

THE THEOSOPHICAL PATH

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“HAD our modern philosophers studied, instead of sneering at, the old Books of Wisdom — they would have found that which would have unveiled to them many a secret of ancient church and state. As they have not, the result is evident. The dark cycle of Kali-Yuga has brought back a Babel of modern thought, compared with which the ‘confusion of tongues’ itself, appears a harmony.” - *H. P. Blavatsky*

REAL RELIGION

H. T. EDGE, M. A.



RELIGION is a way of life rather than a set of dogmas. Paul, in his second letter to the Corinthians, says: “The letter killeth, but the spirit giveth life” (iii, 6). The Buddha is reported to have held his peace when a disciple asked him for a definite answer about the immortality of the soul: he knew that his words would resound over the earth and down the ages, and was loth to start a dogma; for whatever he might have said would be turned into a dogma. It was a way of life that he was teaching: live the life and you shall know the doctrine; knowledge comes by experience. Great truths may be such as cannot be formulated in words: no verbal answer would be right. But they may be realized through conduct. Was it not Carlyle who said that the end of man was a deed, not a thought alone?

Religion begins with an outpouring of the spirit — by someone endowed with a plenitude thereof, and who is therefore a Teacher. Later on it crystallizes into dogmas. Here we see the contrast between spirit and form, or life and form. Both are necessary: it is by their interaction that a plant grows. All growth seems to imply a life-cycle which begins with an exuberance of life and but little form, and ends with a hidebound form and a minimum of life. Compare the sapling with the aged tree; contrast the babe with the old man; witness any religion, starting with a Man, full of life and the spirit, with a dozen disciples; and ending with

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a mass of doctrines and documents religiously preserved by dispirited and disillusioned generations.

Form, as said, is necessary; but it has abuses. It may serve as props and crutches. Daily experience shows us the difference between the man of energy and initiative and the man without them: the latter goes by habits and customs and rules. The old way is good enough for him; besides it saves him the trouble of thinking. People often get the credit for being regular and methodical, when actually they are lacking in enterprise, and find it so much easier to follow the ruts. People who cannot trust their own intuition and conscience, often ask for a definite statement or rule. If told not to gossip, they will ask to know just what things they must not say and what they may. This amounts to demanding crutches to buttress a tottering will-power. Well-bred people know how to behave; and it is not necessary to paper the walls with lists of rules telling them what to do and what to avoid. So it can be understood that a man truly endued with the spirit of religion would be able to get along with very few doctrines or maxims, as his own powers would show him the right thing to do every time.

Let us apply the above considerations to Theosophy. H. P. Blavatsky in promulgating it had to acquaint modern civilization with the ancient lore of the Wisdom-Religion, and at the same time to resist attempts to create a hard-and-fast lifeless system of dogmas. This will explain the policy of those who lead the Theosophical Society. The insistence has to be first and foremost on conduct and action and way of life. This is necessary in order to avoid the inveterate tendency towards a formal creed, apart from actual life. For that kind of hypocrisy is quite characteristic of civilized life — to worship two Gods, one very mundane and concerned with creature-comforts and self-interest; the other reserved for special occasions and brought out with the Sunday-clothes.

Or perhaps instead of a religion the man has some philosophy, it may be moral or political or scientific or what not, but it has little to do with actual conduct. In practical affairs we contact hard facts and have to adjust ourselves to them. Thus religion and science and philosophy tend to become abstract and fruitless. The ancient Greek dialecticians long ago showed that you can go nowhere with mere abstract speculation: there is an answer to every proposition; you land in a maze of contradictions. The real philosophers reduced the problem of life to a question of conduct — pragmatism, in the best significance of this word.

There is today a noticeable urge to get back to *reality*. But how have we gone away from reality? We have followed a tendency to drift

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into abstractions, to carve the whole and entire fabric of life up into separate departments, such as sacred and secular, spiritual and material, religious and mundane, the speculative and the practical, art and science, and so forth; and to pass our time changing from one room to another of our house. People are asking themselves whether, after all, life is not one and single.

Some writer says that the ancient Egyptians were a singular blend of the spiritual and the material: they combined great sublimity of thought with great interest in materialistic detail. But surely this writer is merely seeing the ancients through his own modern spectacles; perhaps they did not know anything about such a distinction as the spiritual and material. Everything concerning man was important to them, whether one of his seven 'souls' or his physical body. It is quite possible that those ancient Egyptians had never thought of regarding the soul as a sort of gas and the body as a sort of hard lump, which is the way many people seem to regard things today.

And so we need to go back to the idea that religion is not an exotic, a sort of drawing-room in the house of life, kept covered up and used only on state occasions; but that it is the essence of life itself. This does not mean dragging down religion to the level of vulgarity, but raising the tone of our life to the level of religion. A man's religion should color his every act. As a matter of fact, it does; but in the sense that we have two religions — one for everyday and one for Sundays.

