

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“WE are, indeed, at a pivotal point of our world’s history; and we are called upon to act our part nobly, wisely, courageously, dispassionately, and justly.”— KATHERINE TINGLEY

SELF-CULTURE IN THE LIGHT OF THEOSOPHY

SELF-CULTURE IN THE LIGHT OF THEOSOPHY

H. T. EDGE, M. A.

MIND and body react on each other. A disorder in the body sets up irritation in the mind. The mind then chews on this irritation, and thus disorders the body still more. In this way the trouble goes on increasing, and the patient may worry himself into ill-advised action or into a state of illness or exhaustion. But there is a simple way to extricate oneself from this tangle: it only needs two qualities: conviction, to assure oneself that it is a right and good method to follow; and practice, to give one skill in following it.

THE THEOSOPHICAL PATH

Say to yourself, The body is out of order, and no wise thoughts, no calm judgment, no prudent action, can be taken. I will postpone the matter until the body has quieted down and strengthened itself. I will banish the whole business from my mind and refuse to think of it until after breakfast tomorrow. I will "move the previous question" and rule everything out of order until that time.

In all probability the problem will have disappeared by that time, like a mist that disperses before the sun. It will be found to have been a shallow delusion, such as we get when we are in a damp dark fog and the sun is shining a few feet overhead. Or again, the answer to the problem will come suddenly into the mind when least expected; a course of action will suggest itself.

It is all too frequently the worrying that causes the difficulty and mars the action; as is proved by the fact that we see clearer and act more wisely after a night of sleep than after one of worrying. We use a function of mind that is ill adapted for the purpose, just as a carpenter might use a wrong tool and bungle his work. Problems are often settled much better by a part of our mind that works subconsciously and is only hampered by our attention.

The mind is framed to balance opinions and to doubt and hesitate; but action is single. It is thus that, when the time for action comes, we unhesitatingly choose one of two courses between which the mind has long been hovering as long as the matter was merely in the stage of contemplation.

Too much planning interferes with action. It fails to allow for unforeseen circumstances, and burdens the actor with a scheme prepared to suit imaginary conditions and not adapted to the actual conditions. When a decision has been arrived at, a plan outlined, the matter should be dismissed until the time for action.

When a mistake has been made, causing chagrin or remorse, it should be dwelt upon long enough to insure correct conduct the next time, and then dismissed. It will be found that this works much better than continual worrying. In the same way, if one has to remember to do a thing at a certain time, the habit is readily formed of setting one's mind, like an alarm clock, to go off at the proper time. By trusting yourself and refusing to be anxious, you can learn to make this faculty work with certainty, and thus avoid much trouble.

What has been said about the interaction of mind and body in fomenting bad moods might be elaborated by considering the various emotions severally: fear, anger, jealousy, vanity, etc. If fears arise, we can examine ourselves as though we were physician and patient both, diagnosing our own case and prescribing the remedy. It may often prove that the origin

SELF-CULTURE IN THE LIGHT OF THEOSOPHY

of the fear is not in a particular circumstance but in a depression of the nerves or an indigestion; and that we have actually been afraid first, and then gone about seeking something to be afraid of. Anger, which perhaps we may attribute to somebody's behavior or to something that has gone wrong, may actually be due to uneliminated waste-products in the system. People in such a state will go about seeking a quarrel, so that they may get relief by passing the condition on to somebody else.

Does not the whole matter resolve itself into a question of destroying illusions, turning a flashlight upon dark corners, puncturing bubbles?

It is often said that man does not know his power. But, when told this, he is apt to seek in the wrong place for what he wants. He is apt to seek his power in mysterious occult regions, when more likely it lies nearer at hand. In this we see a weakness of human nature, which tries to evade necessary efforts by finding an easy *détour* or royal road. To overcome the weaknesses which we have just enumerated, it is needful to make some sacrifice of pride, to look ourself frankly and courageously in the face; and then to grapple the foe unflinchingly. But we are prone to shrink from this; and there are never wanting quacks who will offer to teach us some other way, some short cut, by which we can obtain the reward without the toil.

Freedom is another word, and we hear much nowadays about being shut in by ancient habits and customs, and having our natural instincts 'inhibited.' It has been said that the way to freedom is within yourself. And when we ask what it is that really tyrannizes over a man and binds him down to a narrow circle, preventing him from stepping forth, we find that it is his own ideas and emotions. It is these that determine his actions at every moment. Thus we can see one way to a considerable independence and freedom.

One objection that may be made to the pursuit of such methods of self-control is that it may induce a morbid self-consciousness and pre-occupation with oneself. This is of course true, and we must therefore seek some way of curing the disease without aggravating it by the very remedy. This way is to be found in getting away from the trouble, rather than in dwelling on it. Many books are written on mental culture, but to a great extent they make the culture an end rather than a means; whereas it is needful that we have some high and impersonal ideal in view, to the attainment of which these means are auxiliary. Otherwise we may merely drive the trouble from one place to another, and substitute a new form of morbid self-consciousness for the old.

Theosophists are always able to steer clear of many difficulties that would arise in the path of others, because they have the key of the Theosophical teachings, founded on the wisdom and experience of ages, to

THE THEOSOPHICAL PATH

guide them. It will be extremely helpful to study the teachings as to the sevenfold nature of man, and see how the mind can be under the control either of *Kâma* (the principle of desire), or of *Buddhi* (the principle of wisdom). What is called the modern 'psychology' (by a changed use of that word), does not sufficiently recognise the higher or spiritual side of human nature, but is too much occupied with the lower psychic nature.

THEOSOPHICAL TEACHINGS ON CYCLIC GROWTH

MARJORIE M. TYBERG

"Roll on, O Wheel, Roll on and Conquer"



THE opening of a year brings clearly to our minds the working of the law of cycles. A well-recognised cycle or period of time comes then to an end and a new one of the same length and general divisions begins. Humanity passes round and round in these year-periods, always however moving forward in time. Nature is ever reminding us of the cyclic law of progress, and students of all branches of science, of history, and of human thought and human nature, are being forced to recognise that everything has its stages of growth, its period of ascendancy, its gradual dying away, its disappearance, and just as inevitably — its *return*, when once more the same stages are repeated but on another level, like the round of a spiral.

Theosophy tells of the great periods in which all the lesser ones rest and move, of the vast ages during which the manifested universe has gradually been evolved, of the cycles of man's growth into his present state, physically, mentally, and spiritually. It shows man passing through the stages of innumerable cycles, the physical life now predominant, the mental at other times in the ascendant, and again the spiritual, freer than before to express the higher nature in act. Theosophy teaches that man may pass consciously through these recurring cycles of experience, during which the stamp of divinity is slowly being placed upon earth-life. It says that man may know the full significance of any of these periods in relation to the whole; that man, awakening to the essential divinity of his own nature and to the great purpose of life, may feel within him the power to play his part in the work of the universe humanly first, and at last, divinely. Sensing the unity of life, and the final triumph of the divine inner nature, he may say "Roll on, O wheel, Roll on, and conquer!"

Aside from the ordinary periods of time: months, years, centuries, etc., the cycle that affects human beings most is that of life and death. How unbalanced this division seems in current Occidental ideas! Seventy

THEŌOPHICAL TEACHINGS ON CYCLIC GROWTH

years more or less of life, than an eternity of the after-death state. The more one reflects upon this, the more unsatisfactory it seems. When, however, we learn from Theosophy that these two periods of life and the after-death state do not occur only *once* but recur many times in the long pilgrimage of the Soul, the sense of tragedy and disharmony give place to a sense of law and order. Man in his recurring lives on earth and his succeeding rests in Devachan, or the Heaven-World, is keeping time with the workings of the whole.

Another division that seems unequal and inharmonious is that of the continuous ascent of something through all the stages of the animal kingdom and then the appearance of man. This is what modern science offers; but Theosophy teaches that "Man never was not," and that in every age of growth some of the principles and vehicles of man were being evolved; so that the appearance of man in the form we know now was the result of many, many periods of the evolution of man, and no sudden step from the animal to the human kingdom. Science has had only physical forms to study, and these do not reveal to the uninitiated the history of the rhythmical progress in cycles of physical life followed by cycles of disappearance into the ethereal matrix. The full history of physical evolution even, cannot be given until cyclic progress is understood, for all the links in the chain of development are not manifested at any one time. Those which are missing cannot be supplied by students ignorant of Nature's unseen storehouses, from which, periodically, issue types that can pursue their course upward in harmony with universal law.

"Ever recurring and ever progressing" is the keynote of life, according to Theosophy. To return to follow the very same round, in the very same way, would not be cyclic *development*. It is necessary to grasp the conception of progress in the rounds of a spiral, pointing upward. There is the entrance to the round from above, the movement downwards towards a point where the divine is comparatively hidden in its material vestures, and then an ascending progress during which the divine nature reasserts itself with added experience from its contact with matter and its triumph over it. Then after a period of rest, a new round of the spiral is entered.

The question at once arises, "What goes on?" We know that races rise and fall and disappear. What persists after the physical vehicles have passed away? What rises to the new round of development? Theosophy answers that it is the host of souls who occupied the bodies of that race in order to gain experience and stamp the divine nature upon them as far as possible. The Souls store the knowledge won; they ascend to the new round; they find bodies again; they do new work in the new round. The Soul is the king of it all, and as it is awakened in us we realize the upward progress. Without it, we seem to be rushing round in

THE THEOSOPHICAL PATH

a vicious circle, race after race, never knowing the purpose of life, nor the special significance or possibilities of any one period.

To a thoughtful student, the glimpse of the vast periods or cycles given by Theosophy is inspiring. Never, before H. P. Blavatsky presented her teachings to the world in *The Secret Doctrine*, had any adequate presentation of periods of world- and race-development been known to modern thinkers. The world-period is divided into seven great Rounds, in each of which seven great Races live and gradually evolve the complete nature of man. Each one of these Races is divided into seven sub-races. Every division has its work of building to do, its duty of gaining experience, its aim — conscious or not — of attaining full divine consciousness and lifting the lower forms to its own divine inner standard. One can draw a full breath, regarding this broad outlook. It is worthy of the Soul. Theosophy states that Humanity has reached the Fourth of these great Rounds, and the Fifth Race upon it, and a certain sub-division of that race, and is preparing here in America for the next sub-race. The special significance of the present is the possibility of building up the Higher Mind, of freeing it from bondage to low, selfish desire, and of opening it to the light of the Soul from above. This is our task, and the law of cycles and of universal development is our ally in the effort to accomplish it.

There are, of course, many lesser cycles in these great periods and racial epochs, when beginnings are made along many lines. At each beginning, there is an added impulse to press onward and upward. If a large cycle, or, in other words, a long period and a small or short one, begin at the same time, it is natural that this coincidence should enable a greater beginning of some kind to be made, because there will be a greater impulse. When H. P. Blavatsky began her work in 1875, she told of the coincidence of this kind that would occur towards the end of the nineteenth century, and stated that it was her aim to bring to men's knowledge as much of the ancient, forgotten Wisdom-Religion as possible, so that when the out-flow of impulse at the dawn of the new time was felt, the higher nature might be stimulated by Theosophy to direct and control it in a way that would decide much for the course of the opening period.

The fact that there was a Teacher like H. P. Blavatsky who knew of this moment of great possibility for Humanity, is a great assurance to puzzled thinkers, who never before in known history had had any broad view of the sweep of human development through a world-period; and never had known that hierarchies of perfected beings watch over the destiny of Humanity and reincarnate at critical stages in order to guide the awakening life of a new period. One of the most beautiful teachings of Theosophy is this of the rise of a new energy at the birth of a cycle

THEOSOPHICAL TEACHINGS ON CYCLIC GROWTH

and a descending celestial influence which can guide it for the welfare of the race.

It was of this that Katherine Tingley spoke when she uttered these words, "A new energy has been liberated from the center of life." What an inspiration it is to have confidence in inherently divine humanity that can at the given moment unfold from its inmost being a new energy to enable it to continue the work of the Soul! What a contrast to the limited conceptions of life and atonement and paradise once held out to us!

It is inspiring too to learn that the state of ignorance concerning human destiny is not a condition that has always existed or will continue. It opens up a glorious view of life and its meaning to learn that only at certain periods is man so totally in the dark about his divine nature and his possibilities and opportunities. The conception of cyclic development proceeding in spiral course enables us to see the past — a much longer and greater past than ever before suspected; the present — a very critical and destiny-deciding present; and the future full of glorious work to be done by Humanity in establishing control by the divine Nature — all linked, in one great beautiful circle, containing many, many small ones. And were we but awake to the working of the law, we should be able to see in the shortest cycle an image of the whole Round; we should be able to find the key which unlocks a secret of divine consciousness in every shortest period we can recognise. "As above, so below," is an occult maxim.

On earth there are many messages from ancient times, whose bearing we had missed, until Theosophy called our attention to it. Ancient races at the height of their development left signs to succeeding nations and peoples that a very high point has been reached, as if to assure the later comers who might find themselves at an earlier stage of the climb along their round, that man had once before climbed higher and so might again. Sometimes for centuries these great monuments of ancient times stand silent and unnoticed. But they can wait until a day dawns when, the darkness over for a time, spirituality re-awakens, the signs are recognised, and the unity of effort of all races and peoples is once more felt and seen. Then with the returning tide of Soul-Wisdom, knowledge of symbolism recurs, and we read the meaning of the Pyramids, and see that the race who built them had the grand teachings of the Soul's pilgrimage as set forth in Theosophy. We can imagine H. P. Blavatsky in her wanderings over the world reading in many hidden places the symbols left long ago for one who had come to serve Humanity at the opening of a new cycle of hope and achievement.

The coming of such a Helper at a critical point for the race is according to Law. The impulse of life rising at the opening of any period has a

THE THEOSOPHICAL PATH

corresponding one in the descent, as it might be termed, of influences and teaching from the divine hierarchies who have attained the highest spirituality and now are the living messengers of the Law of Compassion that rules the universe. There is ever, and especially at the opening of cycles, the help from those who have trod the path before and have realized divinity. Does it not occur to you that only those who have mastered the law of cycles and know when they begin, are the only ones who are able absolutely to "do the right thing at the right time and in the right place?" Can you imagine a race awakened to this knowledge, entering upon a period in which they recognise the full possibilities of every stage, and keep, even when the darkest and least spiritually awakened moment comes, the *belief* in the light they once saw? And if during the time when the higher nature is making its hardest fight to permeate matter with divinity, the will were so trained that it did not yield to the temporary obscuration of the light, but strove on, lifting mountains of old desires that weigh down the aspiring Soul, what a triumph it would be! Knowledge of the Soul and the Law, given by sincere study of Theosophy, should enable us to do this in time. We *need not* forget that the light exists, because it is not shining for a little while.

When we study ourselves and our experience in the light of Theosophy, we find that in our inner life of thought and emotion, cyclic development can be plainly traced. We feel an urge in a certain direction of thought or feeling, we follow it at first with strong impulse, we reach a point of greatest effort, then the impulse dies out and the continuation is then enforced by will, or the effort dies out entirely. When the impulse recurs, as it is certain to, unless we have stored some fruit of experience in the soul, the same cycle will be followed without any conscious growth. As the majority of persons are living almost unconsciously, not reflecting much, if at all, a great many lives could be represented by these wheels within wheels of emotional, moody cycles, without any guide out of the maze and without anything much being gained by living. If we can learn to detect these emotional or moody cycles of ours, however, and grimly watch them through with will firmly set upon not succumbing to them, we can learn much about our temptations and our power to withstand and overcome them. This we have to begin to learn some time. It is our destiny to become conscious divine workers and we must learn to harvest all that can be gathered up from every tiny wheel of experience.

