "even ignorance is better than head-learning with no soul-wisdom to enlighten it." To understand such a declaration it is necessary to have some perception of the true spiritual self within, some intuition that comes from the soul direct; the reasoning of the lower brain-mind would flatly deny such a teaching. The complex nature of the human mind must be understood or self-deception will be inevitable. It is the higher mind that alone can sense the reality of spiritual life; it is the lower brain-mind that dogmatizes, inventing theories and formulating creeds, demanding blind credulity and the acceptance of a form of words in place of that faith which is the spiritual perception of things not seen.

The difference between true faith and blind credulity is not to be understood without a knowledge of the complex nature of man, and in particular of the duality of the human mind. Much space is given to this subject in the writings of Madame Blavatsky, notably in *The Key to Theosophy* and *The Secret Doctrine*, also in magazine articles, many of which have been reprinted separately, such as 'Psychic and Noetic Action.' And the same subject in another form is wonderfully treated in a booklet entitled *The Esoteric Character of the Gospels*, which treats of the difference between the Christos and the Chrestos, between a good man and one who is spiritually enlightened. But the plainest teaching on the subject is to be found in those fragments from the Book of the Golden Precepts already alluded to, entitled *The Voice of the Silence*.

To some these teachings come as a revival of old memories; to others as an unveiling of their own inner knowledge; while others reject them entirely, because they are not couched in the familiar terminology of

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modern science, and are not endorsed by orthodox academicians and professors of colleges, etc. Those who would find truth must be able to test it in their own inner laboratory by the light of their own souls; else it will be to them no better than a theory, a form of words, a creed, a dead thing fit for a museum, where relics of the past are stored.

It does not need a highly-developed intellect, nor profound study, to enable the student to perceive great truths. But his heart must be alive and his soul awake. Love of Truth, sympathy for the misery of the world, desire to make life better and more beautiful, readiness to serve without other recompense than opportunities for further service of humanity, of such a character are the qualities necessary for the one who enters on the Quest.

The Quest of Truth, I take it, is the object of existence, and therefore may be considered as identical with the path of evolution; for the path is not a path unless one follows it in search of that which comes to those who tread the path. It has been said to the candidate "Thou art the path"; and the mystical Christ says "I am the path." And the poet seeking to express this verity says "Find thou but thyself. Thou art I." To the brain-mind such words are meaningless perhaps, but those who have ever realized a truth within their own hearts and then have tried to utter it in words, must know that they are driven to the use of paradox, and allegory, and poetry, or else to silence; for Truth is unutterable. All creation is an attempted utterance of the eternal verities, a gradual unfolding to the mind of that which is eternally unmanifested. When this is grasped, the student naturally becomes more tolerant of the stupidity he meets on every hand, more patient in the face of the mad hurry of the world in its pursuit of its own tail. And on the other hand his patience becomes vital and vigorous, and strenuous as the grip of a driver on the steering-wheel, who is watchful and ready to change his course according to the needs of the moment in order to avoid catastrophe, and to attain his goal without injury to others who may be traveling in other directions.

The student of Theosophy does not go around attacking other people's beliefs, whatever he may think of them. He knows that all are not at the same point in their evolution, and he knows that he is not himself able to know just where they stand or just what path they may be following. He will soon realize that his highest duty to his fellows is to make his own life conform to the principles that he professes. And, as he will learn that compassion is the law of laws, intolerance must be rooted out of his own nature before he can even enter on the path. A study of Theosophy should make a man infinitely tolerant towards his fellows and absolutely intolerant of his own weaknesses. This may appear illogical, for it may be said that a man should treat himself no worse than he would

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treat another; and that would indeed be reasonable if a man had attained to that absolute impersonality which would enable him to be as deeply interested in the welfare of others as of his own, and as tolerant of their weaknesses as he is indulgent for himself. But if he were impersonal in such degree he would have reached complete enlightenment: for him no separate existence would be necessary; his heart and soul would be identified with the great heart and soul of all humanity. He would have reached the goal, and passed into the Unity from which all separate existences have sprung. The dewdrop would have slipped into the shining sea.

But we who are still so closely wrapped around with our own self-interest, and who still look upon our fellows as different from ourselves, need not attempt to fool ourselves with the pretense that we have attained impersonality, and so are able to be tolerant of our own weaknesses while still condemning those of others. It is safer to show tolerance to others and risk intolerance towards ourselves, rather than follow the example of him who "did compound for sins he was inclined to, by damning those he had no mind to." For self-deception is more disastrous than the attempt to deceive others, as it is more easy.

But a true student of Theosophy will cease to care for the opinion of others as regards his own advancement, nor will he care to fool himself on that subject. He will seek to identify himself with his own ideal and to realize truth in his own heart, knowing well that if the lamp of truth is lighted there it will shine of its own accord.

So I would say that the basis of human progress is the finding of the true self. The ills of life being caused by selfishness, which is the worship of the lower self, can only be cured by the finding of the true Self, which is universal and impersonal. The path of progress therefore is that which is indicated in Theosophy, the ancient Wisdom-Religion which, old as the world, is ever young because it springs from the fountain of Eternal Truth.

OPTIMISM VS. PESSIMISM

BERTHA STONE VICKERY



NEVER was greater need of optimism than now: not the kind that ignores present conditions, but optimism combined with courage and common sense looking the situation in the face, and seeking a reason and a remedy for the distress into which the world has been plunged.

It is largely due to the failure of so many to recognise themselves to be units of the great human family that present conditions have been

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brought about. We are all so engrossed in living our own little phase of existence, and in getting all we can out of it for ourselves, that we lose sight of our duty to the whole; and so we miss the greatest privilege and joy that can be attained by man — that of being conscious that he is an inseparable part of all that lives, knowing his power to be either a help or a hindrance in the evolution of the whole.

There are too many who, like Louis XV of France, are limited by the belief that there is but one life on earth, and think conditions will not be so bad that they cannot have all the comforts they desire, caring nothing for the welfare of those coming after them. Others who are awake to the present menacing conditions are expecting some higher power to make a heaven of earth without any effort on the part of each individual.