Gibbon says somewhere, in speaking of Mohammed, that a prophet may tell people all sorts of marvels about the supernatural world, but when he preaches morals he can only repeat the instincts of the human heart. This is not altogether true, because the prophet may have a larger heart than the common people and may be able to teach them more about the heart; but this much is true in it, that the source of wisdom and right conduct is to be sought within the sacred silences of our own nature.

Thus we may expect to find that Theosophy is taught largely by showing practical examples and by getting people to work and play and do things in the truly religious spirit. Schools and industrial departments, art, music, etc., are set going on Theosophical lines. Inquirers may get enough verbal instruction to set them going, but not enough to give them a mental indigestion. Take the doctrine of Karma as an instance. Some people would insist on knowing a very great deal about it, and if left to their own devices might amass a heap of intellectual information which would not do them or anybody else much good. The better way would be to let them have a little knowledge and then set them to work studying human nature in themselves and their fellows,

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by way of a concurrent laboratory-course in Karma. There are many of us older students of Theosophy who are just beginning to find out that many of the things we thought we knew thirty years ago are really true after all.

Or take Reincarnation. Why don't we know more about that? One reason that suggests itself is that perhaps we *can't* know any more about it till we have traveled a bit farther along the track of personal experience; and when we have found out more about it, we shall not be able to tell anybody else until he or they in turn have had the experience.

The most real thing we can contact is a human being; and undoubtedly the great Teachers have always been veritable incarnations of Religion, as self-evident as the sun, an example to all beholders of what is possible for humanity. Theosophy is *a life*; all religion must begin as a life; the doctrines formulate that life and that spirit.

We must try to bring our religion down out of the clouds into our daily life; not by lowering the religion but by raising the life. Thus we shall move away from that duplicity or insincerity or hypocrisy which consists in living in two different atmospheres, one religious and the other not. Our life will become sincere and whole and our religion real.

PONTAMMAN GARDEN

KENNETH MORRIS

I REMEMBER a crimson rosebush that was in old Pontamman Garden,
And the royal sprays of blossom she would toss and sway in the windy sky,
Speechlessly eloquent in the speech of the soul of the winds and stars and
summer

And the blue and dew-dropping Rose of God on high.

And I remember the snow and silver of the clouds over old Pontamman
Garden;

And the blue bloom gentianella; and the windy poplars; and behind,
The far slopes of Bettws Mountain—the green, quiet slopes of the mountain —
And God in the scent and sound of the mountain wind.

All that had their welfare and pleasure of old in old Pontamman Garden —
They and their prayers and courtships — their hopes and doings and the
ways they trod —

Are made a part now of all roses, and snow and silver, and green mountains,
And the far off whisper of mountain winds, and of God.

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'AS A MAN THINKETH SO IS HE'

EMILY LEMKE-NERESHEIMER

MAN'S acts are the progeny of his thoughts, and as he thinks, so he is. With each thought he is creating to himself a new aspect of himself, and consciously or unconsciously, fostering for himself either confusion or harmony. His motive, the keynote of his life, decides whether he shall be inspired by the 'song of life,' or whether he shall follow a dull cadence of indifference.

In confirmation of the teachings of Theosophy that thought is substance and at the same time a form of energy, eternally coexistent, produced by the will, Science has already proved experimentally, through Di Brazza, as well as Charpentier, that concentrated thinking will produce certain external effects; as, for instance, a slight fluorescence on a zinc-sulphide screen, or a suitably excited X-ray screen. A change and interchange of atoms takes place. Hence whatever a man thinks, it will, eventually, be transmuted into some objective form. A man's predominant line of thought, good or evil, molds his character, expressing itself in his disposition and behavior, and finally in his form, features, and general appearance.

Mind and body mutually act and react upon each other, and bodily disturbances, or physical well-being and harmony, produce varied moods of mind. But by exercising the will, all experiences and sensations may be either entertained in the mind or disposed of by conscious volition, and thus man becomes what he wills to become.

Di Brazza and Charpentier's experiments tend, it is held, to prove that thoughts are of an electrical nature, and give rise to wave-motion. According to Theosophical teaching, there is an ethereal medium, as well as force, by means of which intercommunion of thought and feeling takes place constantly between all animate and inanimate things and beings subject to the great law of Evolution. The force that is generated by thought is sent out in every direction — as by wireless telegraphy — and in consequence everyone and everything is continually being affected by the same.

We have all experienced a sense of depression or annoyance that takes possession of us in the presence of some one who is in a discordant or discontented mood; or have felt the wave of irritation that comes to us even over the telephone, from some disagreeable or impatient speaker, causing us to realize how contagious such feelings are in their nature and effects. For, by reason of his more or less highly nervous

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organism, man is especially sensitive to all kinds of psychic currents and cross-currents that surround him, and especially is he so to the thousands of currents of thought and feeling set in motion by the human mind. In addition to their own inherent power, these are reinforced and propelled by will and conscious intent, good, bad, or — as in most cases — indifferent; the majority of people being mentally negative.