The year shows us, in its varying seasons, how strikingly the whole of life on our planet is affected by the cyclic motion around the Sun. The months prove the influence of the dying old Moon. But there are countless other heavenly bodies which cannot reasonably be considered as unconnected with the Earth by any threads of influence. It is only

THEOSOPHICAL TEACHINGS ON CYCLIC GROWTH

our ignorance that sees empty space. There are myriad tracks along which move to us the impressions engendered by life we know little of as yet. There is all the past, which awakens in us, the past of life in different races, that has its recurring cycle in our inner selves and finds its way out in act at favorable moments. There are all the other races and persons alive at present, whose cycles impinge upon our own. There are all the impulses which we in many lives have started and which return for us to recognise and lift. How shall we stand amid these whirling wheels of life?

Theosophy teaches that it is possible for man to gain a knowledge of the inner cyclic laws of his nature which gives him the clue to meeting everything that comes or returns for him to deal with, in a way that develops triumphant spiritual consciousness. If man finds his Soul and lives in its light, the impulse which marks the beginning of any emotion, thought, or course of action, the beginning of any period, or round, can be made available for conquering evil, being directed from above, instead of from below. Every cycle or period, entered consciously, reflectively, resolutely, with will and aspiration thoroughly awake, guides the dawning impulse of life aloft. Every recurring cycle of desire, of evil tendency set going in the past, must be met with will and have the evil germ killed by will and resolute right effort. We cannot escape this task. Theosophy with its teaching of our divine nature enables us to set to work to accomplish it. The moment of the Soul's victory is when, having recognised the return of lower tendencies in the nature, the will yields not, but moves through the period of temptation, alert, vigilant, and stores the strength gained by right resistance, building a guardian for all the opening moments of similar periods. Think of a year, for instance, during which you have been so true to your Higher Self that at the morning of the next year you can challenge life to bring you what it may, saying "Roll on, O wheel, roll on and conquer!" with deeper knowledge of Law and Divinity.



"THE law of Karma applies equally to all, though all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march."

— *H. P. Blavatsky*

“FAMILIARITY BREEDS CONTEMPT”

R. MACHELL

FAMILIARITY breeds contempt. That is a saying which is too often verified by experience to need any argument for its support; but why? Why must we defend that which we would respect from the results of familiarity? The cynic thinks that the reason is that there is nothing worthy of respect and that people and customs, things and thoughts, laws and institutions, that would be respected, must hide their real character and never allow anyone to get sufficiently familiar with them to detect the deception upon which they depend for their high repute. If such a view were wholly false the number of cynics would be much smaller than it is. But it is not by any means the whole truth, nor is it the best explanation of the truth of the saying.

The aphorism is most usually applied to the relationship of persons, and it is the justification of all ceremonial observances and of social etiquette; but even so it is but the negative aspect of a truth. Those who have revolted against the formalism of old customs and the oppression of rigid conventions are largely influenced by mere insubordination and egoistic vanity, which resents any sort of control and which, masquerading under the disguise of love of liberty, assumes the mask of independence in order to hide its real character which is seen when the opportunity for laying down the disguise comes. Then perhaps it is seen that these pretenders have not freed either themselves or others from degrading customs, but have merely substituted rudeness for civility, vulgarity for conventionality, slang for decorum; and the gain is not great. For ceremony, etiquette, politeness, and reverence have a deeper meaning and a more serious reason than the fraudulent misrepresentation alluded to.

The fear of familiarity is not alone due to the fear of a revelation of the truth, but the fear of its defilement. It is often said that love hallows all that comes within its influence and that where love reigns, all barriers must disappear, and soul to soul, etc., etc., which would be all very well if it were really a question of souls only, but in most cases the soul is completely overpowered by the lower nature which sweeps all before it in its brutish intensity of egoism and with the glamor and glare of its own coarser flame obscures the pure light of the soul for the time. And as the lower nature in all its aspects is simply the many-faced god of Desire, so all its actions are subject to reactions and all its gratifications are followed by satiety. Then the disgust of the soul, the inner spectator of the scene,

“FAMILIARITY BREEDS CONTEMPT”

makes itself felt and the feeling expresses itself in contempt, contempt for self, contempt for those associated with it, and contempt for all things; familiarity let loose the elemental nature, and self-contempt follows, as the furrow follows the plow.

In all social relations the same thing occurs. What a difference may be seen between families where refined customs prevail, and again where all politeness is despised. Everyone knows that he or she actually behaves better when their best clothes are on. I have seen families that have deteriorated with startling rapidity when isolated from social intercourse with refined or educated people, and also I have seen how the deterioration was checked in isolated families that rigidly maintained all the etiquette of family-life in use in cultured society even to the point of apparently unnecessary forms of politeness.

The danger of stifling the soul by the rigidity of formalism is another danger that is not here being spoken of, but which is real. The revolt against formalism is, like all revolts, simply an expression of the spirit of revolt or insubordination, which is a characteristic of the lower nature. The soul seeking to raise and to purify the lower nature guides its impulses as far as possible. All revolt is in the nature of a turning back rather than a going on. Evolution and growth are from within, revolt is from without.

Evolution is a constant self-discipline, and self-encouragement; that is to say, the true Self is leading the personal self to its proper development and controlling its energy and correcting its tendencies, but in reality it is the Self within that imposes the control against which the outer self rebels. Both formalism and its opposite are tendencies of the lower nature; both tyrant and rebel are slaves of the lower self, the great ego; both are attempts to keep the soul or true Self from interfering in the affairs of life. The soul constantly urges on to a change of form and as constantly imposes a control of action and so stands apart from the warring parties.

It is amusing to see how many of the Greek poets tried to express this idea in their depiction of the gods in their dealings with men, for they made the gods often as tricky and treacherous as they themselves were and I think they succeeded perfectly in justifying the aphorism quoted above by the pitiful caricature of divinity offered in these particular dramas, for the Greeks were not always spiritual, however imaginative and dramatic they may have been.

The attitude of mind known as familiarity is not at all spiritual; when a man can be “hail fellow! well met,” with the gods, it is evident that those with whom he is so familiar are but the earthly reflexions of the great gods that were only approached by those who had left for a

THE THEOSOPHICAL PATH

time their bodies and lower minds and passed into a higher state of consciousness in an ethereal body capable of living in the region of divine life. The necessity for this condition is obvious to all who have any conception of what is meant by the soul, or by spirituality, or by the gods, and the attitude of mind known as familiarity is so evidently different and so undeniably a condition of the lower mind, that it is clear that any thing within its range must be of like nature with itself, not spiritual, but a mere shadow, an image or illusion, for which contempt must come in time.

BUDDHIST MORALITY AND THE BODHISATTVA IDEAL OF MAHĀYĀNA

H. A. FUSSELL

IN this article we shall confine ourselves to the exoteric side of Buddhism, which is accessible to the general reader, prefacing, however, what we have to say by a few remarks as to the nature of the esoteric teaching, which naturally is much profounder and more spiritual than the exoteric, and has always been most zealously guarded against profanation, being only communicated to those qualified to receive it.

A study of the great religions of the world, Christianity included, proves beyond the shadow of a doubt that their fundamental teachings have a common origin, as H. P. Blavatsky clearly shows in *The Secret Doctrine*. However much they may differ dogmatically and exoterically, all have an esoteric teaching, more or less fully developed, their common heritage from a remote past, which constitutes their real basis of unity. To take only two religions, the Christian and the Chinese, which certain modern scholars think are the antithesis of one another, Augustine remarks of the former:

“What is now called the CHRISTIAN RELIGION was known to the ancients, nor was it wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which has previously existed, began to be called *Christian*, and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name.”— *Opera Augustini, Retractationes*, I, 13

Compare with the above the Chinese philosopher Chu-li, who says:

“The true doctrine (TA●) has always existed in the world and has never perished; but this doctrine being intrusted to men, some broke away from it, others continued it scrupulously. That is why its destiny in the world is to be now brilliant, now obscured.”

To take a modern instance: Theosophy is the latest presentation of this ancient, universal, continually perpetuated *Gnosis*, the Wisdom-

BUDDHIST MORALITY

Religion, source and origin of all the great religions of the world, and so, in her turn, H. P. Blavatsky, through whom it has now been given again to mankind, says:

“Theosophy has invented nothing, said nothing new; it only repeats faithfully the lessons of the greatest antiquity.”

And of Buddhism she says:

“The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality . . . were *identical* from the beginning. . . . The secret philosophy of Sâkyamuni . . . is identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brâhmanism. . . .”

— *Isis Unveiled*, II, 142-3

As a matter of fact, no religion, in its historical form, has proved itself an altogether worthy vehicle of the ‘inner’ truth which constitutes its essence. In the effort to propagate and to maintain itself amid conflicting cultural ideals more or less hostile to it, every religion has become cumbered with much alien material, which has ultimately obscured and denatured, sometimes beyond recognition, the original teaching. What was meant to be living becomes stereotyped, the letter has precedence over the spirit, and formalism replaces that inward, personal experience of reality which is the very life of religion.

A short historical parallel will be of interest here. Like Christianity, Buddhism has undergone from the beginning continuous change and development. Some time elapsed after the death of their founders before the literature we possess about them began to be written and collated. Pious people, men and women, impressed by the personality and teaching of both Jesus and Gautama ministered to their bodily needs, and their disciples followed them about from place to place. The Canon of the sacred books of the two religions was not compiled till later. Buddhism, like Christianity, had its great Councils, of which two only are acknowledged as authoritative by all Buddhists of whatever school. Unlike ecclesiastical Christianity, however, Buddhism has always inculcated and *practised* a lofty spirit of compassion and toleration, never imposing its ideas by force on those unwilling or unable to receive them, and never persecuting for heresy. Its adherents have often been driven from power and persecuted, but they have never retaliated. Such noble conduct, unique in the history of religions, is a striking testimony to the genuineness and superiority of Buddhist morality.

Considered historically, both Christianity and Buddhism have undergone progressive development at the hands of their exponents, and today the critics and reformers of both religions are seeking to disentangle from a mass of documents and traditions the original teaching of their respective founders. In both cases these efforts have resulted in a profoundly in-

THE THEOSOPHICAL PATH

teresting 'Modernist movement.' It may be regarded as a sign of the times that a revolt against an oppressive and narrow 'orthodoxy' should occur almost simultaneously in the East and in the West. A similar movement has been under way for many years in Judaism, and even Islâm has not been unaffected.

Throughout the whole world there is religious unrest, criticism of received teachings, an endeavor to assimilate the results of modern research and to find a new and firmer basis for religion, philosophy, and science; everywhere there is a marked receptivity for new and profounder truths. It is the beginning of a new cycle, the cycle of Theosophy, which alone can explain and harmonize the various religions of the world, and make possible the realization of the new and larger conception of humanity that is now stirring men's hearts.

Historical criticism finds fact, belief, pious imagination, the opinions of various ages and various schools, all imbedded in the sacred books of the great religions of the world; and it lacks the key to the understanding of this medley. The sincere student of Theosophy, however, will find in the writings of H. P. Blavatsky, especially in *Isis Unveiled*, *The Secret Doctrine*, and *The Voice of the Silence*, sufficient indications to enable him to winnow the wheat from the chaff, for in these books are outlined the fundamental principles of the Wisdom-Religion of antiquity, into which the founders of every genuine esoteric school were initiated. The Theosophist, who has not only an intellectual grasp of its sublime teachings, but has apprehended them spiritually, allowing them not only to mold his thought, but his heart and life as well, has within him a sure guide to truth, both in philosophy and religion, and is better fitted for the elucidation of the problems raised by the comparative study of religions, than the most erudite scholar who disdains them. For, as H. P. Blavatsky says in the preface to *The Secret Doctrine*:

"The aim of this work may be thus stated: . . . to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring. . . ."— I, p. viii

There are two schools in Buddhism: the Hinayâna, or southern; and the Mahâyâna, or northern. In the latter half of the last century, the interest of European scholars was mainly centered on the Hinayâna teachings (in Pâli and Sanskrit), and comparatively little was known of the Mahâyâna teachings (in Sanskrit, Chinese, and Tibetan); and H. P. Blavatsky was one of the first to call attention to their importance, declaring that "real Buddhism can only be appreciated by blending the philosophy of the southern and the metaphysics of the northern schools." Referring to the esoteric teachings of the Buddha, she says they were

BUDDHIST MORALITY

“simply the *Gupta-Vidyâ*, or secret knowledge, of the ancient Brâhmins. . . . And this *Vidyâ* has passed into what is now known as the *inner* teachings of the *Mahâyâna* school of Northern Buddhism. . . .

“The schools of the Northern Buddhist Church, established in those countries to which his initiated Arhats retired after the Master’s death, teach all that is now called Theosophical doctrines, because they form part of the knowledge of the Initiates — thus proving how the truth has been sacrificed to the dead-letter of the too-zealous orthodoxy of Southern Buddhism.”— *The Key to Theosophy*, pp. 15-16

“Âryasangha, the founder of the first Yogâchârya school was an Arhat, a direct disciple of Gautama the Buddha. . . . The early Yogâchârya school of pure Buddhism is neither northern nor southern, but absolutely esoteric. . . . the genuine books have never been made public. . . [the exoteric] are mixed up with Śivaism and Tântrika magic and superstitions.”

— *Theosophical Glossary*

Nevertheless, the books of the Yogâchârya school of Mahâyâna which have been translated, teach a lofty idealistic philosophy: the universe being the outcome of *Alaya-Vijñâna*, which H. P. Blavatsky, in *The Secret Doctrine*, calls “the Soul of the World”; and we shall see later what a noble conception of Buddhahood this school had.

The two great schools into which Buddhism divided after the Master’s death “teach,” says H. P. Blavatsky, “the same doctrine in reality.” The northern school simply developed more fully what was only implicit in the southern. The fundamental difference consists in the conception of Buddhahood.

The Hīnayānists restricted Buddhahood to the Buddha, and to those great Teachers who preceded him and were to follow him. All that they could hope to do was to become Arhats; the *status* of a Buddha was quite beyond them. They sought deliverance from *samsâra*, the round of births and deaths, and found their satisfaction in self-culture; they did not aspire to become Teachers and Saviors in their turn; hence the name Hīnayâna: ‘lesser vehicle or course.’

The Mahâyânists, true to the spirit of the Buddha, taught that every one has the germ of Buddhahood in him and may, by proper training and development become himself a Buddha; hence the name Mahâyâna: ‘larger vehicle or course.’ According to Nâgârjuna, the *bodhi-citta* is the primordial essence of our mind, and is identical in substance with the mind of the Buddhas. This essence is present in every mind, but lies dormant or is covered by the dust of ignornace and infatuation. This is consonant with the Theosophical teaching:

“Spiritual and divine powers lie dormant in every human Being; and the wider the sweep of his spiritual vision, the mightier will be the God within him. But few men can feel that God.”— *The Key to Theosophy*, p. 178

The Mahâyânists also taught that the duty of every true believer is not to seek his own but the general enlightenment — and the honor of

THE THEOSOPHICAL PATH

formulating this noble doctrine, which may be called the fair flower of Buddhist morality,— the service of others must be the true goal. There must be no faint-heartedness nor discouragement. The true sons of the Conqueror (*Jina-putrâh*) do not tremble at life. Armed with heroic strength (*vîrya*) and pity (*karunâ*), they willingly take upon themselves the calamities of future existences, nor give in until they are born again finally as perfected Buddhas and have led to salvation all living beings. For all beings carry within themselves the germ of Buddhahood, that only needs purification from contingent (*âgantuka*) blemishes, “like gold which lies buried in grime.” *

On reading this short but eloquent description of the Bodhisattva ideal, one involuntarily thinks of certain passages in *The Voice of the Silence*:

“Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow-men.”