How much more rational are the teachings of Theosophy, which sound the keynote of true optimism so much needed in the world today. We cannot study these teachings without comprehending in so far as we are able to profit by them, that the remedy lies in the knowledge that each one has the power to help straighten out the awful tangle of world-conditions by removing the obstructions in his *own* nature. We must refuse to yield to the demands of the lower selfish part of ourselves, striving always to live in the larger consciousness that feels the needs of others. Man's ignorance of the duality of his nature is one of the chief causes of the present suffering; and the riot of greed and selfishness is so great that never was pessimism apparently so well warranted. But to indulge in it would bring about further limitations, greater weaknesses, and ultimately even worse conditions.

Pessimism is the outcome of a lack of trust in, and ignorance of, the Divinity which is the source of all life. Men have toiled to build up the present great commercial system of civilization to receive service from it; but now they are the victims of their own creation, for nothing is held so lightly as human life. Theosophy teaches that all exists for the evolution of the human soul, that all material things are simply means to be used in this progression.

H. P. Blavatsky has said: "Man is the product of nature's gradual perfective work, like any other living unit on this Earth. But this is only true in regard to the living tabernacle. That which lives and thinks in man, and survives that frame, the masterpiece of evolution, is the Eternal Pilgrim."

Life's meaning is so much richer and fuller as explained by the teaching of Reincarnation, for a continuous chain of lives offers the unlimited time and opportunities needful for the full growth of the human soul.

The twin doctrine of Karma — the law that as we sow, so do we also

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reap — explains that whatever the conditions of our lives may be, they are the results of what we ourselves have done either in this or former lives.

The teaching that evolution proceeds in spiral cycles is cause for optimism, for while the present may be the lowest point of a cycle, it is an advance upon the corresponding position on the preceding cycle, and when the top will have been reached mankind will have attained a more advanced state than ever before in the present system of evolution.

Theosophy teaches that the human will is all-powerful but in order to be of real service must be developed and directed by those who aim to purify themselves of all forms of selfishness.

With the will must be considered the power of imagination. In the average individual, imagination has not been trained; it is rarely more than a tendency to day-dream. But it can be trained and may be made a powerful factor in individual and social progress.

To one who recognises the great truths of Theosophy, the possibilities for the high development of mankind are a never-failing source of optimism. Trusting in the law of Harmony which governs all; knowing the divinity and unity of all souls; utilizing the power of the imagination to picture better conditions, and exercising the supreme power of the will towards their realization, there is assuredly no room for pessimism. He stands forth strong in his knowledge of the power of his thoughts, motives, acts, and example, to aid men to regain the knowledge that they themselves, the Eternal Pilgrims, working individually and collectively, have the power to progress in spite of all obstructions. For as Katherine Tingley has said: "The knowledge that we are divine gives us the power to overcome all obstacles and to dare to do right."

THE DUALITY OF MIND

R. MACHELL



THE human mind is certainly a mystery. Even the most unphilosophical thinker is bound to admit that mind is complex. Its constant contradiction of its own asserted principles and laws can only be explained on the theory of the duality of mind and the oscillation of individual consciousness between the two conditions of mind spoken of as the higher and the lower. The paradoxes and contradictions of the mind are innumerable and bewildering: yet it is by a study of these complex mental states that mind may be clarified

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and paradoxes explained and the oscillation brought to rest upon Truth.

How common it is to find people trying to find out the origin of things while reserving a further question, to be put as soon as a beginning has been fixed, as to what was before that. This unreasonable attitude is so common that it is worth considering whether it does not contain a clue to the peculiarities of the dual mind; for it surely does indicate duality of mind to ask what was the beginning of things, and then to question what went before that.

The first question as to the beginning of things expresses the nature of that mind which can only think objectively, in terms of limitation, and to which all things have a beginning and an end. This idea of finality, of limitation, of definition of form, of measurement in time and space, is a declaration of the nature of the mind that thinks in that way.

And equally so is that other mode of mind that recognises the existence, or the subsistence, of the unthinkable, illimitable, undefined, and inexpressible, and which prompts the question, what was before the beginning of things? The mere desire to meditate on the unthinkable implies some faculty of the mind capable of perceiving the limitations of the thinking mind and of desiring to go beyond into a region that is unthinkable, and which yet is able to affect the mind so as to prompt such unreasonable thoughts.

The mystic boldly abandons the thinking brain-mind and tries to think only in terms of the unthinkable. That is to say abandoning thought he liberates his higher mind and seeks to know truth in itself by direct perception, or perhaps rather by realization of the essential unity in diversity, so identifying his consciousness with the universal and thus escaping the limitations of form and time.

The metaphysician seems rather to sublimate his conceptions of matter, so that his transcendentalism is still bound by limitation of time and space. He takes his beginnings as mere boundaries beyond which exist a similar set of more etherealized limitations, each beginning being an end of what went before. And while the thought is sublimated, the mode of mind remains unaltered. It is the lower mind that is at work; not the higher, even when a new terminology has to be invented to fit the occasion.

In such cases it would seem as if the lower mind believed itself to be the only one; whereas the religious person recognises the existence of a higher mind but separates it from the lower by an impassable gulf; and then, identifying himself with the lower, he worships the higher as a god beyond the reach of his creatures. There are, no doubt, religious people who rise to a mystical conception of deity just as there are others who

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degrade their god to suit the limitations of their own passions and desires. In the majority of persons there is a fluctuation between the higher and the lower, the result of which shows itself in contradictions, paradoxical beliefs, and incongruities of conduct.

The world at large is often charged with wholesale hypocrisy, whereas it might be more true to say that these hypocrites may be people who do not understand their own natures and who unconsciously serve two masters, vacillating between the higher and the lower, unable to find foothold anywhere. Nor is it surprising that so many abandon the attempt to understand themselves, finding no adequate explanation of these paradoxes in their own nature, or in the conduct of others.