We are all affected by those currents of thought around us that accord best with our own physical and mental constitution, disposition, and character. If indifferent, we naturally gravitate in the direction in which we meet with the least resistance. Those who have a predisposition to immorality are drawn — more often than not unconsciously — into currents of an evil nature, in which case they are frequently more sinned against than themselves at fault.

However, 'like attracts like.' The good and strong attach themselves to that which is wholesome and sound; the evil to what is vicious and malignant. The weak and indifferent are overpowered and carried away by those forces that predominate in their environment, and which, at this present period of evolution, more often tend to corruption than to purity.

It will easily be seen, by the above, how great a protection is offered mankind by Theosophy, which, in promulgating the knowledge of all natural laws and conditions, teaches man that, through his power of choice, he can exercise his will in self-defense against influences of an evil and harmful character. What he takes in will largely be of the same nature as that which he gives out; for what he receives is always in sympathy with his constitution and disposition, and but serves to enhance and emphasize the same.

However humble or simple a man may be, to all appearances, he has the power of casting a shadow, or suffusing a radiant light, at will, upon the life around him; and the forces that go out from his heart and mind reverberate on and on in the hearts and minds of those with whom they are attuned.

In our humbler moments, most of us are obliged to confess that we do not really think. Indeed, we should ask ourselves more often how much truly active thinking we do. Our mentality chiefly consists of a jumble of confused thought — a mere drifting from one mind-picture to another, usually guided by an innate desire to gather pleasant impressions in the realms of past memories, or in a dreamland of the future; when we are not occupied, by force of circumstances, with the needs and experiences of the moment. How often do we stop to think that thought must be a positive and not a negative function, a power to wield with all

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the potential force of the spiritual will, and not allowed to run to waste while being swayed by every varying caprice and impulse from within or without?

Theosophy, the Wisdom of the ages that has always been active in the world, in one form or another, is forever calling man to awaken from his lethargic condition to a realization of the infinite possibilities that lie hidden within his nature, and the illimitable fields of knowledge and experience that are his to explore in the realms of material, mental, and spiritual endeavor, when once he realizes that they are indeed his birthright and he is ready to claim them for his own.

According to these teachings, the study of the two opposite aspects in human nature is one of the master-keys that open the doors of life's greatest mysteries. The existence of duality, of good and evil, is so well-known a fact that, to speak of it seems but the utterance of a platitude so trite, that to some it has lost all novelty of interest. Yet, how many of us have really considered the question of the duality throughout nature to its full extent and in its many aspects, sounding to the depths of its true significance and meaning? "Man, know thyself!" was the precept given by teachers of old to their disciples, and this signpost still stands at the starting-point of life's journey, pointing out the one and only pathway that leads to true knowledge and wisdom.

By seeking to solve the mysteries of his own nature, and tracing the intricate ways of his own mental and emotional life, man learns gradually to perceive and to follow the laws governing them, while recognising the motives that control all human thought and action. The same ideas and impulses that sway his aims and efforts determine the conduct and intuitions of others also. He will recognise love and hate in their hearts because of his own capacity for experiencing the same; and thus also may he know every quality and disposition that sways the actions of his fellows when he has discovered the true source and character of the thoughts and feelings which lie at the base of his own conduct and behavior. He will even be led to realize that, by ties of common experience, he is bound to them and to all nature, animate and inanimate, seen and unseen, on the most infinitesimal as well as upon a grander — even a cosmic scale. He will perceive how, in truth, all that he is, or has, materially, mentally, or spiritually, is taken from and given back to that inexhaustible reservoir whence Nature herself emerges for a while, but to return again whence it came.

It is well, in these times, when we hear so much about freedom and liberty, for us to make an effort to realize wherein true freedom lies — that we may make it our own, to have and to hold for all time.

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True freedom is the power to think and to act in an impersonal manner, unfettered by the attributes of the impermanent personality, which unceasingly seeks to take possession of the mind. As a man acquires an ever-deepening insight into the true character and source of his thoughts and emotions, aiming to govern and guide these into right channels, he increasingly realizes that he is a Soul, and stands above them, with the power to prevent either his mind or senses from entralling and deluding him. As long as desires dominate and mold his life, it is they that live, and it is he who becomes their slave. But when he -- the Spiritual Soul -- becomes the master of his thought-life, then he becomes the master of his destiny.

Through the consciousness that the Spiritual Soul is the Watcher, capable of standing apart from the happenings of the personal life, man realizes his independence of circumstances through his power to direct his thoughts away from them in whatever direction he may wish. We may thus realize, to a degree, the great responsibility we bear with regard to our varying moods and humors. We have no right to indulge in depression or discontent, for we *have* the power to control our thoughts at will -- to choose our states of consciousness, moment by moment, as we learn to know ourselves, through entire and complete sincerity. Man is essentially divine, but he will only realize this when he consciously identifies himself, through self-devised efforts, with the Divine side of his nature, turning his mind, in joyous aspiration, towards the ineffable glory of the Light within.