“Now bend thy head and listen well, O Bodhisattva — Compassion speaks and saith: ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’”

It is a great ideal, the grandest and noblest the human mind can conceive,— and it demands continuous self-sacrifice as long as this life-cycle shall last. The Bodhisattva is “unselfish till the endless end.”

“Having reached the goal and refused its fruition, he remains on Earth as an Adept; and when he dies, instead of going into Nirvâna, he remains in that glorious body [the *Nirmânakâya*-body] he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.”

— *The Voice of the Silence*, p. 90

“A Bodhisattva,” says H. P. Blavatsky, “is, in the hierarchy, less than a ‘perfect Buddha.’ In the exoteric parlance these two are very much confused.” Mahâyâna honors in the Bodhisattvas: (1) the beings who, having attained enlightenment, decline to enter Nirvâna, because they have not yet completed their self-imposed task to bring all beings to perfection; and (2) all those who take the vow to seek for *bodhi*, not for their own sakes, but in order to follow in the footsteps of those described in (1), and finally to become, like them, “Buddhas of Compassion.” They are “candidates for Buddhahood.”

The Path to be followed is, in the *Mahāvastu*, divided into four stages; later writings divide it into ten. The names given to the various stages are significant; for example, in Āsanga’s *Sûtralâmkâra*, the first is called “Joyful,” the second “Faultless,” the fourth “Radiant,” and the last the

*This paragraph is the *résumé* of pages 34 and 35 of the profoundly interesting work: *Mahâyâna Doctrines of Salvation*, by Dr. Stanislav Schayer. In the preceding paragraph I have followed pretty closely M. Anesaki, *Buddhist Ethics and Morality*.

BUDDHIST MORALITY

“Cloud of Dharma.”* The Bodhisattva ideal forms the center of Mahâyâna teaching, especially in China and Japan. A stanza of a popular song of the twelfth century runs:

“The Buddha was once a common man; we shall some day finally be Buddhas; lamentable are the walls separating us from them [who are all one in essence].”— *Buddhist Ethics and Morality*, p. 14

And today, in the Zen monasteries of China and Japan, during the period known as “the great Sesshin,”— *sesshin* means collecting or concentrating the mind— when lectures are given to the monks assembled in the Meditation Hall, and which last about an hour, all repeat in unison the Four Great Vows of Zen Buddhism, before they retire to their quarters. These Vows are:

“How innumerable sentient beings are, I vow to save them all.
How inexhaustible our evil passions are, I vow to exterminate them.
How immeasurable the holy doctrines are, I vow to study them.
How inaccessible the path of the Buddhas is, I vow to attain it.”

— *The Eastern Buddhist*, May-August, p. 50

We know that it was not for his own personal salvation that Gautama desired knowledge, for he was a ‘Buddha of Compassion.’ But, as the *Mahāvagga* tells us, after he had attained enlightenment under the *bodhi*-tree, the Buddha hesitated whether to return to the world and make known to men the path of deliverance. “My doctrine,” he thought, “will be incomprehensible to those who are under the dominion of desire and hatred.” It seemed for a moment that he might be content, after all, to be only a Pratyeka-Buddha, one of those who “caring nothing for the woes of mankind or to help it, but only for their own bliss, enter Nirvâna and ... disappear from the sight and hearts of men” (*The Voice of the Silence*, p. 54, note 1). While communing thus with himself, Brahmâ-Sahampati, the supreme Deity of the Brâhmans, appears before him to plead for mankind, appealing to him not to keep his saving knowledge to himself. The Buddha’s divine spirit of compassion triumphs, and he sets out to begin his forty-five years of public preaching, saying: “Let the doors to the Eternal be opened wide to mankind! Let him that hath ears, hear!”

This public teaching is intensely practical. But because the Buddha keeps a profound silence on all metaphysical questions, we must not think that he had no knowledge of the mysteries of Being, as many European scholars have inferred from his refusal to discuss these questions. It is quite certain, apart from the question whether the Buddha taught anything *esoterically* or not, that, after his enlightenment, he must

*For details see *Mahâyâna Doctrines of Salvation*, pp. 35-38.

THE THEOSOPHICAL PATH

have had understanding of many things which he did not deem advisable to communicate to his hearers, whose minds and intuition were still beclouded by passion and ignorance, for, in comparison with himself, *none* had yet attained to liberation from the self. Moreover, "there is no enlightenment from without, the secret of things is revealed from within" (*Hermetic Philosophy*). It comes as the result of one's own efforts and through self-evolution. The attitude of the Buddha is that adopted by all the great Teachers. Realizing that the suffering and evil in the world is the result of wrong conduct, persisted in for many generations; or, in other words, is the natural consequence of the transgression by man of the laws of his being either in ignorance or wilfulness; they have ever taught right thought and right action, emphasizing moral issues and leaving ultimate questions till later.

It is the same today; both H. P. Blavatsky and W. Q. Judge have declared that no further light will be given to mankind on the mysteries of being until men prove themselves worthy to receive it. As the latter says:

"The Masters are working to establish right doctrine, speech, and action, so that the character and motive of men shall undergo such a radical change as to fit them to use aright the knowledge and powers now coming to light."

What is needed at the present moment to perfect human life and human society, to make man's relations to his fellows not only profitable, but agreeable and ennobling, is not more knowledge,— the knowledge we already have being often *misused* to make those relations unbearable,— but simple goodness, kindness, brotherliness, and love.

Buddhist morality is then, as we have observed, intensely practical, preserving however measure, dignity, and beauty, a union of qualities that is lacking, in large measure, in all other systems. Equally removed from laxity and morbid asceticism, it teaches "the middle way." "There are two things," says the Buddha, "to be avoided, a life of pleasure: that is low and vain; and a life of mortifications: that is useless and vain." The pessimistic note, a mark of decadence, is entirely absent. Along with genuine compassion for the sufferings of others and a surprising gentleness towards opponents, the prospect of deliverance kindles in the disciple a profound sense of joy, the typical expression of which is to be found in the oft-quoted stanzas from the *Dhammapada*:

"In perfect joy we live, without enemies in a world at enmity, healthy among the sick, unwearied among the weary. In perfect joy we live, we who have no possessions; gaiety of heart is our nourishment, as it is of the shining gods."

Europeans and Americans who have sojourned in the Orient have been struck by the benevolent disposition and 'gaiety of heart' of all

BUDDHIST MORALITY

classes of people among whom the lofty precepts of the Buddha have taken such deep root that the percentage of crime is astonishingly small among the Buddhist population. This is to be attributed in part to the fact that the Buddha insisted that morality, mental training, and wisdom must be pursued simultaneously. "Not to commit any sin, to do good, and to purify one's own mind, that is the teaching of the Buddhas" (*Dhammapada*, 183). To quote Mr. Anesaka again:

"Morality is an integral part of perfection; hence the epithet of the Buddha — 'abounding in wisdom and goodness.' . . . Mere knowledge or a solitary immersion in mystic contemplation, without practical moral actions, is not perfection; and in the same way morality without insight into the depth of truth is baseless."— *Buddhist Ethics and Morality*, p. 4

Buddhist morality, then, insists on the application of doctrine to life. In this respect, it resembles Theosophy, the value of which for the individual depends, as H. P. Blavatsky says, "upon his power to assimilate the teachings and make them a part of his being." The Buddhist is taught to dominate all the events and circumstances of life, to look at them and himself with clear vision and detachment. He must never be in a negative condition, but must cultivate a positive attitude at all times. He must gain perfect command over the least of his desires and permit no wandering thoughts.

"In order to eject evil thoughts one should concentrate one's mind on a wholesome and good idea, thus turning away one's attention from the bad one."— *Buddhist precept*

"Vigorous and alert, such is the disciple, O brethren; his energies are properly co-ordinated, he is not ardent beyond measure nor given to indolence in following the Middle Way.

"The disciples of Gautama are continually and completely awake."— *Dhammapada*

No wonder, then, that the Buddhists consider *apramâda* (*appamâda*, in Pâli), "strenuousness, the unremitting exercise of the active will," as the supreme virtue. And the *Sabbâsava-Sutta* ends by recommending the cultivation of those aspects of the Higher Wisdom called: Attention, Mindfulness, Search for Truth, Energy, Joyful Serenity, Peace, Meditation, Equanimity.

A few quotations, out of many similar ones that might be made, from some of the books of both schools, the Hînayâna and the Mahâyâna, will perhaps show better than a dissertation the delicacy and refinement of Buddhist moral precepts, and how much life would not only be purified and ennobled, but beautified, if they were followed.

"After you have studied the doctrine, let your purified hearts find their joy in the accomplishment of actions in accordance with it."— *Fo-sho-hing-tsan-king*

"True worship does not consist in offering incense, flowers, or other material things, but in endeavoring to follow the path of the one whom you revere."— *Jâlakamâlâ*

"Be immovable in the accomplishment of your duties, great and small alike. Lead a life free from blame, in accordance with the precepts, and let your words likewise be unapproachable."— *Mahâparinibbâna-Sutta*

THE THEOSOPHICAL PATH

“Let your conduct, your speech, your mind, your body be pure; be frank, open, honorable, without dissimulation. Be not puffed up, and do not regard others with haughtiness because of your purity.”— *Majjhima-Nikaya*

“Whatever be the cause of your suffering, do no hurt to another.”— *Udânavarga*

“When the just are outraged, it is not of their own affliction that they think, but of the loss of happiness which those who insult them inflict upon themselves.”— *Jâtakamâlâ*

“It is better for me to die in the battle against evil than to be conquered by evil and remain alive.”— *Padhama-Sutta*

“I desire to act towards others with a pure heart, full of love, exactly as I would wish them to act towards me.”— *Lalita-Vistara*

“Do not regard the faults of your neighbor, what he has done or left undone. Turn rather your eyes towards your own faults, your own omissions and negligencies.”— *Dhammapada*

“Bhikkhus, what is right Resolution? It is the resolve to abstain from sensuous pleasures, the resolve to desire always that others may live peacefully and happily, and the resolve to cultivate universal love and universal sympathy towards all sentient beings.”— *The four Retentions of Memory* (Sermon by the Buddha)

“It is not out of love for my own good that I practise kindness, but I love to be kind because my desire is to contribute to the happiness of others.”— *Jâtakamâlâ*

“We reach the immortal path only by continual acts of kindness, and we perfect our souls by compassion and charity.”— *Fo-sho-hing-tsan-king*

“Fine language not followed by actions in harmony with it, is like a splendid flower of beautiful color, but without fragrance.”— *Dhammapada*

“As he speaks, so the Perfect acts. As the Perfect acts, so he speaks. It is because he speaks as he acts and acts as he speaks, that he is called the Perfect.”— *Itivaltaka*

As to the much-discussed question whether Buddhism teaches annihilation, the general consensus of opinion among more *modern* scholars is that Nirvâna is not a negative but a positive state. Oldenberg, in his great work on *The Buddha, his Life, his Community*, which deals mainly with the teaching of the southern schools, declares that “Nirvâna is the completion of existence and not its suppression.” And S. Radhakrishna in an article on “Religion and Life,” in *The International Journal of Ethics*, October 1916, writes:

“In a conversation with Sâdhu-Sinha, the Buddha says, ‘It is true, Sinha, that I teach extinction, but only the extinction of pride, lust, evil thought, and ignorance, not that of forgiveness, love, charity, and truth.’”

In regard to the simile, of such frequent occurrence in Buddhist writings, of “blowing out [a flame],” Professor Kutt observes:

“There is no doubt that the Indian idea of the extinction of fire was not that which occurs to us of utter annihilation, but rather that the flame returned to the pure, invisible state of fire in which it existed prior to its manifestation in the form of visible fire.”

It is also important to note that the oldest books which form the Buddhist scriptures seldom mention Nirvâna, and then almost always to

WHO AM I?

designate the Arahāt condition, the highest degree of wisdom and holiness obtainable by a living being here on earth.

The Buddha himself taught that "Nirvāna is on both sides of death." The teachings of the great Mahāyāna schools culminate in the doctrine of 'emptiness' or 'vacuity.' This constitutes the 'Enlightenment' that is to be sought after, replacing the 'bodhi' of the older teachings of southern Buddhism. It is entirely too metaphysical a concept to be dealt with here, and turns on the question of what constitutes 'Reality,' a subject on which H. P. Blavatsky has much to say in *The Secret Doctrine*.

In this article which deals with the practical side of Buddhist morality and its influence on the individual and society, we have said nothing of "the impermanency of all existing things," nor of the question of "the existence or non-existence of the ego." These subjects belong rather to metaphysics than to ethics. As to the doctrines of Karma and Reincarnation, they have often been treated in the pages of THE THEOSOPHICAL PATH, and their connexion with morality clearly shown. Nor have we mentioned "the Four Truths," or "the noble Eightfold Path," which form a large part of the Buddha's teaching, for the simple reason that to do them justice would require much more space than we have at our disposal. We trust, however, that we have said enough to show the eminently practical nature of Buddhist morality, and that it is a permanent contribution, and a most noble one, to world-ethics.

WHO AM I?

E. A. NERESHEIMER



BODY must necessarily have a form, and form must contain a limited amount of matter, centered and held together within a certain shape by consciousness of some kind, expressing itself in physical or other mode of manifestation. It may be assumed that for the formation of every object, many forces have converged, drawing together numerous and divers grades of matter into its mold, in order to comply with the specific need for which that object was called into being. The simplest shapes, such as the spherical or geometrically crystalline even suggest that an active intelligent law is at work selecting and governing the assemblage of particles, for the purpose of fashioning them into an infinitude of forms. The intelligent Energy which causes all this, is said to be the Universal Mind, whether the object be a simple mineral organization, or that of a plant, animal, man, or god, as the case may be. We may therefore justifiably ask, how does so com-

THE THEOSOPHICAL PATH

plex a thing as the human body, with its manifold combinations of forces and substances, come into being, and furthermore who and what is he who we call the Real Man?

If we look at ourselves in a mirror we see, reflected back from it, the visible image of a living entity. Our attention is arrested not only by the definite outlines of shape, but by the intelligence and other characteristics expressed, and sometimes we wonder what its meaning and purpose may be. We perceive that there is not only one, but two,—the one looking at the image, and the one that is being looked at. Both are perfect duplicates of each other in appearance, to be sure, and this gives us a hint as to what the ancient sages must have meant when they asserted that there are in reality more than one duplicate of man within himself, though not visible to the physical eye. The teachings further tell us that there is also a 'PRESENCE'—he who comprehends them all; in whose sight the visible one is but the last outermost garment or shell, formed after a particular model that is but just one grade finer in structure than the physical. All the remaining duplicates of the body are said to be types of still finer and finer structure, until we reach the ARCHETYPAL ONE—the 'PRESENCE.' And mark ye THOU ART THAT!

This 'LUMINOUS ONE' is never to be perceived. It is the source and essence of all the other invisible duplicates within the physical body of man, and all are but as graduated shadows and illusions to IT. This HIGHEST ONE is not a Being; not the manifesting Ego, not the Logos; It is the SUPREME SELF that "IS and WAS and SHALL BE"—"whether there is a Universe or not, whether there are gods or none"; of whom a spiritually evolved oriental neophyte would say with assurance, "It is myself,"—"I am Brahman."