The sevenfold nature of man is a fundamental teaching in Theosophy. This septenate is divided into the higher triad and the lower quaternary, in which the dual mind-principle is the connecting bridge between the spiritual and the material world, and the cause of all the paradoxes in human life. The human ego or self of man may alternate in its self-identification between the higher and the lower, for it seems to be like the sunlight filling the space between earth and heaven (or the sun) which cannot be wholly separated from either and which is not entirely the property of either.

When a man tries by thought to catch hold of his mind he is like the serpent biting his tail, unable to do more than tie himself in a circle which is himself all the way round. But if he can quiet the thinking principle and turn his vision inwards he may attain to self-identification with his spiritual mind and may watch the working of the lower mind. I imagine that this is done at times unconsciously by many people, who thus obtain an intuitive perception of the truth without understanding how they got it. Such people find in Theosophy a revelation of truths that are familiar to them in some way but which they may have never intellectually formulated.

The duality of the mind is a key to many problems, and of course this key cannot be found by the man who shuts himself up in his lower mind by means of a fixed idea, a creed, or a formula, no matter how true the formula may be in itself: for that formula is but a symbol, a creation of the lower mind and as such it must be used as a stepping-stone to truth or as a safe place from which to rise into the higher region of pure light.

The duality of mind is the key to education; for true education is the drawing out of latent possibilities; and the mind being the bridge between the animal man and the potentially divine man, it is necessary to train the lower mind to recognise its master, and to train the pupil to identify himself with his higher nature, so as to gain self-control; that is to say to establish the unequivocal authority of the higher mind over the lower.

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The submission of the pupil to the teacher is emblematic of the submission of the lower mind to its master the higher; it must be voluntary before it can be really effective. That is to say that true self-mastery implies the submission of the personal will to the universal by shifting the sense of self from the personal self to the spiritual self which knows its union with the universal and has a vision that is impossible to the lower self. A Râja-Yoga teacher seeks to arouse the soul that is so often quite dormant in the young student, and to call it to take up the control of the little animal-like entity with its cunning little schemes for self-indulgence and self-gratification. To do this the teacher must have something more than a certificate or a diploma. If education were properly understood there would be no more important department of a government; for it would include all legislature and indeed all government.

The understanding of the duality of mind seems to be the first step in the establishment of a new civilization, in which self-control shall be the rule of life, and in which selfishness will drop out of sight as a mere relic of barbarism. Knowledge of the true Self means universal brotherhood, for the true Self is universal and dwells equally in all parts.

ON THE MOUNTAIN SINGING

F. M. P.

A HEART-GLAD singer on the mountain sings;
And a lark from the dark in the light wings —
Warbling the heart-song in heavenward flight,
While the singer sings of the new dawn-light.
A mother eagle circles in the sky —
Enchanted by the praise her young's nest nigh.
A fairer blush of rose is on the Dawn;
And from a soul the mental night withdrawn,
Through the bright sunlit sky its joy will pour —
Held in earth's somber shadows hence no more.

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LIFE AND DEATH

H. T. EDGE, M. A.

“Though the immortality of the soul were an error, I should be sorry not to believe it; I confess that I am not so humble as the atheists. I know not what they think, but as for me I would not truck the notion of my immortality for that of an ephemeral happiness. There is for me a charm in believing myself to be immortal like God himself. Independently of revealed ideas, metaphysical ideas give me, as regards my eternal happiness, strong hopes which I should not like to give up.”— *Montesquieu*



HIS thinker appeals to something better than the argumentative function of the intellect. He puts forward his pride, his inner longings, his sense of the beautiful and fitting, his hopes, in opposition to the conclusions of a constrained logic, and even above the assurances of established religion. His ‘there is for me’ implies a ‘there is also for you: what I believe — is it not what man believes? By my intellect I have appealed to your intellect; but here are my feelings, which will also find an echo in yours.’ If the reasoning of man finds itself at variance with his hopes, aspirations, and intuitions, which of them needs correcting? Perhaps the reasoning is at fault and needs enlarging. Perhaps what we call consistency is only a railed-off consistency.

Some papers on ‘The Biology of Death,’ by Professor Raymond Pearl of Johns Hopkins, have been appearing in the *Scientific Monthly*. He says:

“Man’s body plainly and palpably returns to dust. . . . But there is nothing in this fact which precludes the postulation of an infinite continuation of that impalpable portion of man’s being which is called the soul.”

If we concluded that, because the body crumbles, therefore no part of man survives, we should have to premise that man is the body and is nothing else. He continues that it has proved impossible to demonstrate by any scientifically valid method that any real portion “of that totality of being which is an individual living man persists after he dies.” And —

“Equally, for the same reasons, science cannot absolutely demonstrate that such persistence does not occur.”

The inability of science to settle the matter either way leaves the field open. Nevertheless the writer goes on to give strong reasons afforded by science for believing in immortality.

Unicellular organisms are immortal. These are microscopic animals consisting of but a single cell. They multiply and reproduce themselves by fission, without leaving any residue. One organism (or cell) splits into two similar organisms (or cells), leaving nothing behind. In other words,

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nothing dies: the original substance is perpetuated through numberless splittings.

Next there are organisms higher in the scale of life, consisting of many cells. These too can reproduce themselves by fission, and they can also reproduce by conjugation. They consist of two sorts of cells, called germ cells and somatic cells. The germ cells are passed on by reproduction from one generation to another; except that some of them, which are not so passed on, die along with the somatic cells. Thus in all complex organisms there are somatic cells (or body cells) which, with some of the germ cells, die; and those germ cells which are passed on from generation to generation, thus being immortal.

“Life itself is a continuum. A break or discontinuity in its progression has never occurred since its first appearance. Discontinuity of existence appertains not to life, but only to one part of the make-up of a portion of one large class of living things. . . . Natural death is a new thing which has appeared in the course of evolution, and its appearance is concomitant with, and evidently in a broad sense caused by, that relatively early evolutionary specialization which set apart and differentiated certain cells of the organism for the exclusive business of carrying on all functions of the body other than reproduction. We are able to free ourselves, once for all, of the notion that death is a necessary attribute or inevitable consequence of life. It is nothing of the sort. The somatic death of higher multicellular organisms is simply the price we pay for the privilege of enjoying those higher differentiations of structure and function which have been added on as a side line to the main business of living things, which is to pass on in unbroken continuity the never-dimmed fire of life itself.”