Surely the latent potentialities of man are far beyond his wildest dreams! Man is indeed the 'Master of his Fate,' and being an integral part of the Universe itself, all knowledge lies within the hollow of his hand. Moreover, all men are linked together, and draw their sustenance from the same exhaustless, vital, spiritual force that springs from the Divine Thought in the Divine Mind -- whence proceeds the spark of conscious thought that comes to birth in, and functions through, the human mind. Man is the Microcosm of the Macrocosm, and within him lies the spiritual germ which may grow to be the creator of an ever-widening sphere of influence, with an ever-increasing consciousness of *Oneness* with Absolute Wisdom and Omniscience.

As man learns the lessons of life through experience, making them steps by which to climb the greater heights; he finds himself standing in the presence of his own Divinity, which is in union and harmony with the great principles of the Universe. In the fullest sense of the word he becomes the Thinker, the Knower, the Perceiver, and ceases to be a mere automaton of obsolete ideas, habits, and blind instincts.

SPEECH AND SILENCE

Modern thought, the result of limited materialistic experience alone, is all too apt to underrate spiritual knowledge, never having trusted or learned to know the faculty of intuition --- the greatest and grandest possibility of human nature. The power by which true knowledge may be acquired is that of direct intuitional cognition, rather than by lengthy and circuitous processes of reasoning. The brain-mind concerns itself with facts and conclusions obtained through observation of material phenomena; but the cultivation of spiritual knowledge and perception ensures the realization of a permanent state of being, rooted in the One Life in which we all 'live, and move, and have our being.'

How marvelous it is to contemplate --- impossible though it is to grasp in its fulness with our finite minds --- the boundless range of thought and consciousness that lies between the Highest --- inconceivable and incomprehensible --- and the most primitive forms of conscious manifested being upon earth! Through aeons of time man has gradually evolved to his present condition. The summary and compendium of all the lower types and orders of beings in nature, he alone grows in conscious power, by the exercise of the will, and by self-directed evolution. As he advances he feels an increasing urge towards the Sun of Infinite Wisdom, and may look forward with courage and hope to an endlessly unfolding vision of Truth, increasing in glory and splendor as he turns his face towards the unspeakable bliss of fully self-conscious Being.

SPEECH AND SILENCE

RONALD MELVILLE

IT was said by a profane satirist that "Speech was given to man to conceal his thoughts": and there is no doubt that there is much in the use that man has made of this gift, if gift it can be called, to support the guess of the cynic as to the origin of speech. But a wiser word was uttered by the inspired mystic who produced the work now known as the Gospel according to John, when he wrote: "In the beginning was the Word, and the Word was with God, and the Word was God." In this veiled utterance we have not only the origin of speech but also of the world we live in, "a mystery not to be divulged to all," as said by Clement of Alexandria. "It is requisite to hide in a mystery the wisdom spoken."

The necessity for discretion in the use of speech was known and understood by the wise men of old, who regarded themselves as guardians of the sacred sciences committed to their care by their inspired instruc-

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tors. They knew the magic potency of speech. They knew the creative power of the 'word.' For them the dawn of Creation was heralded by the awakening of the Logos and the utterance of 'the Word.' In their eyes man was a miniature universe and was not only generated but also generator in his turn by virtue of the power of 'the Word.'

A modern sage has said: "Let us use with care those winged messengers that we call words." And this is no mere figure of speech. There is creative power in the spoken word beyond the reach of modern science to unveil. To some degree the power of speech to wound or to console is known to all of us; but few begin to realize the deadly injury inflicted by a careless use of words that seem so light and innocent. I am speaking now of the power of the spoken word, not taking into account the force of the thought behind the word, which is another matter. For words have wings of their own, and the harm done by careless speech is often out of all anticipated proportion to the intention of the speaker.

So too there is a power in silence which is not the merely negative effect of cessation of speech, great as that may be. Silence is the mother of sound and has in it all the potentialities of the awakened Word. Silence was 'in the beginning' and 'was with God' the father; the spiritual Will. This primordial trinity, Father, Mother, Son, is found at the root of every phase of cosmic and human emanation. In one case the universal mother is Silence, and in another Darkness, who gives birth to Light: and in yet another it is Chaos who gives birth to Form. Later, in our solar system, the trinity consists of the sun, the Father; the moon as Mother, for in *The Secret Doctrine* we learn that the moon is the mother of the earth.