Brahman is the Law itself, the Self-existent, the Unfathomable Principle, from which emanates, at the opening of every periodical Grand Life-Cycle—since beginningless time,—the Divine Essence called the MONAD, the Eternal Kosmic Pilgrim.

The Monad may be conceived of as the combined equivalent of the Logioic Intelligence, Spirit, and Matter, the Eternal Trinity in One: coming forth from out of the bosom of the unmanifested Principle, for the purpose of enacting one of such periodical World-Dramas as our present Grand Life-Cycle. It—the Monad—descends into 'Existence,' and from its combined powers are reproduced all subsequent modifications of Life, Intelligence, and Matter, throughout the vast Universe. Every creature and thing, therefore, partakes of the Monadic Essence, commensurate with the respective degree of its development.

There are certain associations of 'form and consciousness' which, as types, are eternal, into which the different grades of evolving matter

WHO AM I?

enter. These types are called the Kingdoms of Nature; the Elemental, Mineral, Vegetable, Animal, and Human. During the first part of the evolutionary program, which requires enormous periods of time, only the lower kingdoms are developed, and each of these kingdoms has a certain group-consciousness of its own. Some time towards the end of the first half of the Cycle, a great change takes place in certain UNITS of the Animal Kingdom, which have reached the most advanced development possible in that stage; *i. e.*, a division or rather differentiation of their consciousness occurs, which separates the units from the former group-consciousness of the animal kingdom. As a matter of fact, they become relatively independent, and individualized entities. The rational faculty of each unit becomes detached from its group, instead of being, so to speak, submerged into the ONE consciousness with its contemporary fellow-units of the kingdom to which it belongs. In other words, at that epoch of separation, the Sparks from the Flame take the first steps in creating a career of their own, and entering the human kingdom, become the potential 'Man,'— a more or less self-conscious being.

It is by reason of the presence of the Divine Monadic Spark still being so deeply immersed in material environments that the average man of today, looking at himself in a mirror, sees therein but the grossest outer covering or sheath of the Monadic Spark, *i. e.*, its changing vehicle, its body of living flesh.

We can justly affirm that man is the most advanced and complex form of being on earth that the infolding Monad could produce, up to the present time. In him have converged, and are now represented, all the divine and material forces that operate in Nature's workshop, centralized in his being, in order that he may successfully proceed upon his pilgrimage through the worlds of evolutionary progression upon the upward path. Since his complete segregation from the former group-consciousness, of the lower kingdoms of Nature, he has acquired the faculty of mind, by reason of which he stands at the summit of physically organized beings. Moreover, this new endowment of mind also made him the superior over certain nature-forces, divers cosmic sub-intelligences, and semi-spiritual entities, that have not as yet had the privilege of experience in the human kingdom.

However, it should be remembered that the bulk of the humanity of our Solar System is at present still in the early stages of the ascending arc of the evolutionary scheme, and consequently quite ignorant of the nature and extent of its latent potential divine powers. It is in enacting the second, the ascending, part in the Great Cosmic Drama, that 'Man' is destined to play his most important rôle, namely that of a helper of all the kingdoms below him, and as liberator of his own kind. Besides

THE THEOSOPHICAL PATH

this he has the privilege of acquiring progressive knowledge, and consequent discrimination, which enable him to fulfill his destined mission, both with respect to himself and to all other beings, which are rooted in the same Deific Source wherein he "lives, and moves, and has his being."

As a consequence of its prolonged association, through long ages of evolution, with the lower kingdoms of Nature, collective humanity is naturally very much encumbered with the results of those grosser material associations. At the same time it is necessarily also greatly attracted by the sensations of the new life of its independent entitative being, in fact so much so that it has practically lost sight of the greater values gained throughout preceeding ages. The average man of our day hardly ever stops to consider how strenuous the efforts must have been that he has made in the past in order to enable him to acquire all the synthetic use of many of the faculties, and the organs which he now enjoys. Let us take, for instance, the elaborate interaction that prevails among the countless lives within the human body; what a harmonious, reciprocal exchange there is between the various centers, organs, muscles, nerves, and senses, that we make use of in every act and motion. Where did it all come from? How did these become so automatic in their functions?

In the absence of a conscious appreciation of this great asset, do we not miss a very powerful incentive towards building up more responsive instruments for the expression of finer and greater faculties, that are almost within our reach? The brain-mind, or the ordinary centers of consciousness through which we usually function, are certainly much too gross for the expression of the greater potentialities and possibilities of the real Higher Self in us. Nor would they suffice for the realization of the future exalted goal in store for humankind. To ascertain this with any degree of success, we certainly will be constrained to acquaint ourselves somewhat definitely with our higher faculties and the vehicles of our Inner Self, and its province.

The Theosophic teachings give us in this respect firstly the assurance that we actually have acquired an enormous store of knowledge during the aeons of time spent in the womb of Mother Nature, and, secondly, that the result of these achievements is the indispensable stepping-stones to the threshold of our inner sanctuary.

Let no one imagine that all our present automatic functions of mind and body are, or can be, anything else but well-earned resources gained by past efforts. Indeed, we have been building to a great purpose, as we can observe by what is going on not only in the human kingdom but in other kingdoms as well. We have been shown in the Theosophical teachings how the Monadic Energy first descended lower and lower in the realms of Matter, until it became immersed in what we know as the

WHO AM I?

mineral kingdom. From obvious facts surely easily to be observed, we can make some simple deductions as to how experience is gained by the Monadic Consciousness in that form of existence, and how this broadens and expands by its subsequent passage through the vegetable and animal kingdoms as it rises step by step to nascent self-consciousness in the human kingdom. And now individual man, after having evolved a highly complex physical vehicle, and added unto himself the contemplative faculty of Mind, is, at last, truly in the enviable position where he may realize the actual fruition of all his former travail and the limitless possibilities of his divine nature.

Having gained relative power over the lower kingdoms, and being now closely intertwined with every grade of matter and force, as well as with all manner of contemporary creatures and fellow-beings, man is approaching the step when introspection becomes an inevitable necessity of circumstances. At this point it seems no longer strange that we should ask ourselves who we are, what we are here for, whither we are going. In fact, these questions well up in our hearts and minds as does the surging ocean before the wind, and though their solution may still seem to be far away in a nebulous horizon, they rise again and again in the foreground of our consciousness until answered and solved. This does not mean that a full explanation of these questions, if given, could at once be understood, but their purport will ever continue to goad us on, until we are each able to find our own answer for ourselves; one which will not be that of any other.

Serious and diligent search in Theosophic teachings will disclose to us the truth of our Divine Origin and the fundamental fact of Universal Coherence, which binds men and all beings and things together in one indissoluble Unity of spiritual being. This, above all, is the very first lesson we have to learn.

An earnest inquirer will soon realize that explanations of these grand questions can only be mile-stones or keynotes, and that for a beginner without preparation, a real and final solution would be incomprehensible and thus of but little avail.

However, one certain encouraging assurance can be given to every one who is ardently seeking for knowledge, namely, that Divine Wisdom has existed since time immemorial, and does exist, though it cannot be attained immediately, and just for the asking. It will be for those who are prepared to enter upon 'the Path' of serious inquiry and endeavor. This age-old wisdom rests upon ascertained facts, proved and checked up by untold generations of seers, sages, and wise Initiates, who declare that there is positive, persistent, and gradual progress ever proceeding in the silence of Nature. And so in 'Man' also. It is Divinity behind Nature

THE THEOSOPHICAL PATH

that controls and disposes of her resources throughout the immensity of the Cosmos, and Divinity also makes of man's estate the field wherein It may find its opportunity and resort for the actual conscious realization of all that was, is, and shall be. In him, individual man — indeed in each one who dares to hew out the truth for himself — shall Divinity be revealed and Existence glorified.

The rounding out of PERFECTED MAN alone, is said to be the real purpose of the coming forth of Deity; its descent into the arena of Manifestation and the bondage of Matter. It, however, ever remains the guiding principle that supervises the unfoldment of the Cosmic Drama. An unbroken concatenation of causes and effects runs through, and links together, all lines of evolution with every phase of conditioned life in the great as in the small. Its scheme of organization is so marvelous that the most insignificant thing on earth has its proper place, function, and possibility of infinite expansion and unfoldment; be it 'Man,' a Solar System, or the highest Cosmic Intelligences.

Those who have gone before us on the eternal path, have left us records for the benefit of those who are prepared to enter the Path in their wake, in the spirit of humility and service. A continuous line of intelligent guidance is provided for in the great economy of the Universe, to assist at every step the upcoming entities, and aspirants, and reveal to them the wisdom and true significance of 'Compassion Absolute' — the Law of Laws, the Light of everlasting Harmony, the 'fitness of all things,' upon which the Universe and man are built. Everything must go forward; nothing can stand still.

The power of observation is within reach of every individual of ordinary intelligence, whereby he may see the true analogies that subsist between the great and the small within whose compass Nature carries on her plan, design, and purpose. There is not the least friction or encroachment anywhere along the line; everything is continuous and certain. Its object is accomplished in cyclic waves of ups and downs, affecting alike the stellar universe, the affairs of races, nations, communities, men, creatures, and things. Through these rises and falls, man has reached his present state of being, advancing from step to step through the lower stages of evolution. What valid reason then could there be to prevent him from ascending farther, in due order, to the utmost heights in the future, in the successive turns of the wheel, to the very end?

Now that Humanity has long since passed the half-way point of the Great Cycle of Evolution, and already enjoys the fruits of the bygone mutations of his long and apparently involuntary journey through the lower strata of Nature, the questions concerning man's own identity, purpose, and destiny become more and more urgent. Man must know

WHO AM I?

where he stands in relation to the rest of the world, and what the meaning is of the great pressure that spurs him persistently on. Ever since the beginning of the present Grand Life-Cycle all things, beings, men, worlds, and universes have been irresistibly carried forward, each in its respective way towards a certain goal; and in due order of this progress every advanced being and individual furnishes, so to say, a prototype for the grade or grades below it.

All things and beings have but one Supreme Source of Being,— the Divine Monad, whose purity is inherent and unchangeable. The Monad does not acquire merit by its descent into Matter. Its 'toil' is simply the accomplishment of the purpose of the Eternal Law in action, within which everything is swept along concurrently with the evolving Cosmos itself, according to the original plan set by the Universal Mind for this particular cycle.

What then shall we infer from these teachings as to "Who am I?" The answer is clear, simple, and unequivocal. I am the 'Spark'; temporarily differentiated from the 'Flame,' the Divine Monad. I am the sum of all experience gained in the past; firstly within the group-consciousness of the UNDIFFERENTIATED Monadic Energy, through the lower stages of evolution; and, secondly, as an individual unit-entity. Having now reached my present estate, I am the sum of the experiences gained by myself in the past, epitomized in the synthetic knowledge acquired therefrom. The latter is the 'metaphysical point,' so to say, where I stand in relation to everything else in the Universe. From now forward I am prepared, and therefore propose, to hew out my own line of progress by self-devised efforts, in obedience to the One Universal Plan and Law, which I know is unlimited and immutable. And, having attained my present status, in part from Nature's bounty and care, and partly from and through my own independent efforts,— though still on one of the lowest rungs of the ladder that mounts to true spiritual being — yet I feel that I am well enough equipped to embark unafraid, and with enthusiastic zeal, upon the 'Path' that leads to the final goal.

Well am I aware that progress lies along certain well-defined lines, within the limits of the Law. There is no other course. The Monad is the imbodiment of the Law. As a Spark of the Divine Monadic Flame, I am a part of the Law itself. IDENTIFICATION with this Law, is the destiny of the Spark; the goal however distant shall finally be won!



"LET us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come."— *William Q. Judge*

A REACTION FROM SCIENTIFIC MATERIALISM

T. HENRY, M. A.

“. . . the mechanical philosophy, a theory which, by discovering some of the secrets of nature and allowing us to imagine the rest, is so agreeable to the natural vanity and curiosity of men.”—HUME, *History of England*, ch. 71.



HIS neat remark, written about 1756, is still appropriate; for we chance upon a statement recently made by Professor William McDougall, professor of psychology at Harvard, at the British Association meeting at Toronto. There has been a rapid change, he says, from the scientific materialism of Huxley and his contemporaries, when man and the universe were regarded as mechanistic, and purpose was disregarded. In those days it required much courage to suggest that purpose played any part; and the mechanistic view presented by science was contrasted with the purposive view of humanism and religion, leaving to the thinker a choice between two irreconcilable alternatives. The few voices which have all along sounded warnings against the inadequacy of mechanism have now swelled to a chorus.

“The physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear like the figures of the kaleidoscope. The atoms are gone; matter has resolved itself into energy; and what energy is no man can tell, beyond saying it is the possibility of change, of further evolution. In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolution, the origin of variations and mutations, the predominance of mind in the later stages of the evolutionary process, the indications of purposive striving at even the lowest levels, the combination of marvelous persistency of type with indefinite plasticity, which pervades the realm of life, and which finds its only analog in the steadfast purposive adaptive striving of a resolute personality.”

With regard to evolution, it seems that the authority quoted is less confident and dogmatic than some scientific writers which it is our lot to review; but this is only another way of saying that his judgment is better balanced. It is useless to try and eliminate mind, as a prime mover, from the universe; and, reducing mind to a mere product, or even byproduct, to substitute for its agency that of abstractions which must necessarily be equivalent to mind. The predominance of mind “in the later stages,” and indications of purpose “at even the lowest levels”: this shows mind, not as a product of evolution, but as something present from the first. It is just in the beginnings that the real difficulty is always found; usually evaded by making an assumption which is tantamount to begging the whole question. We are trying to solve the question of the transmission of energy over vast spaces, when we do not know, cannot even imagine, the nexus between two adjacent particles. In the series

A REACTION FROM SCIENTIFIC MATERIALISM

of integral numbers, given the One and the Two, we can evolve all the rest; but what a huge assumption we have to make at the start! And so in biological evolution: show me an atom and I will show you a man. But what about that atom? The beginning of one series is but the ending of another; even as the egg is at once an initial and an end product.

The very word 'mechanism' is slandered by its application; for the kind of mechanism contemplated bore to the real mechanism of nature a relation similar to that which arithmetic bears to mathematics. The end of our quotation amounts to a confession that the universe is an aggregate of living conscious beings.

In view of this changed attitude on the part of science, we shall have to take a view of history different from what we find in historians of half a century or a century ago. The ancients endowed inanimate objects with an 'imaginary' life and mind, we are told; when it would evidently be more correct to say that it is the moderns who have *deprived* nature of her life and mind. If plants are insouled with a consciousness of their own, we have a new view of the efficacy of herbs as medicines. For, by taking such a drug, we introduce into our own vitality a *quality*, which acts, not merely chemically or mechanically, but directly on some part of our mental nature. But, to explain such action, it is evident that we need terms not to be found in our vocabulary; hence one has to be vague. Even minerals are said to be conscious in their own way, and to be insouled by the mineral monad; hence it becomes easier to understand how gems may act as talismans. Again, many minerals can be used as drugs; and their action as such, instead of being explained chemically, might be explained as the action of the mineral soul (to use a very inadequate word) upon our own psychic or mental organism. A drug, in fact, might be said to act upon the patient *by persuasion*.