The writer has thus derived from scientific research the conclusion that immortality is the rule, and death the exception; perpetual life the essence, and decay the accident; continuous living the original state of affairs, and interruptions in living a mere after-stage in evolution. Death is but an interruption in life, and an interruption of life in its mere appendages only, while the real life goes on. And this is deduced from the ordinary theory of biological evolution. Death is a new thing introduced by evolution. We are tempted to ask whether such an evolution can be called progressive or backward. The living soul, it would appear, is immortal; and putteth on mortality. “There is a natural body, and there is a spiritual body,” says Paul. “There are somatic cells, and there are germ cells,” he might say today, if he is reincarnated in a modern professor.

“In the view of the Church death is a consequence of sin, and prior to the advent of sin living things were in order to continue indefinitely in the enjoyment of life. Now in this statement what the theologian calls sin the biologist calls differentiation.”

In regard to the above we may quote from *Paradise Lost* as follows:

“Of man’s first disobedience and the fruit
Of that forbidden tree whose mortal taste
Brought death into the world and all our woe . . .
Sing, Heavenly Muse.”

What was it that brought differentiation into the world? Was it of

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differentiation that the guileful Serpent whispered to the Woman beneath the tree? Did differentiation cast out Man from the garden —

“Till one greater man
Restore us and regain the blissful seat.”

Did Jesus die to wash away our differentiation, to purge us of our somatic cells?

“Life itself is inherently continuous. . . . The discontinuity of death is not a necessary or inherent adjunct or consequence of life, but is a relative new phenomenon, which appeared only when and because differentiation of structure and function appeared in the course of evolution.”

What has been said about the difference between germ cells and somatic cells is modified in a further paper by the same author. He says that in Metazoa not merely the germ cells are immortal but the somatic cells may be immortal. This depends on their environment: if detached from the body and suitably environed, they may be, and have been, preserved for years alive in cultures. Hence it seems that their death is due to their not finding the right conditions for immortality while in the body. —further emphasizing the idea that death is to be regarded as an accident.

“The reason why multicellular animals do not live for ever is that, in the differentiation and specialization of function of cells and tissues in the body as a whole, any individual part is dependent for the necessities of its existence . . . upon other parts, . . . upon the organization of the body as a whole.”

“It is the differentiation and specialization of function of the mutually dependent aggregate of cells and tissues which constitutes the metazoan body, which brings about death, and not any inherent or inevitable mortal process in the individual cells themselves.”

This illustrates the idea that death is due to breaking-up: that only that is immortal which is indivisible.

With reference to the last remark, it will be recognised as a well-known philosophical aphorism that it is only the One, the Indivisible, which is immortal; and that death, in its last analysis, consists in a process of dividing. Thus are eternal principles seen to underlie everything, even the realms probed by physical science.

Death has also been defined as the consequence of our inability to adapt ourselves to the eternal law of change. Ford, the automobile man, was recently quoted in a popular magazine to this effect; he said that when a man is too old to change, he is ready to die. One recalls an article on ‘The Elixir of Life,’ in an old number of *The Theosophist* (Madras, circ. 1880), the burden of which was that, if a man had the courage and endurance to resist certain changes that take place in the body — to resist their influence on his mind — he could survive those changes and go on for another spell, thus prolonging his life beyond the usual span.

A weak point in all the above, however, will probably be pointed out if nothing more is said and the question is left at this stage. Granted that something goes on living after a process of division has set in and some of

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the elements have perished — what is that something which goes on living? Is it I or is it not? That is the crucial question; not whether something survives, but whether I survive. After all, no one questions that the human race goes on living, though its individuals perish one after another. No one doubts that my father and mother have perpetuated human life in me; yet does this imply immortality as the word is ordinarily understood?

The difference between total destruction and an absorption into the infinite may be interesting speculatively, but does not affect our hopes and feelings any more than the difference between Tweedledum and Tweedledee. But the question is answered by Theosophy very definitely in its teaching as to the Individuality and the personality. The Individuality is the true Self or Ego of each man; the personality is an inferior or mock-self, that is engendered anew with each reincarnation of the Individuality. Its scope is limited, it is inmeshed in doubts and delusions, it is not master of the life. It is the personality that is destroyed at death; but its destruction does not involve a loss of Individuality. Our brain-mind cannot give us much idea as to the nature of Individuality — as to the state of a man when he is freed from the limitation of personality — but we are bound to confess that the nature of our consciousness cannot be explained except in reference to some such unseizable Self behind the scenes. Hence Theosophy, by its teaching, is simply interpreting the needs of our own reason; and so its doctrines have not the character of authoritative dogmas but of helps to the understanding. It is necessary for the inquirer to familiarize himself with the teachings as to the compound nature of man, which will be found in *The Key to Theosophy*.

Hence death may truly be described as the gateway to life, for it is the beginning of a truer life; yet this is not the survival of the personality, as fondly imagined by some.

The apparent temporary survival of the personality, suggested by the phenomena of the séance-room and the various modes of supposed communication, is to be explained by the Astral Light, a kind of space or matter — one can hardly find terms in the vocabulary of contemporary physics to describe it — wherein are stored up thoughts, memories, feelings, and the psychic and mental materials that go to make up a personality. The medium, coming in contact with this sphere, resuscitates the thoughts and memories pertaining to the deceased, and a phantom or simulacrum of his personality is produced and often mistaken for the ego or soul or spirit of the man himself. But this phenomenon has little bearing on the question under discussion — the immortality of the Soul.

Jean-Jacques Rousseau says:

“Alas! my feelings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body.”