But to return to the subject of Speech. In all the ancient scriptures one is struck with the importance attributed to the mystic word, which was said to have been lost when humanity fell into generation, and forgot the secret of the Silence, as the spiritual man sank deeper into matter and the primeval sacred speech gave place to a babel of tongues. Still, when the secret speech itself was lost, the tradition of the mystery remained along with undecipherable inscriptions, the key to which was said to be preserved among a few initiated mystics.

But even now the speech of ordinary man has powers that may be wakened by the poet and the inspired orator; and when we consider how often even they appeal almost entirely to the intellect of their hearers, while the more spiritual of the early races of humanity naturally lived more in the psychic and spiritual part of their nature, we can well imagine that their speech was of like nature and would be unintelligible, if not inaudible, to their degenerate descendants. The possibility of speech among the animals, that is inaudible to men, has latterly received atten-

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tion from students, whose imagination has not been altogether sterilized by the materialism of the age.

The fact that silence played so large a part in the education of a neophyte in the mysteries of antiquity, would seem to indicate a knowledge among the initiated of the occult powers that inhere in speech, and that would be awakened in the candidate by his training. It would also seem reasonable to suppose that, as there are powers latent in speech that can be awakened, so too there is a mysterious power in the silence, and that this too may be made active by cultivation.

It has been said that silence is the soil in which great thoughts may germinate. In silence the harassed soul recuperates, and heals the wounds that sound has made. So too in silence the Generators rest from their labors during the night that intervenes between two cosmic 'days.' But what may be the state of human consciousness during these intervals of rest must baffle the imagination that cannot hold the thread of waking consciousness while passing through the gate of sleep. Only we know that silence and darkness are our comforters in sickness, and our rejuvenators in health: and we may well believe that as sleep is the solace of the weary brain so silence gives the soul its opportunity of growth. Using the word 'soul' in its widest sense we may say that every seed is the vehicle of a soul; and every great idea is the seed of some creation, which, like the seed of any plant, must be consigned to the silence and darkness of mother-nature, there to germinate and be transmuted into a living organism. The idea becomes a thought, the thought a word, the word a deed. Behind them all is the unutterable Silence.

Those who would know the secret of the hidden power of speech must first learn the meaning of silence, and be able to live in it, and find its strength, and be at peace in it. Before the 'fall' the soul of man lived in the silence and inhaled its harmony. Man walked with God: the 'word was with God': then came the fall into materiality, and speech was used to invoke the deity. Then man forgot his divine origin and lost the power that had been his to talk with God. He sank to the level of the lower creatures, and held intercourse with them: still, though fallen from his high estate, he held some memory of his lost power, and used it for his evil purposes. So speech became degraded and man a mere magician at war with all; till at the last the gods took back their gifts, and man became what he is now, higher than the animals, but a shadow of his former self, haunted by fragmentary memories of former greatness, deluded by vanity and vain imaginings shot through with momentary aspirations, all clouded with a doubt. His speech has lost its magic potency, and silence seems no more to him than obscuration of his faculties. Yet speech is still of silver and silence is of gold.

THE IMPERIAL PALACES OF PEKING

(Continued from the June issue)

OSVALD SIRÉN, PH. D.



HE raised pathway which we have followed on the south side, continues towards the north to *Ch'ien Ch'ing Kung*, the Palace of Cloudless Heaven, which up to last year was the personal palace of the Emperor, where he used to receive all sorts of officials as well as envoys from tributary countries in audience. Even the Empress and the ladies of her court could appear here when the Emperor so desired. Since the introduction of the republic and the 'nationalization' of San Ta Tien, *Ch'ien Ch'ing Kung* has served not only as the audience-hall of the Emperor but also as the place for great ceremonies and festivals such as the young Emperor's wedding in December 1922.

Ch'ien Ch'ing Kung is a large building with a double, hipped roof and nine spans on the façade; the plan measures about 140 by 70 feet, but the interior is not one continuous hall as, for instance, *T'ai Ho Tien*; it is divided by walls into a large middle room and two smaller side-rooms on both sides. In the center stands the richly carved Imperial throne with its screen on a high dais; above and around it are tablets with Imperial writings, and placed in front of it are various pieces of ceremonial furniture — incense-burners on high stands; the crane of longevity; an enormous mirror used to be placed in such a way that it reflected the throne. It is the best preserved of all the great palace-interiors, still kept up in its original style, and without that air of desolation which broods over those former Imperial halls which have been 'nationalized.'

The inscriptions above and behind the Dragon-Throne are all of symbolical significance and may be translated as follows — the four large characters above:

"Upright, great (noble), luminous, bright (clear of intellect)." These are the attributes of the ideal Ruler. On the screen are quotations from the classics, viz. (in the center):

"Only Heaven is All-hearing, All-seeing, and perfect in comprehension; [at the sides] Only the Perfect Ruler is at all times a pattern; Only the absolutely sincere official reverently follows the Ruler's example; Only the virtuous people are obedient and allow their actions to be regulated."