If it be said that a mechanistic view of the universe is opposed to the idea of a deity, we can only say that the two ideas seem to belong together. For, by removing God from the universe, we are obliged to locate him outside; that is, we get the notion of an extracosmic God. Religion and science become separated; a man can be a materialistic scientist in one half of his life, and a pious church-going individual in the other half. His science is without a soul, his religion without a body. So, if the idea of a mechanistic universe is being given up, so also is the idea of an extrinsic God, acting upon this universe from without. We realize that we cannot separate cosmic Intelligence from the cosmos. It is the same with the scientific abstractions of Force and Matter: if we suppose the matter to be dead and inert, we must imagine some kind of immaterial Force acting upon this dead matter. If living matter is supposed to be dead, we have to invent a Life-Principle to account for its

THE THEOSOPHICAL PATH

activities. The writer quoted above says that “matter has resolved itself into energy.” But the word Matter has nevertheless a definite meaning, as correlative with Mind. It is what we *call* ‘matter’— physical matter — that has resolved itself into energy. But that energy must be acting in some other and finer kind of matter.

Adaptation to environment, survival of the fittest, natural selection — these may be facts, but are processes, not causative agents. Evolution has been made to resemble a stream of water running downhill and adapting itself to all the inequalities of the ground; but the result would be stagnation and a dead level at the bottom; whereas evolution shows an energy always striving upwards. The only adequate analogy, as our quotation says, is “the steadfast purposive adaptive striving of a resolute personality.” That is to say, the creatures, in whatever natural kingdom, are all alive and working out their own evolution, as Theosophy teaches.

ASTRONOMICAL NOTES: THE NEAR APPROACH OF MARS

C. J. RYAN

STRONOMICALLY speaking, this year is pre-eminently the Mars-year, for no one now living will have another such opportunity of seeing the fascinating planet under such favorable conditions. Professor Edgar Lucien Larkin, Director of the Lowe Observatory, Mt. Lowe, California, the well-known astronomer and writer, has been roused to great enthusiasm by the contemplation of Mars, shining with unexampled brilliance in the midnight sky at this “historic opposition,” as he rightly calls it. Professor Larkin has always been noteworthy for the breadth of his views; he has never been content to see merely mechanical explanations for the great evolutionary and creative activities in Nature, but has always been faithful to the true principle (which is also thoroughly Theosophical) of Spiritual Law and Conscious Mind back of the apparent illusions of matter. He says: “I must express my love to the Mighty Master-Mind of the Universe.” The following extracts from communications recently received from him will prove of interest:

MARS IN SUPREME MAGNIFICENCE. NATURE IN GLORIOUS DISPLAY!

“Every real Theosophist on Earth, that is, a human who first thinks exalted thoughts and, second, who puts them into execution if they can lessen pain and suffering, will surely think those thoughts from now until August 22nd, 1924. Mars, our brother-world, will then come as near our Earth as it ever can, a little less than 35,000,000 miles, and will be a fiery red object

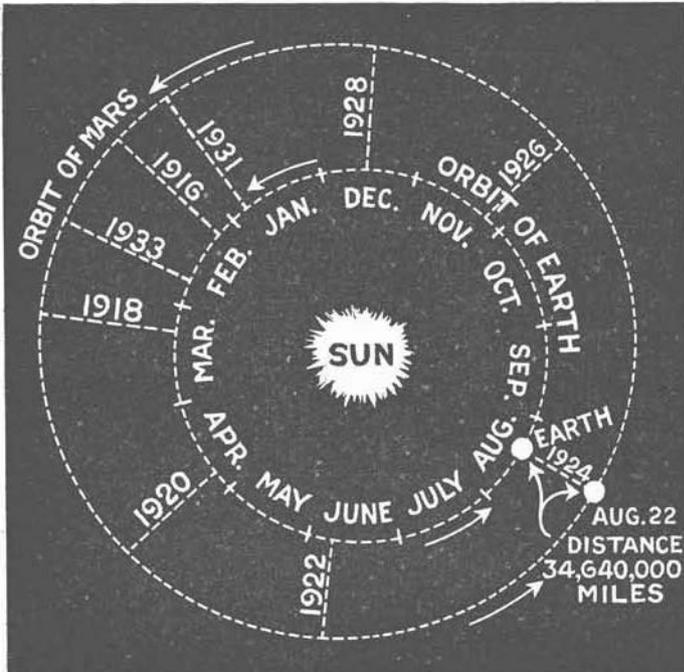
ASTRONOMICAL NOTES

in the sky by night. Its angular diameter will be 24 seconds of arc; at its minimum in 1923 it was not quite 4 seconds. This increase in magnitude and brilliancy of a cosmical body is indeed awe-inspiring, and caused general alarm before astronomers discovered the cause — varying distances. . . . The orbit of Mars is an ellipse whose eccentricity is such that its variation of distance from the Sun is 13,196,300 miles, its change of distance from the average (141,528,000 miles) being half that on either side.

The Earth moves round the Sun in 365 $\frac{1}{4}$ days, and Mars in 687 days; therefore the Earth reaches a place where a straight line could be drawn from the Sun through the Earth to

Mars about once in two years. At this time (August) the folk on Mars would have to look towards the Sun to see the Earth, while human folk look in the opposite direction, away from the Sun, to see Mars.

“Could a man from Mars visit our great observatories now and see the intricate instruments assembled with such exceeding precision, all for observing, measuring, photographing, and spectro-photographing Mars, he simply could not comprehend them unless he was a highly intellectual being. The giant 100-inch telescope on Mount Wilson and its amazing world-famous adjunct instruments, will be taxed to the limit in the highest branch of the knowledge of man. . . . No Theosophist should fail to see the coming grandeur. . . .



By courtesy of the Clark Observatory, Los Angeles

The orbits of Mars and the Earth showing the locations of oppositions from 1918 to 1933. Mars and the Earth are represented for the present opposition of 1924. When either of the planets occupies the point of its orbit nearest that of the other it usually happens that the other planet is either ahead or behind the critical point. On the 22nd of August 1924 both planets were almost at the critical positions for a minimum separation.

looked-for, awe-inspiring event in realms celestial has come and gone. All races of humans interested in matters above the earthly have seen the supernal splendor. . . . But greater, more awe-inspiring than the fact that the Sun, Mars, and the Earth were in the same straight line on a certain day is the *knowledge* that they were coming to that position, and that it was known many years before to the hour, and lately to within two minutes. Every place and motion was correct; the fiery disk illuminated the East and cast a ruddy glow amid the distant stars at the precise moment calculated years before! . . .

“At the last near approach of Mars the largest telescope existing was only 40-inches in diameter, but at the present one, Astronomy has the 100-inch mirror on Mount Wilson and the 72-inch at Victoria, B. C. Astronomers do not expect to make capital discoveries by visual observation alone, but by one of the greatest modern discoveries — the application of photo-

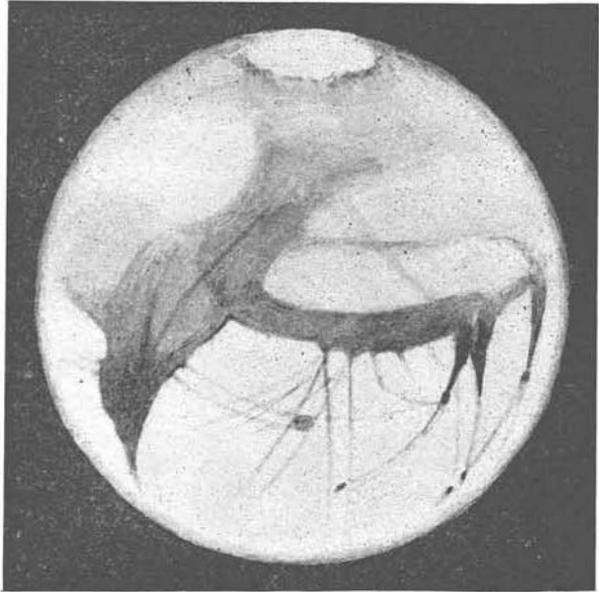
THE THEOSOPHICAL PATH

graphy to celestial objects. It will be a month before all the negatives from the big observatories are developed and measured."

In many respects Mars is a difficult problem to interpret, but there are certain conclusions that are undeniable. For instance, the planet being inclined on its axis at nearly the same degree as the Earth must have similar seasonal changes. The hypothesis that changes of color on certain parts, according to the season, are produced by vegetation — although highly probable — cannot be said to be finally decided, but the existence of brilliant white caps at the poles which appear, increase, diminish, and disappear, according to the season, can be determined by the possessor of a very moderate-sized telescope; and the probable deduction — that the polar caps are of frozen water, as on Earth, or of something similar — is unavoidable.

When the English astronomer and brilliant writer, Proctor, wrote "Mars the Miniature of the Earth," it was believed that the dark markings on the planet were seas and oceans, but recent observations have

shown that, with the exception of small blue regions near the melting poles, some other explanation must be sought. It seems most probable that the dark areas are marsh-land or suchlike. In many places the so-called 'canals' cross them, being clearly visible as darker lines. No one supposes these lines are canals in the ordinary meaning of the word for many of them are fifty miles wide; the suggestion is that they are vegetation of a special kind — perhaps irrigated tracts through which streams flow from the polar regions. Mars has few clouds and the idea that a system of irrigation-works conveys water (or something similar) along definite tracts is not so improbable as it may appear to those who have not studied the evidence closely and dispassionately. There has been much acrimonious discussion on this subject among astronomers, and, to an outsider, it appears as if, in some cases, conventional views and preju-



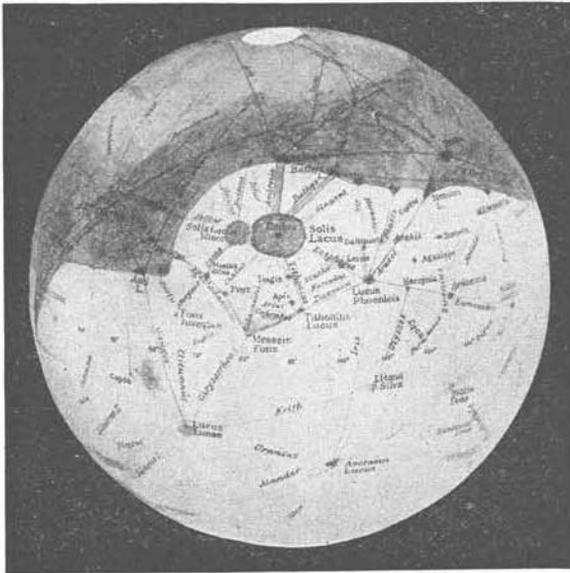
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Mars; drawn from material derived from several sources. The South Pole is above as seen inverted in the telescope, and the Syrtis Major to the left.

ASTRONOMICAL NOTES

dices have stood in the way of just consideration of the new and daring interpretation of the phenomena seen on Mars. Probably the present unusual opportunity will clear up many disputed points. The problem of Mars is irresistibly fascinating because there are so many resemblances to our conditions on Earth and yet no identity.

Journalists, and even some bold astronomers, have been saying a good deal lately about Mars being relatively much older than the Earth, and that the inhabitants, if any, must be far in advance of ourselves. All



By courtesy of the Clark Observatory

Result of season's observation on Mars by Dr. Lowell, 1907, plotted on a globe, showing names of 'canals,' and 'oases.'

But this is based upon the simple fact that Mars is much smaller than the Earth, and therefore 'must' have cooled more quickly and run through its youth more rapidly. But we do not know that Mars is cooler than the Earth; the chemical and physical nature of its substance may be entirely different from ours, and its capacity for losing heat not the same. Recent observations tend to show that Mars is agreeably warm, of about the same temperature as the Earth perhaps.

hotter than it is today for millions of years. Geological evidence shows that there were long cold spells, glacial ages, millions of years before what we are accustomed to call *the* Glacial Period. We know little about the earliest ages of the Earth, and nothing about those of Mars.

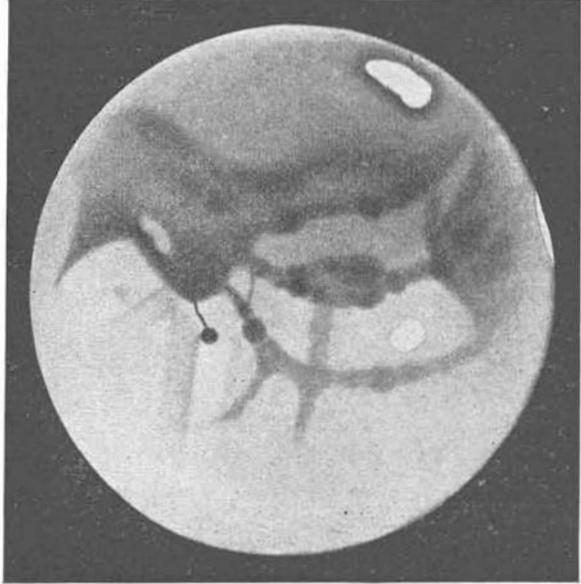
It is not proved that the Earth itself is losing heat, or that it has been According to the teachings of the Eastern Wisdom, brought by H. P. Blavatsky, Mars is in "obscuration," which means in a period when its vital activities are low but not extinct; and there are several significant passages in Theosophical literature which strongly indicate that a limited population of intelligent beings is continuing to exist during this obscurataion until conditions develop for a new cycle of vigorous life. This idea is not incompatible with the theory of Lowell and others that the inhabitants of Mars have been compelled to adopt a tremendous irrigating

THE THEOSOPHICAL PATH

system in order to utilize the limited quantity of water concentrated around the poles.

The journalists have suggested that the Martians would be very little interested in any communications sent from the Earth by radio because they 'must' be so far in advance of us that our remarks would be mere infantile lispings to them! This notion is, of course, purely fanciful, and should not be taken seriously. Radio-communication with Mars is not established, and it is not even settled whether radio-energy can escape from the Earth's atmosphere into outer space.

In connexion with radio, it is interesting to note that M. M. Deslandres, of the Meudon Observatory, France, suggests that the inhabitants of another planet, such as Mars, might be so differently constituted from ourselves as to be able to perceive electric waves as easily as we perceive light or sound, and so would be able to communicate intelligence to each other more freely than we can. In support of this, he refers to the sense of direction in animals which is be-



By courtesy of the Clark Observatory

Globe representing Mars, from Lowell Observatory, Flagstaff, Arizona. The dark region near the center resembles India: it was formerly thought to be water and called the Greater Gulf (Syrtis Major). Note the size of the polar cap at this season.

coming recognised as an actual fact, however inexplicable and mysterious. He says:

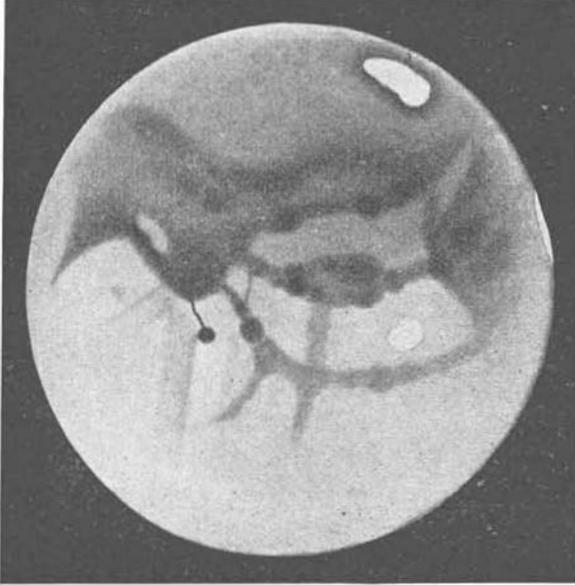
"I have myself seen a pigeon released from a balloon at a height of 1500 meters. The bird had been carried in a closed box, but as soon as it was free it rapidly described two circles around the balloon, and then, without hesitation, darted off in the direction of its dovecote, which was 400 kilometers [248 miles] away."