BROTHERHOOD

But Theosophy teaches that it is not essential to wait until the death of the body. It is not the ideal, the ultimate good, that man should eternally alternate between the incarnate and the disincarnate states, but that he should achieve the union between the two sides of his life. The life of the soul may become a conscious reality even while the body lives. Such has ever been the teaching of the mystics. And in this sense the saying that death is the portal to life acquires another meaning; for it implies that the higher life is realized through the death of those lower forms of life which prevent its manifestation. Death and resurrection are always going on within us, both physically among the cells and in our minds and characters. The deathless part is that which changes not; and this was shown to be true even among the cells of the body.


We may fitly conclude with the remark that H. P. Blavatsky foretold many years ago that biology would be one of the magicians of the future.

BROTHERHOOD

THOMAS F. SEELE

“I produce myself among creatures, O son of Bhārata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.”— *Bhagavad-Gītā*

“God is not mocked, for whatsoever a man soweth, that shall he also reap.”— *Galatians* vii, 7

 HE right relation of human beings to the natural law brings peace and harmony. Wrong inevitably brings discord, and this discord shows itself in marked relations in the individual as in the whole. No man is powerful enough, no collection of men is powerful enough, to set aside this law, which operates forever in every relation of human life. As there is a law of physical gravitation, so there is a law of spiritual gravitation, which brings to each individual the reward of his own actions. Morality of the true sort is obedience to the higher law, and is the doing of our duty to all of life. The true advancement of the human family can be achieved only by realizing the oneness at the basis of all life. We cannot with impunity disregard the law of brotherhood, and when we do disregard this law it is useless to intercede with prayer before God to stay our own punishment. We have too long detached God and creation from our present acts and doings. We have assumed a finished creation, and forgotten that we too are creators in the deepest sense, and every relation in which we find ourselves, we ourselves have in part produced. In *Matthew*, xxvi, 40, we read:

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“Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.”

Yet we continually see conditions around us that show only too plainly that we have forgotten our duty to one another, and to the rest of life. When we are more ready to look to our duties as individuals as well as collectively, we shall find that we need not continuously insist on our rights, for rights are the branches of the tree of which duties are the roots.


We also have forgotten that a man’s enemies individually and collectively are all of his own household. We cannot keep enemies at bay when we create the conditions which will continually make us subject to correction for broken laws. No man or nation can be great enough to set aside those eternal principles which are at the base of all well-being in life. This is no time for hopelessness, it is rather a time of adjustment to a higher order for which the world is ready, and which it sadly needs. This higher order is nothing short of universal brotherhood carried out in practice in everyday life, so that the hardship and destitution that we see about us will be a thing of the past, and we shall indeed realize that we are our brother’s keeper.

In the true relation every nation will be found to have some real living principle by which it is linked beneficially to all the rest. It is when we look for the good and the true that we shall find we need not look on one another as enemies, but that we form the family of God, all having a place and all helping one another to a realization of the godlike and the true.

IN THE PRESENCE OF GOD

STUDENT

“O God, I know not whether thou art, but I will think as if thou didst see into my soul, I will act as if I were in thy presence.”— DIDEROT, *Interprétation de la Nature*

 HIS attitude of mind is probably not uncommon; it illustrates the contrast between two phases of consciousness that co-exist within us, often spoken of as brain-mind and intuition. This philosopher had not succeeded in fitting God into his scheme of the universe, but he could not get God out of his consciousness. His scheme of the universe was somewhat artificial; his own life was real enough. He reacted against the dogmatism of a passing age, and endeavored to remodel God under another name, as Reason, Justice, or Liberty.

The quotation reminds us of another saying — that, however dark the outer aspect, we shall find within the depths of our own being Light, Peace, Harmony, Goodness; if we only search deep enough and persistently enough. The soliloquist felt within him the presence of some-

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thing sublime, to which his aspirations were attracted, and to which he must mold his thoughts and acts. This he compared to being in God's presence. All the time his mind was weaving elaborate structures of theory and philosophy, the God within was overwatching him; he was conscious of that presence.

This awareness of something higher and better within, on which we aspire to model our life, is peculiar to man as distinguished from animals, and proves that in man the divine spark is present in fuller form than it is in the inferior creation. For, though the divine spark of universal life is present everywhere, even in the smallest atom, giving life and energy to all, its powers are mostly latent in the lower orders of life; and in man alone does it acquire the power to manifest itself to his consciousness and influence his thoughts.

Study in this connexion the teachings as to the septenary nature of man (*The Key to Theosophy*). Here we find that Âtmâ is the universally diffused divine principle, and Buddhi is its vehicle; but that these two can have no relation to man's consciousness except when united to Manas, the third principle, the three then constituting the spiritual or divine Ego. Man partakes in a higher order of evolution than that which produces the animals; in them this higher Ego cannot manifest. It is this fact that endows man with the awareness of a divine principle within him, however much he may deny it in his intellectual theories.

The advantage of Theosophy is that it interprets the facts of life instead of contradicting them, as so many philosophies do. Thus we do not need to deceive ourselves in the way in which the writer quoted does — playing a make-believe game. Theosophy satisfies those many people who, while unable to accept the idea of God offered to them by formal creeds, yet feel and know the Divine presence within them and recognise its work everywhere in the universe. Thus, when they discard formal religions, they need not step out into atheism or agnosticism, but can find something better than formal religions, and that is Religion itself, the spirit behind the forms. Theosophy does not destroy the idea of Divinity, but restores it, rescues it, reinstates it; and, by insisting so strongly on the essential divinity of man, it makes possible a closer and more intimate union with the Divine than is possible to those who believe that God is a being entirely apart from man. Prayer, as understood by a Theosophist, is not a petition addressed to an extracosmic power, but a deep communion of man with his own divine nature, an aspiration towards the seat of wisdom within ourselves. It is meditation and an earnest resolve to mold our life to the highest ideal of truth and duty we can conceive.

It may be said by some that, if religious creeds are taken away, the voice of conscience will cease to hold sway over men; but the history of

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creeds shows that men have committed the greatest excesses under their influence, and that the reaction against these excesses has always proceeded from the better feelings of man himself. In short, it is the eternal strength of man's own divine nature that keeps alive in him the higher laws of conduct and rescues him continually from catastrophe. His religions are attempts to express and formulate the laws of his divine nature; and he reforms and reconstitutes his religions from time to time in order to bring them up to the level of his intuitions.