The quotations are significant indeed. The Emperor who follows

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the way of Heaven is the perfect Ruler and will serve as a pattern for his officials — who then will be reverent and sincere, while the people will easily follow their guidance. Only by harmonious co-operation can good government be achieved.

As T'ai Ho Tien is followed by Chung Ho Tien, so is Ch'ien Ch'ing Kung followed by a similar square pavilion of somewhat smaller size, known as *Chiao T'ai Tien*. The name is derived from the phrase 'T'ien Ti Chiao T'ai,' Heaven and Earth Vigorous and Productive (according to Williams), and it seems to have some reference to the conjunction of the Emperor and the Empress; yet it is not correct, as has been stated sometimes, that this hall served for the Imperial marriage-rites. The name is entirely figurative and refers to the moment when the descending vital force of Heaven meets and is fused with the ascending vital force of Earth — at which moment, on the fifteenth of the fifth moon, all things are completely permeated with life. The decorations show a blending of the dragon and the crested pheasant, the two symbolical devices of the Emperor and the Empress.

Behind this quadrangular building, Chiao T'ai Tien, is the *K'un Ning Kung* (The Palace of Earthly Peace) which was the Empress' official quarters, corresponding more or less to the Emperor's quarters in Ch'ien Ch'ing Kung (Palace of Cloudless Heaven).

Mrs. Ayscough points out, that as the three great halls, which form the central quarter of the ceremonial portion of the Purple Forbidden City, are an apotheosis of the harmony which should exist between the ruler, his officials, and his people, so the three halls to the north are an apotheosis of the still more subtil harmony of the two great forces of the universe, the *Yang* and *Yin*, the positive and the negative, the masculine and the feminine essence. It is written in the Records of the Rites: "The Son of Heaven in laying down the instructions for men, fulfils the functions of a father; She-who-is-equal-to the Sovereign, in teaching the compliance of women, treads the mother's way. Therefore it is said, that the Son of Heaven and His Consort are the father and the mother of the people."

The private rooms of the late Emperor were situated in the *Yang Hsin Tien*, the Hall where the Heart is Nourished, a large building on the west side of the Inner Court, erected in the usual style with a single hipped roof extending over the broad gallery in front. When I saw it, the interior was divided by partition-walls into several minor rooms, furnished in Western rather than in Eastern fashion, though partly with some fine pieces of Chinese furniture. The front windows had all been much enlarged and furnished with glass panes which made the interior un-

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commonly bright. However, the most beautiful note in the compound was struck by all the potted plants which filled the courtyard, forming a small garden in front of the house.

The Emperor took, indeed, a great interest in nature; beautiful trees and plants as well as queerly shaped stones and rare minerals were things he pointed out and spoke about, when he showed me around in the garden. And there were many remarkable specimens of such things in this secluded garden which to judge from the hoary trees must be older than the Ming period (1368-1643).

Among the many traditional features and characteristic arrangements in this imperial park may be mentioned: *Hsien Chia Tung* — the Fairies' Home-Cave—one of the largest artificial rockeries that I have seen in any Chinese garden, crowned by a pavilion and framed by two old trees.

In front of *Tien I Men* (the first gate of Heaven), leading into a small enclosure of a temple or meditation-hall, may be observed not only the grotesque chimeras or lions of bronze, but also some large stones of queer shapes and coloring considered more precious than any statues made by human hands and placed on sculptured pedestals. Through the gate may be seen a tree, the trunk of which is divided, so that it forms a pointed arch. But there are a great many other remarkable sights which we have to pass here simply because of lack of time.

The general plan of the Purple Forbidden City can be most completely viewed from the elevation at its northern end, a hill which forms part of the palace-grounds, though not situated within the walls of the Imperial Palace-City. It is known as *Mei Shan*, Coal Hill, and also as *Wan Sui Shan*, the Mountain of Ten Thousand Years. To reach it, one has to pass over the moat and cross a street which is now open to public traffic. The hill offers a very good vantage-ground for outlook and signal; not only the palace but most of the city can be overlooked from here, and it is the only elevation of any importance within the walls of Peking. In later times it has served mainly as a recreation- and pleasure-ground for the inhabitants of the Forbidden City: hence its name *Wan Sui Shan*. The only buildings on the hill are five small pavilions placed on separate mounds; no walls but simply double rows of columns supporting the large roofs covered with blue and yellow tiles.