Commenting on this, Professor Garrett Serviss remarks that intelligent beings possessing the sense of electricity would invent instruments to reinforce their powers and so would obtain information about other planets different from and probably far greater than what we seek through the sense of sight.

But there is another prospect of obtaining knowledge of distant

ASTRONOMICAL NOTES

events whose possibility is beginning to dawn upon a few more daring thinkers - the higher evolution of the power of telepathy, of which some evidence exists, even at this incomplete stage of human progress. The vista of a marvelous development of the interior life which this possibility opens to the imagination, and the consequent and inevitable changes in the customs and conduct of men, suggest how careful people should be not to dogmatize about conditions on other worlds of which so little is known at present.



By courtesy of the Clark Observatory

Mars as observed through the great 36-inch telescope of the Lick Observatory, Mount Hamilton, California. The polar cap has almost melted away and the supposed dark blue water surrounds it. One of the strange white spots can be seen in the equatorial region, and another on the right edge: these may be rain or dust storms. Numerous dark spots ('oases') were observed when this picture was made, as well as the doubling or parallelism of the 'canals.'

Besides the fairly rational suggestion of attempting radio-communication with Mars at this juncture, some very extraordinary plans were brought forward for signaling in other ways. Enormous geometric figures were to be marked out on the desert of Sahara; or mirrors half a mile in diameter were to focus myriads of high-powered electric lights in the direction of Mars and flash code-signals and so forth.

A little consideration shows that we have not reached a stage when it is reasonable to make great and costly efforts to signal Mars. It is ex-

The curious divergencies of opinion about Mars are illustrated by the following extracts from interviews published on August 23, the day after the near approach of Mars. Flammarion, the great French astronomer and daring thinker, said:

"The Martians are much happier than we, and much more intelligent. . . . They would never commit the folly of war. . . . Life seems quite as intense on Mars as on the Earth. . . ."

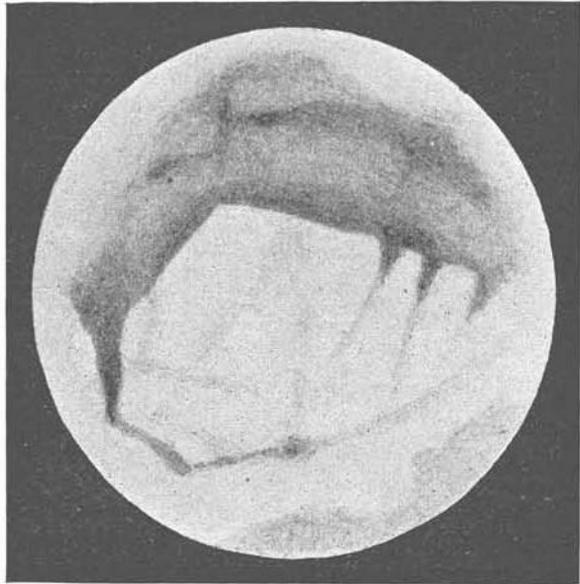
But Professor E. R. Frost, of the Yerkes Observatory of the Chicago University, is quoted as saying:

"Mars seems to be an arid planet. . . . It is perfectly reasonable to believe that there is plant life on Mars - possibly a fungus growth. . . . As for life [animal?] existing on the planet, that is almost out of the question. . . ."

THE THEOSOPHICAL PATH

ceedingly doubtful whether the supposed Martians could see our faint signals, even on the assumption that they have powerful telescopes. Communication with the Moon or the planets by means of diagrams, radio, rockets, or flashes, belongs rather to the realm of imaginative fiction than to practical life at present. Perhaps the other planets have been signaling to us for some millions of years and are getting disheartened because we have not responded!

It was also announced that Professor Schaer of the Mountain Observatory on the Jungfrau, Switzerland (10,000 feet above sea-level), had given up hope of signaling to Mars in August because the Earth would be between the Sun and Mars, and the Martians would be blinded by the glare of the Sun in their eyes. The diagram showing the relative positions of the Sun and the two planets at several oppositions will illustrate this point. On August 22 the dark or night side of the Earth was turned towards the illuminated or daylight half of Mars, and, as Professor Schaer says, it would certainly be difficult for the Martians to distinguish a



By courtesy of the Clark Observatory

Another surface of Mars as seen in the Lick telescope. The northern hemisphere (below in the plate) is turned towards the observer.

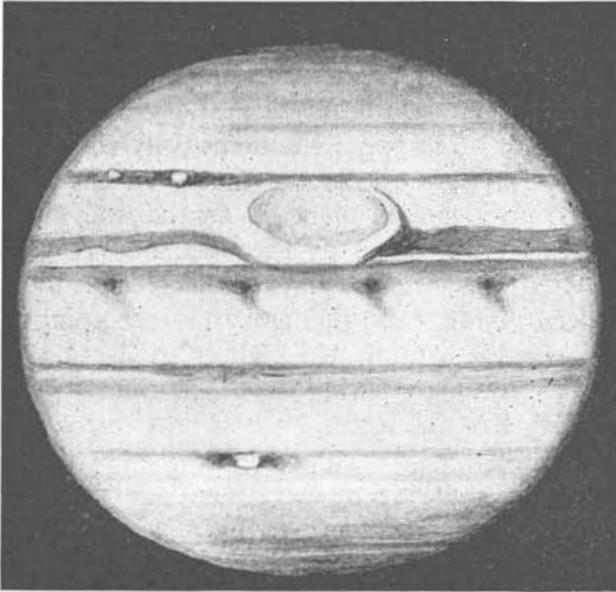
minute speck of artificial light on the dark side of the Earth because the latter would be so near the Sun, but there is a factor he may have overlooked: the reason we can see little or nothing of Venus or Mercury when these inner planets are between us and the Sun is the glare produced by the reflexion of the Sun's light on the dust and other particles in our dense atmosphere; but the atmosphere of Mars is much rarer and therefore far more transparent than ours. There would be so little glare that possibly the brighter stars would always be visible during the daytime on Mars as well as by night, and the Earth might be seen when very near the Sun. But what would the Martians make out of the tiny speck of light twinkling on the Earth if they could see it?

New instruments of extreme refinement for the measurement of

ASTRONOMICAL NOTES

temperature have recently been used to determine the amount of heat given off by the stars and planets, and the approach of Mars will have provided the best opportunity yet available to measure its heat. It is believed by many to be quite warm enough to sustain animal life.

The subject of planetary temperatures and physical conditions is a very difficult and confusing one, and science may have to learn that terrestrial laws are not infallible guides in deductions about the other members of the Solar System. For instance, take the case of Jupiter.



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The planet Jupiter, showing its everchanging cloud belts, and the Great Red Spot which appeared in 1878 and has gradually faded.

Jupiter is covered with enormous layers or belts of cloudy vapors floating in an atmosphere apparently thousands of miles deep. The extent and rapidity of the movements of these vapors show that tremendous forces must play upon them, and the unsolved problem is: Why does not the immense gravitational attraction of the giant planet compress the atmosphere into a dense and rigid mass lying close to the solid surface? The answer offered has been that Jupiter is intensely

hot, perhaps incandescent, and covered with steam or other heated vapors rising from the surface, cooling, and descending to be re-heated and ascend again. This would partly explain the low density of the planet as a whole; as well as the furious atmospheric currents and other constant changes so plainly visible, for which the Sun, at its enormous distance, cannot be supposed to be responsible. (Jupiter, as compared with the Earth, receives only one twenty-fifth of the Sun's energies per unit area.) Jupiter was supposed to be a kind of minor Sun, pouring out floods of heat and perhaps some light for its large family of satellites.

But the recent and most refined measurements of the radiation given out by Jupiter show that its temperature is very low; according to Professor Menzel of Princeton, the Lowell Observatory researches record a

THE THEOSOPHICAL PATH

temperature of about 130 degrees below zero! This makes the explanation of the tremendous activities in the atmosphere more difficult than ever on the basis of our present knowledge, and has given rise to at least one daring theory of the constitution of the planet. This is that Jupiter has a rocky core surrounded by a crust of ice twelve thousand miles thick, and above that an atmosphere of the same depth. But this theory is, like others, open to destructive criticism.

The Theosophical teachings as given by H. P. Blavatsky in *The Secret Doctrine* and elsewhere, throw light upon the subject in general, on lines which do not seem unreasonable. Briefly, they say that we are not compelled to argue that our terrestrial conditions are the only ways in which the 'laws of nature' act, or that the physical and molecular — and perhaps atomic — structure of other planets is necessarily the same as that of the Earth. Have we a right to assume that even chemical combinations pursue the same course on other planets? Or that they have always produced the same results on Earth as they do today? The leading scientists admit that every new discovery in chemistry leads more deeply into Mystery. In order to understand fundamentals, according to Theosophy, spiritual development is essential; the highest intellection on ordinary lines can only infer 'as in a glass darkly' from externals.

Once we realize the possibility that the forces, such as gravitation and cohesion, when acting upon the alien substance of Jupiter do not necessarily follow the laws of terrestrial conditions, we can study the apparently contradictory reports from that planet and others from a standpoint fraught with the likelihood of making fewer errors, even if we have to admit, for the time being, our inability to solve the problems.

The following excerpts are taken from H. P. Blavatsky's writings, derived by her from archaic Eastern teachings, and they are worth careful consideration by those who can realize their significance. Speaking of Jupiter, she says in *Transactions of the Blavatsky Lodge*:

"its substance and texture are so much finer than, and superior to, that of the Earth. . . ."

And in *The Secret Doctrine*, Vol. I, p. 142:

"The atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own. . . . The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognisable to, physical Science. . . . Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits."

“SOCIAL EVOLUTION”

H. TRAVERS, M. A.

MANY people were at one time presumptuous enough to think that the physical and chemical forces that are seen working in matter are sufficient to explain and account for everything in the universe. But these forces are only the visible effects of other agents beyond the sphere of physics and chemistry; and, if left to themselves, and not reinforced continually by energy from these unseen sources, they tend to run down like an unwound clock and come to a standstill. This fact is indeed recognised in the theory that the universe will one day exhaust its energy and run down to a standstill. Those who object to these materialistic theories often characterize them as being equivalent to reducing the universe to a machine; but the comparison is hardly a good one. A machine will not run without a continual supply of energy from an extraneous source. ‘Perpetual motion’ is ridiculed by science. An engine requires steam, and steam requires fuel: in the last resort a human brain is indispensable. So, if the universe is a machine, this implies that there must be an engineer, even if he has merely created the machine, started it, and left it alone.

Applying these ideas to the question of civilization and social affairs, we come to the theory that the forces of emulation and competition will, if left to themselves, suffice to promote progress and produce order. This is the *laissez faire* theory of politics and economics. But, as events have proved, the selfish forces in human nature, like the grosser energies in matter, if left to themselves, tend to run down to a standstill. The effect of their operation during the industrial revolution caused by the introduction of machinery was to create terrible evils among the lower strata of society.

As to this point, we are reminded, by seeing a review of a book on Lord Shaftesbury, that children were worked long hours in factories and stunted and crippled; little boys sent up chimneys, to be maimed, smothered, or burnt; wagons in the coalmines drawn, not by ponies or even by men, but by women, nearly naked; and many other horrors, of which these are but samples. Forces like these, left to themselves, would never ‘evolve’ anything; they would produce ever worse horrors. As always, it was the divine spiritual powers of Man that stemmed this awful tide and initiated the factory-acts and all the other legislation and means that have since so greatly ameliorated conditions. It was not even the workers themselves or their class, but an aristocrat, Lord Shaftesbury, who was prime mover in the reforms. After some dreary experiences in childhood,

THE THEOSOPHICAL PATH

and some glimpses of the horrors, compassion was aroused, and he devoted his life to the cause of reform. As remarked by the reviewer (*Lord Shaftesbury*: by J. L. Hammond and Barbara Hammond. Reviewed in *Times* [England] *Literary Supplement*), he possessed both the sensitiveness required for such a reformer and the toughness necessary for the fight he had to wage against the obstinate obstructions of vested interests and prejudices. Such great divine-human energies are not molded by the forces which they combat; they overcome those forces. It is in the mystery of reincarnation that such energies enter the world. No mere product of procreation, combining or selecting the qualities of parents, can yield a great Soul.

If the stream of heredity went on without continual reinforcement from a superior source, humanity would resemble a stream slowly flowing downhill, or at best a stagnant pool. Some day heredity will be better understood; and it will be seen that procreation merely furnishes the materials and conditions which the incarnating Soul uses. It is the fact of this Soul that differentiates man from the animals. Because he is a Soul man acts upon circumstances and molds them to his uses.

FORGOTTEN SHRINES

RALF LANESDALE

FAR from the crowd of men stands a lonely shrine, once honored, now forgotten; the path that once was daily trodden by a thousand feet of men, is now lost in the growth of ages; and of the city in which it stood, scarce a trace is to be found. Why is it that the sacred places of one age will sometimes remain the sacred places for succeeding ages, and city after city rise and fall upon the same site, until the origin of the cities is lost in vague tradition; while other spots dedicated to the same deities, or devoted to similar civic purposes, return to the domain of nature, neglected and forgotten by man? It may be possible to guess at some of the possible reasons for these things, but it would require direct knowledge of the facts to enable one to say what reason fitted a particular case.

Thus it may be that sacred places are first chosen because there are certain conditions there favorable to the purpose to which the spot is dedicated. These conditions or influences may be real and may be permanent or they may be otherwise and that would account for the temporary or the permanent choice of the place as a site for shrine or city. Or again the local conditions may be in themselves real and permanent,

FORGOTTEN SHRINES

but may be so vitiated by the evil practices of men as to lose their original power and become useless for their original purpose, and so fall into a state of neglect that may be only temporary, and during which the evil effects of man's contamination may wear away, and so, after a long period of rest, such sites may again be found by man and again chosen as suitable for city or shrine.

As to the change of deities that are worshiped at the shrines by people of succeeding ages, it may be that the names change but the essential idea is the same and represents some quality in nature and in man that finds favorable conditions at that spot for its manifestation. This is largely shown to be true by a study of archaeology, which shows an extraordinary similarity between the deities of one age and those of another; and the likeness extends to the legends connected with them. Those who see in such legends and religious practices the symbolic presentation of man's inner nature and evolution, have an explanation that easily accounts for any amount of similarity between the religions of peoples that may have been separated by both time and distance from communication or contact with one another.

It seems that each age is marked by the accentuation of some one of the qualities in man's character that has perhaps lain dormant for long ages, while other phases of his character were being developed. And these qualities will represent the real character of the deities that he will worship at that time. Their names matter little, and the mode of their worship may not always be called religion, but the respect for that quality and its cultivation will mark that epoch and will lead men to seek the places on earth that are suitable to that purpose and where a corresponding influence prevails; and, if the people are religiously inclined, these spots will be held sacred and temples or shrines will be erected; if not, cities or schools or colleges or homes of some kind will be built, and men will surely congregate at that spot and practise such rites, religious or otherwise, as may seem useful for the purpose of developing a favorable atmosphere in which the particular quality can be freely developed.

This would account also for the constant migrations of races of men; for they would naturally be drawn to the land which offered the best conditions for the unfolding of the new qualities that are to mark the next age in the evolution of that race; and thus a new race may come to a land in which an old race is dying, and may exterminate them, and start a new civilization. And yet the new (?) race is as old as any other, and the new land is ancient also; but as some dormant faculty is to be called into life both in the land and in the people, so they become in fact a new race in a new land; and so they show all the qualities of youth and virility, while the race from which they came may be showing all the

THE THEOSOPHICAL PATH

marks of senility and exhaustion; as also the race that the newcomers conquer and destroy may be old and decrepit as the land they inhabit, which yet is a new land for the newcomers.