The picture of a godless universe, wherein vast orbs circle eternally and purposelessly in space, and animate beings are generated in an endless and unvarying succession, is appalling to contemplate; it may amuse the mere intellect, as long as one is comfortable; but in silent moments the eternal question will arise in the soul, and man will ask himself the meaning of his life and the meaning of that which surrounds him. Then he finds himself thrown back upon his own internal resources of faith and knowledge. Realizing the pettiness and vanity of his mere personality — one of countless million masks that pass momentarily across the stage — he seeks for something infinite and eternal, which he feels must lie at the root of his own consciousness. He seeks for his own Soul, for the God within.

Theosophy declares that the power to know lies within the reach of every man, and points to the wisdom of past ages, which has been recorded in the writings and sayings of many great Teachers and Sages, and preserved in the symbolism of many religions. It declares that, beyond the brain-mind of man, there is the Soul; and the Soul is the real Knower, the brain-mind being only one of its instruments. And if man does not attain knowledge, it is because he does not bring his conduct up to the level of his aspirations, and thus he keeps himself chained down in the illusions of the common life until he resolves to step out from them.



“WHOEVER feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to the suffering; whoever understands the true meaning of the word ‘Egoism,’ is a Theosophist by birth and by right. He can always be sure of finding sympathetic souls among us.”— *H. P. Blavatsky*

THE APEHOOD OF MAN

H. TRAVERS, M. A.

“Ape thou art, and unto ape shalt thou return.”

“‘Ape thou art, to ape returnest,
Was not spoken of the soul.’”

THESE (amended) quotations are adapted to what is to follow—a few cursory remarks on an item of Sunday-magazine-section science entitled, ‘Is Man Really Reverting to the Monkey?’ That word ‘really’ seems to suggest that the theory had previously been well known, but recently blown upon, and that the present writer was attempting to reinstate it. It has become quite common of late to find the Darwinian theory reversed, and the origin of apes from man discussed; and we have often had occasion to comment in this magazine on the way in which the teachings of H. P. Blavatsky are thus borne out. For those teachings show that the anthropoids are degenerated descendants of early human races that mistook their way and entered on a downward evolutionary path. Many of the arguments for a descent of man from the apes will work just as well the other way. As shown in *The Secret Doctrine*, the anatomical arguments support the latter theory rather than the former.

The present writer, to whom we refer, derives the apes from man, but he keeps the other theory into the bargain.

“Man is not only descended from monkeys, but monkeys are descended from a race of pre-historic men who, from being over-civilized, finally sank into barbarism and from thence into savagery, eventually becoming monkeys again.”

In another two thousand years, if we do not behave, the world will be peopled with monkeys again. The writer declares that there has been a race on the earth which could speak by telepathy and communicate with the stars. Thus he accepts the Theosophical idea of evolution: that history moves in cycles of ebb and flow. He defines a monkey as “a human idiot, degraded by centuries of insanity.”

What a jumble of ideas derived from Theosophy, science, and elsewhere! But we must be thankful for this recognition of the higher forces in man, for this admission of man’s past achievements, involving the promise of his future attainments, and for this partial relegating of the monkey to his right position. Theosophy however does not teach that the monkey ever produced the man, or that there is any danger of the human race again producing monkeys; least of all that the entire humanity has ever or will ever relapse into the quadrupedal state.

“I SHALL SUSTAIN MY TEACHER”

STUDENT

I DO and shall at all times, in all places and to all persons, unqualifiedly sustain my Teacher. When I cannot understand, I will follow with my intuition. Men must fall away from us even as the forest sheds the autumnal leaf. Shocks must occur, not alone coming from the outside, but internal shocks — the necessary efforts of the Theosophical Organization to adjust itself to the laws of growth. Many there be who lament these effects; it is because they know them not as laws.

I am as enamored of peace as any man, but I do not choose it at the expense of spiritual growth. For us there is no real and lasting peace outside of eternity. This is a dark age; there is stern work to be done. The lurid action of this cycle is not to be turned by repose, by “sweetness and light.” Let all weak and wounded souls fall to the rear — and let us get to work.

The future of the race is now at stake. It is the seed-time and the ground must be harrowed and torn. The Teacher has devoted all her being to this work — concentrating Karma and bringing it to a head in all directions, culminating in these internal shocks that the organism may grow faster, that it may be able to stand forcefully alone when it has lost her, and by its increased usefulness may merit and obtain increase of spiritual usefulness, a new outpour of power and aid from that unseen world where Karma is the sole arbiter.

Any one may know this absolutely, who will take the trouble to consider the matter from the soul’s standpoint and not from that of the mind alone.

In this world we think we stand as isolated centers of energy, having no vital connexion with one another and the world at large except by our own will. We thus succeed in locking up a tremendous amount of forceful energy by impeding its flow. But as the evolutionary order and the very nature of Deity are against us, sooner or later we are swept aside, but not without repeated opportunities of choice. In every test surmounted, in every glimpse of intuition or act of faith, we grow. We do not grow when as a body or as individuals, from lack of these virtues and from being ungrateful, we fail to give our constant adhesion to her who stands in this dark age as the messenger of Higher Powers.

For in that other world, through and with which she works, there are hierarchies held inviolable from cycle to cycle, vast organizations formed by universal law, wherein every member stands in his own order and

“KNOW THYSELF”

merit, and can no more be expunged or disregarded by those above or below him than one can blow out a star. *All* efface themselves for this work, reincarnating again and again for it alone. There is no other divine method of work than this, which directs the ever-welling torrents of cosmic energy down through unbroken chains of Great Beings and reverent men and women. To drop one link is impossible. In the occult world it is not permitted to receive the message and reject the messenger.

“KNOW THYSELF”

GEO. C. BARTLETT

IF we could know ourselves, we might know how to act! Ourselves often appears as a stranger to us, and we are often astonished at what we think and do.