The hill is all overgrown with beautiful trees — mostly *thuya* and *Pinus bungeana* — some of which may possibly date from the Yüan dynasty. An iron chain used to be fixed to one of these trees in commemoration of the inglorious end of the Ming dynasty. According to an unfounded tradition, the last Emperor of the Ming hanged himself here

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when he saw that his cause was lost, and the Manchus penetrated the Imperial City. The suicide of Emperor Ch'ung Cheng (April 25, 1644) which adds a note of sadness to the romantic air of Mei Shan, is described in the following terms (by E. Backhouse and J. O. P. Bland in *The Annals and Mémoires of the Court of Peking*, p. 102):

"It was nearly 5.00 a.m. and the day was breaking. The Emperor changed his apparel and removed his long Imperial robe. The bell rang in the Palace for the morning audience, but none attended. The Emperor donned a short dragon-embroidered tunic and a robe of purple and yellow, and his left foot was bare. Accompanied by the faithful eunuch Wang Ch'eng-en, he left the Palace by the gate of Divine Military Prowess, and entered the Coal-Hill enclosure. Gazing sorrowfully upon the city, he wrote, on the lapel of his robe, a valedictory decree: 'I, feeble and of small virtue, have offended against Heaven; the rebels have seized my capital, because my ministers deceived me. Ashamed to face my ancestors, I die. Removing my Imperial cap and with my hair dishevelled about my face, I leave to the rebels the dismemberment of my body. Let them not harm my people!' Then he strangled himself in the pavilion known as the 'Imperial Hat and Girdle Department,' and the faithful eunuch did likewise. . . ."

More beautiful than any part of the Purple Forbidden City are the so-called *Sea-Palaces* which are built in and around the long lake, known as the Pool of Great Secretion, *T'ai I Ch'ih*, on the western side of the palace-enclosure. The traditional name is indeed quite misleading, because it is not an agglomeration of palatial edifices or great halls, such as San Ta Tien of the Forbidden City, but groups of buildings of a more intimate character picturesquely arranged in the landscape.

The lake was already made in the early part of the twelfth century, when an Emperor gave orders to collect the water of some springs in the hills where the Summer-Palaces now stand, and to conduct it to a place North of his capital, where pleasure-gardens were laid out. The river which enters the lake and issues from it still exists under its ancient name *Chin Shui*, the Golden River. The lake and the palace-grounds around it were enlarged by Kublai-Khan who here built a residence for his son, and made a very fine island, covered with rare trees in its northern part, which was called *Wan Shui San*, the Hill of Ten Thousand Years.

The Sea-Palaces may be divided into three different sections, known as *Nan Hai* (the South Sea), *Chung Hai* (the Middle Sea) and *Pei Hai* (the North Sea). The Nan Hai forms a separate lake cut off from the northern sections of the same water-course by a strip of land which is penetrated only by a narrow canal spanned by bridges. Its main center is the *Ying T'ai*, the Ocean-Terrace, an island situated practically in the midst of the lake, but connected with the northern mainland by a narrow bank and a drawbridge which can be lifted so as to cut off all communication between the islands and the shore. This was done every

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day during the two years Emperor Kuang Hsü was living here in forced retirement after the unsuccessful *coup d'état* in 1898. Nobody was allowed to visit him, except his guards, who were changed every day in order to prevent any conspiracy. Later on, after the Boxer War, the Emperor lived at this same spot under somewhat less severe restrictions; but he was then in ill health, a broken man; his life only a shadowy existence, gradually waning like the gray light over the quiet lake.

The Ying T'ai proper is the terraced hall on the southern side of the island; above it is a small compound with the living rooms of the Emperor, the *Tsao Yun Lou*, and on the north side a long gallery, known as the *Hsiang Luan Ko*, Pavilion of the Soaring Phoenix. Some old trees and large rockeries, interspersed with small pavilions, connect these graceful but quite desolate buildings with the curving shores of the island. But nowhere is the melancholy loneliness and silence more complete than in the little Pavilion of Great Fragrance, *Ying Hsun Ting*, which is built right out in the sea as if to isolate it from all other sounds but the rippling of the wavelets against the marble steps.

The Chinese chronicle, *Shun Tien Fu Chih*, contains the following information about the Ying T'ai. "It has a raised level terrace with stone balustrades leading to the central room of the principal building facing north, called Hsiang Luan Ko (the Pavilion of the Soaring Phoenix). It is built open to the breezes and has a golden phoenix on the roof," (no longer existing).

Among the many small kiosks and picturesque buildings along the shore of Ying T'ai may be mentioned *Jan Yu Ting*, the Pavilion for Feeding Fish.

Passing over the short bridge that connects Ying T'ai with the mainland one arrives at other groups mostly of later origin.

Most important among the new buildings erected here under the Empress Dowager, is the *Yen Ch'ing Lou*, the Hall of Good Luck, which forms the center of a very fine compound. The main building is in two stories, and continued at the sides by two lower wings. The court between them is picturesquely arranged with rockeries and trees bending like huge plumes or cascades. The buildings are beautifully decorated with sculptured balustrades, carved doors, latticed windows, and painted ornaments on the beams and brackets, all on a fairly small scale, but executed with more care than in many of the larger buildings of the Forbidden City.