Sometimes it would seem that these migrations are led by men who know to some extent the purpose of the change, and who seem to have received a call from some higher intelligence that is guiding the evolution of humanity. While, on the other hand, a great mass must be led by temptations of some kind, or driven by persecution; and so they come, blindly led by the same power, to fulfill the destiny of their race. That destiny is to people a land and build a new race; which is as it were providing a body for the incarnation or reincarnation of the spirit of the new age, who is its God, or its Master, or its oversoul, or its presiding genius, or its predominant characteristic; and the whole hierarchy of souls that are at that stage of evolution await the opportunity to incarnate in that race, and to accomplish the evolutionary step that they failed in when last that cycle brought them to earth, and when perhaps they built the shrines that the new people will find traces of in caves and jungles, in buried cities, and forgotten tombs.

They may thus find again the places where they sought the god within, and failed to open the door of the inner sanctuary; so now they come again with experience of other lives, and more mature characters, to perfect the quality that is the purpose of their present life on earth.



“IN the search for freedom there is eternal alliance between man and nature, and the voice of sea and wind can shout the battle-cry, as also they can sing the songs of peace, and whisper their dreams of the sunlit times to come.

“But the dreams which issue from the soul of nature, are to great actions but the inspiration and the guide. We drink of the living waters of the imagination only that we may be strengthened for the daily task, it may be for the daily drudgery, which is none the less divine because it is of the earth.”— *Katherine Tingley*

“MAN’S only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating SOUL-existence. Making his mind and memory register beyond all cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations.”— *Katherine Tingley*

THE OLDEST MANUSCRIPT OF RUSSIA

BORIS DE ZIRKOFF



THE oldest manuscript known in Russia is the famous *Chronicle of Nestor*. Before entering, however, into the history of its appearance, and into the details of its content, we may say some words on the art of writing the manuscripts that existed in old Russia, in the very early period of her national development.*

The inscribing of manuscripts was a labor of love for the old Russian book-men. Following slavishly at first the external models of Byzantine chronography, they soon adopted also its inward spirit and tendency. To these again, in time, became superadded certain specialties of style, a wide and consistent outlook upon events, and a peculiarly just appreciation of historical values. In many cases also these bygone writers raised their manuscripts to the highest pitch of artistic development, since they looked upon the labor of inscription and embellishment as not only 'pleasing to God' but beneficial to the intellect. In time it further came about that, in addition to chronicles of the day — compiled either by private individuals for their own edification or by inmates of monasteries for the use of their respective establishments (documents, however, which usually treated of little beyond detached events),— there arose also a more or less regular system of official, or governmental, record-keeping.

With the rise of the Empire of Moscow this system of official record-keeping attained further development. Hitherto the compilers of official manuscripts had been almost exclusively ecclesiastical persons, but at the court of Moscow the work began to be entrusted also to lay clerks. Later on, the compilers of what is commonly known as the Collections, or Digests, who succeeded the early local chroniclers, collected the multitudinous documents inscribed by the latter, and co-ordinated them into records, more or less continuous, of the country in general, as well as adding to them certain independent accounts of later events.

In the earlier Collections we find many alterations made, according as new matter required to be interpolated into the main groundwork of ecclesiastical journals, accounts of detached events, and so on, which formed the constituent portions of each Collection, until at last the completed manuscript had assumed the guise of a fairly systematic digest of the whole material at disposal. This process gave birth to many different versions of the same Collection, differing in text and subject.

*The material used in this article is largely drawn from Klinchevsky's *History of Russia*.

THE THEOSOPHICAL PATH

Such, then, in outline, was the early progress of chronography in Russia. To discriminate among the chaotic mass of documents, to classify and group the different versions and copies, to determine their probable sources and authors, to interpret their contents, to reconcile their points of disagreement, and to assign to them their correct scriptory *genera*, constitutes the task — and a very complex one — of experts in chronological lore.

It is precisely through the process described above, that of collection and sifting of raw material, that the *Chronicle of Nestor*, or, as it is usually known today, the *Ancient Chronicle*, has come down to us as our oldest source of information concerning events in Russia during the ninth, tenth, and eleventh centuries, as well as during the first ten years of the twelfth. No single version has ever yet been discovered in which the Chronicle is set forth in the pure and original form in which it first issued from the pen of its compiler, since in every version we find the text bound up with added narrative matter — matter which in the later examples usually extends to the close of the sixteenth century.

The two versions to which any one desirous of reading this Chronicle in its purest form should have recourse are those known as the *Laurentian Version* and the *Ipatyevsky Version*, respectively. The former of these is the oldest known script treating at large of the history of Russia, and was inscribed in the year 1377 by a personality evidently not belonging to the finest type of men, if the signature correctly reads: “the miserable, great-sinning, and unworthy servant of God, monk Lavrentiy” (Lawrence). Belonging first to Dmitriy Constantinovich, Prince of Suzdal, it was thereafter preserved at the Rozhdestvensky Monastery in the city of Vladimir on the Kliasma. In this version we find the *Ancient Chronicle* proper followed by entries concerning events which took place both in the south Principality of Kiev and in the more northern of Suzdal — entries which continue the story down to the year 1305.

The other, the *Ipatyevsky Version*, was inscribed towards the close of the fourteenth century or at the beginning of the fifteenth, and was first brought to light at the Ipatyevsky Monastery at Kostroma — whence the name. In this case we find the *Ancient Chronicle* proper followed by a detailed narrative of events occurring at large in Russia (but more particularly in the principality of Kiev) during the twelfth century — a narrative excellent alike in its simplicity, its power of graphic description, and its dramatic force. This, again, is succeeded by an equally interesting — it might almost be said, poetical — description of events in the two contiguous Principalities of Galicia and Volhynia during the period 1201 — 1292. Thus each of these two versions gives us a fairly complete history of the period comprised between the middle of the

THE OLDEST MANUSCRIPT OF RUSSIA

ninth century and the year 1110, as well as a less complete record of the two following centuries.

Up to the middle of the nineteenth century, criticism of the *Ancient Chronicle* was based upon the assumption that it was the work of one writer alone; hence critics concentrated their attention upon the personality of the supposed author and upon the task of establishing what might be accepted without cavil as the text of his unaided labors. Later examination of the original script, however, has tended to cast doubt upon the fact of its being in its entirety the original Chronicle of Kiev, and has given rise to a theory that the work is only another Collection, based on some original and unknown Chronicle, previous to that of Kiev. It is not until the narrative has passed the middle of the eleventh century that the *Ancient Chronicle* affords us any trace of the personality of its compiler, whoever he may have been; but after that point is reached we do catch certain fleeting glimpses of this by-gone book-man of Kiev. None the less there are only a few scattered passages to help us to form for ourselves a picture of this old writer. That in his youth he was at least a sojourner at Kiev, 'the mother of the Russian towns,' and that, later on, he became a monk of the Pechersky Cloister in that city, as well as a writer of records, is all that we know of him for certain. After the middle of the eleventh century is passed, the narrative of his Chronicle becomes more detailed in its history, and loses much of the legendary stamp which hitherto marked its pages.

The question next arises: Who precisely was the compiler of the *Ancient Chronicle*? It seems that as early as the beginning of the thirteenth century a tradition had arisen and was current within the walls of the old Pechersky Cloister that the compiler had been an inmate of that institution, and that his name was Nestor. Whatever the historical foundation of that account may be, Nestor has indeed a distinct place in ancient Russian literature, not only as the reputed compiler of the *Ancient Chronicle*, but also as the undisputed author of two separate literary works — namely, a life of the Abbot Theodosius of Pechersk, and a narrative of the legendary exploits of the Princes Boris and Gleb.

Many contradictions, obvious to the reader, have caused several scholars to doubt altogether that Nestor was the compiler of the *Ancient Chronicle* — and the more so since, in the *Laurentian Version*, we come upon the following unlooked-for Postscript appended to the story of events for the year 1110: "I, the Abbot Silvester, of the order of St. Michael, have written these books and documents in the hope that the favor of God may descend upon Prince Vladimir, upon the Principality of Kiev, and upon myself who am Abbot of this Monastery of St. Michael, in the year of grace 6624" (1116). With some reason, therefore, this Postscript

THE THEOSOPHICAL PATH

has led many of those who doubt the authenticity of Nestor's authorship to look upon one Silvester, Abbot of the Vyebuditsky Monastery of Kiev, and a former inmate of the Pechersky Cloister, as the true compiler of the *Ancient Chronicle*.

However, it is only by the examination of the actual contents of the Chronicle itself that we shall be enabled to form anything like a correct judgment as to Silvester's connexion with it. In reality it forms a compound of exceedingly heterogeneous material — being, in fact, a Collection upon a large scale. Put together we find not only entries for several years, as well as more detailed accounts of detached events, but also diplomatic documents, such as the Russian treaties with the Greeks of the tenth century, etc. To these may be added Vladimir Monomah's *Poüchenye*, or 'Book of Instruction' (of date 1096), and the works of various ecclesiastical dignitaries, such as the *Poüchenye* of Theodosius, already mentioned as the Abbot of the Pechersky Cloister. In the main, however, the Chronicle is based upon three principal scripts, which divide it practically into as many portions, and may be examined by us in the order in which they occur.

The first of these scripts is the *Povyest Vryemennih Lyiet*, or 'Story of the bygone Times.' In reading this, the opening portion of the Chronicle, we see that it constitutes a more or less complete and connected narrative; in which respect it differs from the majority of such early manuscripts; beginning with a description of the partition of the world among the sons of Noah after the Flood; it goes on to treat of the gradual growth and diffusion of the nations; of the first settlement of the Slavones upon the Danube and their subsequent cleavage from that center; of the Eastern branch of this Slavones which then became formed, and its migrations throughout what now constitutes Russia; it speaks of the advent of St. Andrew to this land; of the founding of Kiev; of the warrings of the Slavones with various races; of their racial characteristics; of their subjugation by the Hozars; of the tributes that certain Slavonic tribes paid to the Varyagi; of the invitation sent to Rurik and his two brothers; it mentions the exploits of Ascold and Dir, the two rulers of early Kiev, and the establishment of Prince Oleg himself in this last town in 882. The scriptory form of the narrative is modeled upon that of the ancient Byzantine writers, who usually began their chronicles with an exposition of Old Testament history. In addition to different extracts from Byzantine chronicles, the *Povyest* gives numerous legends concerning the Slavones; in which legends, despite their actual prose-form, we see preserved the outlines of primitive folk-song.

At first the *Povyest* pursues its narrative without giving any dates at all; nor do they begin to appear before the year 852. In all probability

THE OLDEST MANUSCRIPT OF RUSSIA

the chronology of this Chronicle — at all events as regard the ninth century — was not computed by the original author at all, but inserted later, and in mechanical fashion, by some other hand. Certain indications as to the probable date at which the *Povyest* was composed are apparent in the text, but we will not enter into more details on that account; suffice it to say that it was composed at least before the death of Prince Yaroslav, the famous ruler of Kiev, that is to say, before the year 1054. It is very difficult to define precisely at what point this part of the Chronicle ends; however, it seems that the event at which it breaks off and becomes merged in its continuation, is the first part of the rulership of Oleg; it seems also that the most important subjects of which it treats, as a whole, are the invitation sent to the Three Princes and Oleg's usurpation of the rulership at Kiev. To sum up, we can say, that this *Povyest* is the principal and most important historical document on early Russian history that we are in possession of.

The second script contained in the Chronicle is the *Legend of the Conversion of Russia by Vladimir*. Like the *Povyest*, it is something more than mere narrative, since it contains much that is polemical in tone, particularly as regards its denunciation of all faiths other than the Orthodox. It has manifestly been interpolated in the Chronicle by some later hand than that of the original compiler. The date of its composition may be determined from the text itself; it relates how, at the time of the alleged conversion of the Russian people, the Jews of Russia approached Vladimir, 'the brilliant sun,' to lay before him the tenets of their religion and to beg of him permission to retain them, and the narrative states that the Prince asked of them: "Where is your country?" to which they replied, "In Palestine." Then said Vladimir, "Is there no room for you there?" to which question his petitioners are represented as having returned the very straight but perplexing answer: "God was moved to anger at our forefathers, and did cause them to be scattered by the Greeks throughout all lands, and their country to be given over to the Christians." Now, we all know that the Jews were scattered by the Romans and not by the Greeks; and that Palestine has been 'given over' to the Mahomedans and not to the Christians. It is this latter error especially which makes it clear beyond all doubt that the author of the 'Legend' was writing at a period subsequent to the taking of Jerusalem by the Crusaders — that is to say, at a period subsequent to the year 1099.

The account in the Chronicle of the mythical event of the conversion of Russia covers a period of three years — namely, 986, 987, 988. The two principal sources for the story appear to be, firstly, popular tradition, and, secondly, a *Life of Vladimir* compiled by some unknown writer shortly after that ruler's death. We see that, provided it was composed

THE THEOSOPHICAL PATH

by some genuinely Russian author, and not by some Byzantine resident in the country, that *Life* constitutes one of the oldest memorials of our literature, a manuscript contemporary with the first part of the *Ancient Chronicle*.

The third and concluding portion of the Chronicle is the *Pechersky Script*. This script, owing to a tradition, is stated to have been written either at the end of the eleventh century or the beginning of the twelfth by a Nestor, a monk of the Pechersky Cloister of Kiev. Its story breaks off with the year 1110; but where precisely it begins is difficult to determine. As to the sources from which Nestor derives his information for his particular portion of the *Ancient Chronicle* — namely the Pechersky Script — they were, in all probability, the same as those from which he gleaned the material for his *Life of Theodosius*; such sources would be tales related to him by eye-witnesses of past or current events, or, in any case, by persons who might reasonably be supposed by him to have accurate knowledge of them. The Pechersky Cloister would act as a center to which gravitated all persons of importance and standing in the Russian community of the day — princes, boyars, bishops coming to confer with their Metropolitan of Kiev, and merchants passing up or down the Dnieper on their way to or from the Greek dominions. The chronicler would also possess a living record of the times in the person of his fellow-inmate, the ‘saintly’ Yan; who, formerly a boyar and captain of the city-guard, and, later, a pupil and close intimate of Theodosius, appears to have given utterance to ‘many sayings,’ which Nestor duly recorded in his script.

We must remember that the Pechersky Cloister served as a focus for all the scattered beams of Russian life; it was a center for the religious, intellectual, and educative development of the early generations of Russia; in this center any inmate of the cloister who might chance to be of an observant turn of mind would be enabled to survey the world of his day from many more points of view than would be accessible to a layman.

Such, then, are the three main portions into which the *Ancient Chronicle* is divided; examination of the Chronicle makes it evident also that these three different portions are divided by wide chronological periods without any recorded event; these parts have been filled up later on; the sources from which material for the filling up of these gaps was derived appear to have been, firstly, translations from Greek and Southern Slavonic works treating of Russia; secondly, the text of the various Russian treaties with the Greeks; and, thirdly, popular tradition, developing at times into complete ‘sagas’ or legends, such as the tale of the vengeance wreaked by Olga upon her husband’s murderer. From such fragments of old Kievan *bilini*, or folk-songs, which we find preserved

THE OLDEST MANUSCRIPT OF RUSSIA

in the Chronicle, it may be conjectured that by the middle of the eleventh century there had become accumulated in Russia an immense stock of legends cast in poetic form, the majority of which bore upon the various Russian expeditions against Byzantium. A second cycle of *bilini* (celebrating in this case the many struggles of Vladimir with the nomad tribes of the steppes) likewise had its origin in Kiev, and is to be found preserved among some of the peasantry of this region to this day. The earlier of the two cycles, however, survives only in the pages of the *Ancient Chronicle* and in extremely fragmentary fashion in some of the older Collections.