When Thales was asked what was difficult, he answered: “To know oneself.” And what was easy, “To advise another.” Pope says: “And all our knowledge is ourselves to know, also tell (for you can) what is it to be wise. ’Tis but to know how little can be known.”

There are two sentences inscribed upon the Delphic oracle, “Know thyself” and “Nothing too much,” and upon these all other precepts depend.

François Villon says: “I know everything except myself.”

And Matthew Arnold: “Resolve to be thyself; and know that he who finds himself loses his misery.”

Shakespeare: “I cannot tell what you and other men think of this life, but for my single self, I had as lief not be, as live to be in awe of such a thing as I myself.” “I have much ado to *know myself*.”

Another: “We may know and see many things, but can never know and see ourselves.”

Montaigne: “I have never seen a greater monster or miracle in the world than myself.”

F. D.: “For the nearer we come to ourselves the more infinitely complex do facts appear to become. A man’s hand is a mystery that rivals the ribb’d universe. And when the soul turns its gaze upward upon itself it encounters a cloudy chaos, in comparison with which the revolutions of planets and electrons are simple and orderly matters. When in the nineteenth century, Darwin formulated the great theory of biological progress which linked the highest achievements of mankind with the lowliest beginnings of life on the globe, the soul of man was still an unanswered riddle. Mind is still an enigma, for no one has found out what it is.”

THE THEOSOPHICAL PATH

William Watson:

“On from room to room I stray,
Yet mine Host can ne'er espy;
And I know not to this day,
Whether guest or captain I.”

Everett Earle Stanard: “Who are we, and what are we, and why are we here? These are plain questions, but no answers are forthcoming. First, ‘Who are we?’ This query is in reference to the great marvel which we designate by the term ‘Identity.’ My parents were good enough to supply me with a name, but what is my real name? Before my earthly birth, if I lived, who was I? And after death, if I live, shall I be the same or different, and by what name shall I be known then?”

Let us not be too certain when we imagine that we know ourselves.

Aldrich puts this subject before us well in his little poem, ‘Identity’:

“Somewhere — in desolate, wind-swept space —
In twilight land — in No-Man’s land —
Two hungry shapes met face to face,
And bade each other stand.

“ ‘And who are you?’ cried one agape,
Shuddering in the gloaming light.
‘I know not,’ said the second shape,
‘I only died last night.’ ”

Schopenhauer, the philosopher, once strayed into a rose-garden and was admiring the blooms, when an indignant gardener approached and asked, “Who are you in this garden, and what is your name?” The philosopher replied, “I should be much obliged to you if you would tell me my name.”

Wordsworth, poet and mystic, spoke of himself as a stranger and a traveler in a far country. But he did not know where his home was, why he had left it behind, or what the strange journey in lands afar meant.

Emerson admitted fully that he was wholly at a loss to understand anything at all about life. He wrote: “Where do we find ourselves? We wake and find ourselves on a stair, there are stairs below us, which we seem to have ascended, there are stairs above us, many a one, which go upward and out of sight.”

Cervantes says: “Make it thy business to know thyself, which is the most difficult lesson in the world.” Yes, so difficult that we all fail.

I remember Tennyson says something like this: “If I knew the heart of this little flower, I should know what God and man is.” So when we progress until we know ourselves, shall we become as the gods?

Floyd Dell, speaking of Heine: “He understood most things — being in that respect quite unlike the generality of poets, including those popularly esteemed great. He almost *understood himself*.”— *Press Clipping*

JUSTICE

A. J. MORGANSTERN

JUSTICE, in whatever aspect considered, must be divided into at least three speculative divisions. These are: Abstract justice, or the principle of justice; legal justice, or the effort of law in civilized communities to determine the rights of individuals toward each other, and toward the state; and the justice involved in human intercourse considered apart from society as a whole.

ABSTRACT JUSTICE

This I regard as a principle, rather than an application of a rule: a principle working as a force in nature and operating primarily in consonance with the law of cause and effect. A principle to which we may safely look, to work out by the weight of its own force, all inequalities; and which in the ultimate will produce a result yielding to each condition its exact and precise merit. With the functioning of this principle human agency is helpless, save only as it acts in consonance with other forces in nature along the line of its highest concept of right.

LEGAL JUSTICE

The formation of society into bodies designated municipalities, states, and nations, has called into being a system of rules of action termed law, which is designed to form the social or economic counterpart of the principle of justice. Personally, I have always objected to the use of the term justice in legal procedure, regarding it as a misnomer.

We have governing rules of conduct so nicely refined in the present day as to meet nearly every condition of intercourse between men of the state and men and the state which, in the ultimate, prescribe an interpretation of the effect of action.

We designate some acts as wrong; provide means of determining the human activity producing the wrong, and fixing methods of punishment to be inflicted upon the wrong-doer, after conviction under the processes of law.

Again, society by law determines the method in which each human being shall conduct himself toward, or his business with, every other human being; and we establish forums, termed courts, in which is vested the power of determining the virtue or vice of each such relationship.

Let us now examine the matter and determine, if we can, whether these activities do respond in fact to the principle of justice.

One is accused of crime. After certain preliminary processes have been

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complied with a trial occurs and a jury is impaneled. Then begins a sort of warfare between the state and the individual, each seeking to retain upon the jury as many persons as possible believed to favor one side or the other; the state, striving through its attorneys to maintain upon the jury, men either inimical to the accused or bearing the reputation of being 'convictors'; the defendant's attorneys striving likewise to keep upon the jury as many as possible who may be inclined to acquittal, or who may be directly or indirectly friendly to the accused. In important cases large sums of money are frequently expended by both sides in an effort to determine the state of mind, social relationship, business connexion and even the intimate details in the lives of prospective jurors, in an attempt to determine, in advance of the submission to a juror of a single fact bearing upon the case, what the probable likelihood of each juror's state of mind will be toward the cause on trial. Many times this results in miscarriages of law (aptly termed miscarriages of justice) so that often the guilty escape and not infrequently the innocent suffer.

Consider now a civil cause with the same preliminary steps, save that there lies the added burden of the necessity of greater knowledge in a trial-judge to determine the admissibility of evidence or its rejection under a system of rules, which in this day, has reached so many refinements as to be confusing to the most astute and alert legal mind. So that the personal equation of the judge becomes an important factor. Two judges, each equally honest, may disagree almost in detail upon every phase of the same case.

Add now the tendency of witnesses to favor the side for which they appear; the tendency in response to avarice, greed, desire, love, and hate, to magnify or minimize their individual concept of a fact in order to meet their wish as to the outcome of a given cause; also consider the elements of passion, prejudice, and falsehood to which human nature is so prone, and say if you can how much of abstract or even ideal justice you may have a right to expect in the working out of the law.

To meet this condition, in part, supervisory courts have been created, in which forums, under strict modes of procedure, many of the evils pointed out are ultimately minimized; but the initial injury worked by a wrongful judgment or verdict cannot in the very nature of things find adequate compensation.

The chief failure of legal justice, to my mind, is the limit of its possible concept. No regard is paid to the influences inducing violations of the law because these influences are rarely known, and in most instances entirely without the field of ordinary human consideration.

What know judge or jury of the ages of hereditary influence upon the

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criminal which may render him personally irresponsible for violations complained of! What know they even of the immediate environment contributing to the overcoming of will to do right and rendering possible the doing of so-called wrong! What know the jurors, sitting in judgment involving human liberty, of the myriad of circumstances which coming down through the ages produce the result inducing crime! And what measure of justice can we find in arbitrary punishment inflicted upon one as the result of a verdict of conviction by a jury thus uninformed?

How much of justice in a verdict based upon unreliable and sometimes wilfully perjured witnesses? Consider the weakness of human memory; the unlikelihood of any two minds seeing a given act alike, or being able correctly to repeat a brief sentence uttered. Add the lapse of time, and the shrewd and cunning efforts frequently indulged in order to change just a little the recollection of a witness so as to bring the expression of that recollection within some rule of law operating to the benefit of one side or the other; contemplate also witnesses truthfully and honestly striving to testify in the face of cunning traps of cross-examination and the embarrassment of public appearance in an unfamiliar atmosphere. Add to these considerations the further elements of religious intolerance, political enmity, sociological and many other differences dividing humanity to its disturbance: then stir up all these ingredients through the medium of artful agents developing their greatest psychological possibilities, and you produce the result known as operation of law or functioning of the law, which is called justice.

HUMAN JUSTICE

In the intercourse between man and man, practically the same elements intervene as are above pointed out, save and except that in modern Caucasian civilization the ultimate of ideal human conduct is based upon the so-called Golden Rule, which in the last analysis means that each man is made the judge of what he feels he should do to another in the light of what he would expect or wish another to do to him in like circumstances; so that in human intercourse there will be as many concepts of justice as there are individual views of right and wrong.

I conclude, therefore, that if ever the rules governing human action may hope to approach the principle of justice, this result can only be accomplished when the dominant people of the world shall have acquired an understanding and shall know that only in pursuit of the highest ideals of right is it possible to obtain the power to know the abstract principle of justice. That when all humanity has learned the lesson of the brotherhood of man, and that an injury to one is an injury to all, that the injured, in the ultimate, will suffer less than he who contributes to the

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injury; then the impulses of right, it may be hoped, will supersede the impulses of selfishness, and practical justice will operate as naturally and as certainly in an appreciable individual manner as any discernible, physical fact. In other words, to know right, and to eschew wrong, will of itself produce the psychology of justice and render its antithesis impossible.

THE SUSTAINING POWER IN THEOSOPHY

BY AN OLD STUDENT OF H. P. BLAVATSKY

IT is conceded by the pioneer workers at the International Theosophical Headquarters, indeed by practically all, that the supreme interest of this Center has been sustained from its inception to date. In spite of all the obstacles found in inaugurating this Center and all the opposition that has come from the foes of spiritual progress, this Great Effort has surpassed the expectations of those who were most identified with it, and who have grown up with it.

Theosophy was unknown to the modern world until 1875, when H. P. Blavatsky, William Q. Judge and others established the Theosophical Society in New York City. Madame Blavatsky had to fight the great battle against bigotry and intolerance; and her royal efforts and her wonderful Theosophical writings laid the foundation as firm as granite for the future success of the Theosophical Movement. Mr. Judge's whole life, from the time he met Madame Blavatsky to the completion of his successorship to her, was a continuous service for the benefit of Humanity.

As H. P. Blavatsky foresaw the necessity of a Successor and appointed William Q. Judge to the high office of Teacher in her place, so did he in his turn intrust his duties to the care of Katherine Tingley. Our present Leader lost no time in the expansion of the general Theosophical activities. Her perception of the needs of Humanity, and her enthusiastic determination to lift the burdens of the people of all nations have never lessened. Though she adds to her life years of experience, yet she grows younger in spirit and stronger in furthering new plans for the glory of our Sacred Cause.

The world needs a spiritual Leader — a Theosophical Leader, one who can point out the path for men to follow and help them to find the divine qualities of their natures and become heroes in the strife.

A half-hearted 'Theosophist' is no Theosophist at all: he is a blot on the horizon. Any person who enters our Society with the idea of some day exploiting it for his own personal ends is most unjust to himself and is quite apt to find the Leader an insurmountable obstacle in his way.

One who has had the privilege of knowing the power of Theosophy in human progress and who has not applied it to his life, is a mere actor in his 'Theosophical' efforts. He might even assume the mien of a saint and in soft tones and awesome manner impress his listeners with his 'voice'; but one who truly loves the teachings and has tried to apply them to his life, and who believes that H. P. Blavatsky did foresee and did know, and that W. Q. Judge did also, and that the present Leader does, will turn a deaf ear to the would-be teacher with a protest of such a quality that it might stir the consciousness of the deluded one and give him another chance to get on the right path.

Remember the Leader's words, written years ago, "Self-watchfulness is never more necessary than when wounded vanity and a personal wish to lead, dress themselves in peacock's feathers of devotion and altruistic work." Then is the time to test the sincerity of our professions.