To sum up our conclusions with regard to the *Ancient Chronicle* and the two compilers of it, Nestor and the Abbot Silvester, we can conclude as follows, owing to the researches of the modern Russian historians into the details of this first literary document of Russia: What is known to us as the *Ancient Chronicle* is, in reality, a compilation of several different manuscripts, the work of more than one author; while the task of compiling the whole was carried out, not by Nestor — whose contribution thereto has descended to us only in an abridged and altered form, and constitutes, under the title of the *Pechersky Script*, its third and concluding portion — but by Silvester, Abbot of the Vyebuditsky Monastery of Kiev.

The *Ancient Chronicle* is not only valuable as the oldest compendium of early Russian history, but it has established a further claim upon our regard by having acted as the model for later scripts of the same kind, to which productions it was usually prefixed by their authors. Analysis of it serves but to heighten our interest in the personality of its compiler, as also in its methods, for to him is due the credit, not only of collecting and verifying the necessary historical material, but also of elaborating a definite system of chronology and maintaining a consistent outlook upon the events which he records. It is only due to the compiler to say that, considering his difficulties, he emerged from his chronological struggles, if not with complete success, at least with credit. We see also that the compiler of the *Ancient Chronicle* was no mere recorder of dry events, such as Nestor seems to have been, with regard to his Script; and, indeed, the impression that he was an exceptionally cultured book-man, possessed not only of a wide knowledge of both native and foreign sources, but also of ability to use them, is strengthened still further by the occasional flashes of critical acumen which he displays.

Perhaps the most noteworthy feature of the Chronicle is the manner in which it seeks to throw light upon the dawn of Russian history by proving the original unity of the Slavonic stock. The compiler goes thoroughly into ethnographical details — specifying the various branches

THE THEOSOPHICAL PATH

of that stock, assigning to them their respective localities, and tracing the several links by which they were connected. He points out the actual moment in history when the stock first became divided — that is to say, the period when the Ugri settled upon the Middle Danube in the early tenth century and, splitting the Slavonic inhabitants of that region into the Eastern and the Western Slavs respectively, at the same time sundered their common nationality and traditions. He points out the unique racial origin of the Moravians, the Slavs, the Czechs, the Lechs, and the Poles.

In this way does the twelfth-century chronicler seek to connect the remote ancestors of modern Russia with the family of Slavonic nations; it is indeed a remarkable phenomenon that a community which, but a century earlier, had been offering human sacrifices to idols should have advanced so rapidly in the scale of civilization as to have come to recognise the inter-connexion between itself and events happening far beyond its territorial limits! Studying the Chronicle, in both its versions, we see that the compilers borrowed usually from other writers of the same epoch in order to give a firm base to their narrative; taking either from a chronicle of Kiev, or from one of Chernigov, or Suzdal, or Volhynia; from this it would seem that every Russian town of importance in the twelfth century had its own particular chronicler, as also that extracts from the manuscripts of such scribes were granted a place in the *Ancient Chronicle* according to the more or less important position which their author's town filled in the country.

It is difficult to understand how the compilers of the post-Silvestrian portions of the two Versions were enabled to amass so great a stock of local documents and traditions as they did, and afterwards to co-ordinate them into one connected story. None the less, there can be no doubt that they rendered invaluable service to later historians by preserving for their use numerous historical details which would otherwise have perished.

In closing we may say some words about the early chroniclers who in those days compiled these tiresome works, as if by intuition of their future historical value. It must not be supposed that they were impartial or apathetic spectators of events. Each of them cherished his own views, his own local dynastic sympathy or antipathy. In his eagerness to defend local dynasties or interests a chronicler of those primitive days never hesitated to color events, whether by manipulating their details, or by reading into them his own meaning, or by substituting causes for effects. Consequently we see that, whereas it is through the wide variety of local sources upon which they are based that those scripts have acquired their pre-eminent importance in ancient Russian literature, it is through the multiplicity of the local sympathies which swayed their authors that they

THE WISDOM OF APOLLONIUS

appear to us so charged with life and movement that they stand before us as true mirrors of the tendencies, sentiments, and ideals of their day.

The historian who labored in the twelfth century made of his characters living, breathing, strenuous human beings. Not only did he record events -- he likewise dramatized them, and caused the drama to pass before the eyes of his reader. The *Ipatyevsky Version* is peculiarly remarkable for this faculty of dramatization, and, despite the various conflicting views and interests of the writers drawn upon in its compiling, and the din and bustle of the events described, we find no trace of confusion in the compiler's story, but every detail co-ordinated to the one general outlook with which those bygone chroniclers surveyed their world.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XXIII: CONCLUSION

 HE time approached when the gods had decided to deprive Domitian of the Empire. He had put to death Clemens, a man of consular rank, to whom he had given his sister in marriage. He proposed, three or four days later, that she should follow her husband.

Now there had been of late a strange phenomenon in the heavens. A corona, or circle, like a rainbow, had surrounded the sun and cut off its rays. Many talked of this corona -- *stephanos* in Greek -- and some feared that the world was coming to an end. But Apollonius resisted all attempts to get him to declare the omen. All he said was: "Keep up your spirits, for some light will arise out of this night."

Now Stephanos, a freedman of Domitian's sister, the wife of Clemens, brooded on the coincidence of the character of the phenomenon and of his own name. Now that his mistress was marked out for death he took a horrible determination. In the manner of the ancient Athenians he fastened a dagger under his left arm and then tied the arm in a sling, as if broken.

As Domitian was coming from the tribunal he approached and said: "O Emperor, I have matters of great importance to communicate."

Domitian lived by his spies and informers, who each mistrusted the other. What more natural then that he should welcome the disclosure of some new plot by a man who evidently feared a less direct method of

THE THEOSOPHICAL LEADER AND PARTY IN EUROPE

AN AUTO-TOUR THROUGH SMALAND AND SKANE

[Translation from *Skånska Aftonbladet*, Malmö, Sweden, Sunday,
August 23, 1924]

FROM the famous Ribbagården in Gränna one has a fine view of Visingsö, and on account of the fact that this summer something especially new for Sweden was going on, we went there.

WITH MADAME TINGLEY AT VISINGSÖ

During our stay in Gränna we also visited Visingsö. Katherine Tingley with her American attendants, together with a number of prominent Swedish Theosophists, resides at present at Kungsgården.

The question of the Râja-Yoga School being now before the public mind, I read with genuine amazement in the daily papers of the persecution to which the Râja-Yoga School is being exposed. Not being a Theosophist myself, I may reasonably be expected to be impartial.

My opinion of Madame Tingley's school and her system of education is, in short, that she has a great deal to teach us. The school-system as applied shows in certain respects some progress already, and clearly has a future before it.

The word Râja-Yoga is derived from an old Sanskrit-term, meaning 'Royal Union.' This term was selected by Katherine Tingley as best expressing in its real meaning the purpose of true education, namely, the balance of all the faculties — physical, mental, moral, and spiritual. This, she declares, is obtainable. The Râja-Yoga education implies, therefore, a harmonious development of all the faculties of the child without overstraining or overdevelopment in one direction at the expense of a deficiency in another.

The Râja-Yoga system deals with the child from its earliest infancy. The classes are never more than half an hour in duration and varied with play and sport. The pupils are not overburdened with home-work. Our schools are often a sort of prison or plague, spoiling the life of the young ones, and remembered by them with horror in mature age. These are hard words, but certainly many parents will find them true, for there are many parents who suffer from seeing their children overstrained by perpetual cramming. The result of our system of education: the people now living in the world, who indorsed the world-war, and who are tearing one another in class-combat.

Madame Tingley herself says about her system of education:

"I found that the conditions of suffering in the world were due to lack of knowledge of the laws governing human life. I realized that all our systems of helpfulness were totally backhanded, so to speak. We dealt then, and most people deal now, with effects rather than causes. After the damage is

THE THEOSOPHICAL PATH

communication. Besides, he was the freedman of his own sister. So he took Stephanos into his private room alone.

“Your mortal enemy Clemens is not dead as you think,” was the startling message. “He is living in a place I know of, and is preparing to attack you.”

Domitian, superstitious as he ever was, even in the smallest things, uttered a shriek of surprise and fear.

Then Stephanos struck him with the dagger in the thigh. The wound was mortal but it did not kill him instantly. Domitian was physically robust and not more than forty years old, and wounded as he was, threw Stephanos to the floor, where he stood over him and tried to tear out his eyes while striking him in the face with a golden chalice as he shrieked out to Pallas for help. This was in some room where sacrifices were made and the chalice stood by the altar.

The body-guards rushed in, and seeing that the tyrant was losing strength, they put an end to his life.

This happened at Rome while Apollonius was at Ephesus in the year 96 “A. D.,” or about the year 99 of Apollonius.

The aged centenarian was walking in the groves of Ephesus about noon discussing philosophical problems with inquirers or disciples. Something seemed to interrupt his train of thought and his voice fell; he appeared to be in a peculiar mood. He talked still, but mechanically and in a low voice; it was as though he were preoccupied with some other matter than that of which he spoke; then he became quite silent, losing the thread of his discourse. In this mood he often used to fix his eyes on the earth, as at other times he used to raise them with a meaning gesture. Suddenly he advanced three or four steps and shouted. He did this not as one who saw a vision but as though he were present at the scene.

This was no midnight imagining, but a noonday scene in the most popular resort of Ephesus. Hyde Park at the height of fashion, the most popular resort of Paris, the tree-lined Prado of Madrid, Central Park at New York on a sunny day, none are more thronged than was that noonday among the trees in that Ephesian suburb. All Ephesus was there to catch if possible some grain of the wisdom that fell from the lips of the wonderful old seer who was about completing his hundredth year of the most perfect purity of life.

Imagine the scene! That vast crowd could but be silent. Apollonius now was still, every sense alert as though watching some contest of which the issue was yet in doubt. Suddenly he moved with a gesture.

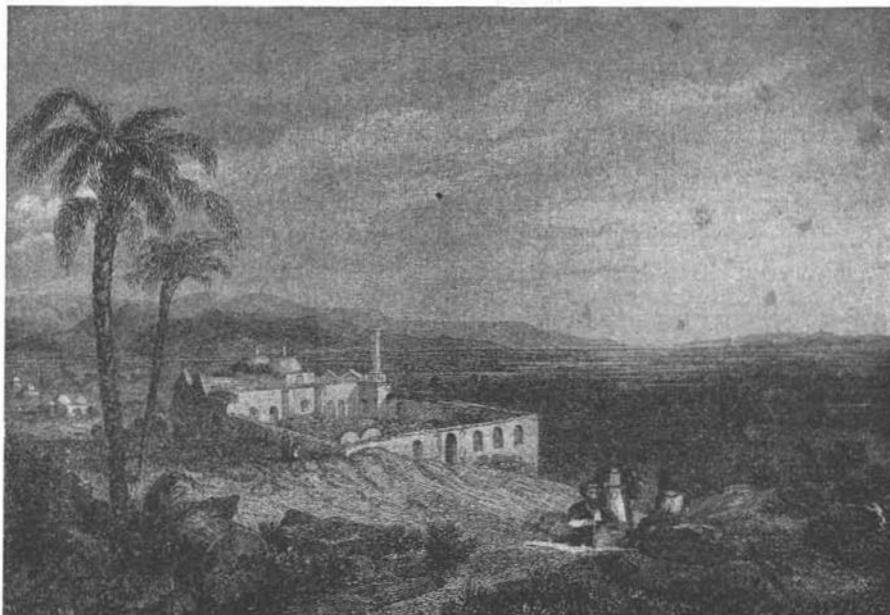
“Men of Ephesus!” he cried. “This day the tyrant is killed! This day, do I say? Nay, this very moment, while the words are on my lips.

THE WISDOM OF APOLLONIUS

I swear it by Minerva!" Then he said no more. But it was a serious matter; for had he not sworn by Minerva?

Many thought him mad, yet they would have liked to think that what he said was true.

"I am not surprised you hesitate to believe a thing that is not even yet known in Rome itself, at least not everywhere. Ah! now, now they know; it has run through the whole city. Thousands believe it and are leaping with joy. Now twice as many know it, now four times as many - now



GENERAL VIEW OF EPHEBUS. ONE OF THE SEVEN CHURCHES

From an old engraving

all Rome knows it! Soon the news will be here in Ephesus. You will not do wrong if you suspend all sacrifices until the messenger comes. As for me, I will go and pay my vows to the gods for what I have seen with my own eyes!"

Was ever a more extraordinary noonday wonder witnessed in Ephesus? Messengers came and confirmed to a second every detail. Thirty days later Nerva sent a letter saying he was Emperor by the counsels of the gods and of Apollonius, and he could better maintain the imperial dignity if only Apollonius would come to Rome and assist him to govern the world — that is what the request amounted to! And Apollonius was a vigorous old man of ninety-nine! So the answer sounded a little strange when Nerva read: "We shall both live together a very long time, in which we shall not govern others nor shall others govern us."

THE THEOSOPHICAL PATH

And so it was. Nerva reigned but sixteen months "in which time he established a character of the greatest moderation," before he passed to his long life beyond the gates of death.

But Apollonius wished not to seem unmindful of so excellent a friend and so good a sovereign. Therefore he wrote him another letter in no long time, giving him wise advice as to the governance of the Empire. When the letter was finished, he gave it to Damis and said: "The critical state of my affairs needs your assistance, Damis. The secrets in this letter are for the Emperor and are such as only I can communicate in person, or by you as a messenger." Well, Damis grieved to part with the old man, his dear Teacher and Master, even for so short a time as was needed to take a letter to Rome and return to Ephesus. But had he not learned to do as he was told, without cavil or delay? He took the letter, and Apollonius, seeing Damis sorrowful, remarked: "Whenever you are alone, and give up your whole mind to philosophy, think of me!"

In after years Damis often recalled the maxim of his old Teacher: "Conceal your life, and if you cannot do that, conceal your death."

He had done that. For the mission of Damis to the Emperor Nerva was of double purpose, and the second one was the one that concerned Damis most. It was that Apollonius might enter into his rest unseen and unwept by mortal eyes. Damis never saw him more.

Philostratus says that concerning the manner of his death, *if he did die*, various are the accounts. His wrinkles had something pleasing in them which added a brilliancy to his looks, which is "still (A. D. 210) to be seen in his effigy in the temple built to him at Tyana, and what literary monuments still survive speak more highly of his old age than they do of the youth of Alcibiades."

Philostratus traveled over most of the known world, and he never saw any tomb or cenotaph raised to Apollonius. But in all countries he met men who told wonderful things of him, and he adds: "Tyana is held sacred, not being under the jurisdiction of governors sent from Rome, and Emperors have not refused him the same honors paid to themselves."

When Aurelian took the town a natural reverence induced him to treat the countrymen of Apollonius the philosopher with lenience. The Emperor Hadrian made a collection of his letters, and Caracalla built a temple to him as a hero. Alexander Severus, who reigned after the book of Philostratus was published, had his statue in his private room.

Such was the life and passing of the Tyanean, best and greatest of philosophers.

Optimo Maximo: "To the best and greatest."

THE END