The right time to see these buildings and the winding 'Svastika' galleries near-by (*Wan Tzu Lang*), is in the spring, when their rich color-

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ing and shimmering blue and yellow roofs are accompanied by the bright green of the trees and the multicolored flowers. Few gardens in the world can offer more gorgeous and brilliant harmonies or a more complete blending of buildings and verdant nature. It was here that the Empress Dowager and her court-ladies used to celebrate, on the twelfth day of the second moon, the birthday of the flowers and trees by tying ribbons of yellow and red silk around their stems and trunks.

What a picture — all those graceful little ladies in embroidered silk robes among the early spring-blossoms and budding trees! It must have been like a composition by *Chiu Ying*, the court-painter of the early Ming period, translated into actual life. The architecture seems to fit just such occasions; nothing could be more appropriate as a frame for a garden-view, or as a festive decoration for a beautifully dressed court.

We have already observed the general characteristics of this architecture, its constructive frame of pillars and beams, its enormous curving roofs — be they saddle-shaped, pyramidal, or conical, according to the form of the buildings — but we have never seen them more to their advantage than in this garden. Some of these pavilions have the same kind of picturesque beauty as the large trees with widely spreading branches on tall trunks, or like clusters of flowers on high rockeries. Their fitness to the surroundings stands out most convincingly when one sees them side by side with certain buildings in foreign style which of late years have been erected at this same place.

The walk along the shores of Chung Hai offers perhaps still more beautiful views than those we have seen at Nan Hai, the Southern Sea, and they are very little known indeed, because the place is inaccessible to foreigners, except at special occasions, such as the presidential receptions and garden-parties.

There are small jetties where the flat-bottomed boats are tied, promontories with buildings half hidden among the trees, but most of the shore is simply lined with ailanthus and weeping willows whose transparent green draperies produce rippling effects of light and shade.

Near the (Confucian) temple of Innumerable Virtues (*Wan Shan Tien*) there is a pavilion rising out of the water called *Shui Yun Hsieh* (the Water-Cloud Kiosk). It was built as a place for meditation and it is nowadays more lonely than ever — the bridge that connected it with the mainland exists no longer; the only living beings which still visit this sacred isle are the silver-gray herons which may be seen standing in motionless contemplation on the edge of its stone-lined terrace. On a table in the pavilion are engraved the four characters: *T'ai I Ch'ien*

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Feng — the Autumn Wind over the T'ai I pool (one of the famous sights of Peking).

Pei Hai is divided from Chung Hai by a long marble bridge — *Chin Ao Yü Tung Chiao* — and another bridge leads over to the famous *Ch'ung Hua* island which is crowned by the White Pagoda — *Pai T'a*, — a very curious structure and reminding one of a gigantic bottle with a wide body and a long neck ending in an ornamental plug. Thanks to its elevated position and its white color it is seen all over Peking, and the view from its platform is one of the finest in the capital. From here one sees the whole region of the 'Sea-Palaces' and parts of the Palace City, that is to say, all the yellow and blue roofs which stand out like bright color-spots among the deep green and gray tones of the hoary trees along the slopes of the hill.

Passing over the bridge which connects the White Pagoda Island with the mainland, one arrives at the *p'ai lou* in front of the entrance to the Temple of Eternal Peace, *Yung An Ssu*. The temple-compound is enclosed by a wall and rises in gradual terraces towards the platform of the White Pagoda. Near by are two stone tablets, one dated in the 8th year of Shun Chih (1651), commemorating the foundation of the pagoda; the other, in the 11th year of Yung Cheng, recording the restoration of the same building (1733).

The monumental trees on the shores and islands of Pei Hai are indeed of no less importance to the general effect of this romantic neighborhood than the buildings; their knotted and cleft trunks which have weathered innumerable storms, appear like half ruined blackened pillars of some ancient structure on which fresh shrubs have taken root. They introduce a severe and energetic note into the scenery which otherwise might easily become too playfully ornamental with all its carved marble balustrades and gaily colored wooden *p'ai lous*.

Among the buildings situated down at the water's edge may be observed the *Fen Liang Ko*, Pavilion of Diffused Coolness, and the *Yüan Fan Ko*, the Far Sail Pavilion. The long open gallery curving along the shore has evidently been restored in recent times; its bright colored ornaments on the brackets are still quite fresh. Behind it there is, among other buildings, the Empress Dowager's theater, which was erected over the water in order to increase the resonance.

Most of the buildings on this part of the island have a very elegant character, representing a kind of Chinese rococo (more or less successfully imitated in many European garden-pavilions of the eighteenth century) which however did not save them from being largely rebuilt, or at least

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restored and repainted, at the end of the nineteenth century when the Empress Dowager often stayed here with her court.

The Chinese have not developed any kind of architectural innovations or new motives after this time, and what they borrowed from Western countries has been so poorly assimilated that it can hardly be called architecture. And it should be remembered that the buildings of the eighteenth century in China are direct successors to the classic structures of the T'ang and earlier periods which evidently were arranged in close harmony with nature.

Right across the lake, on the northern shore of Pei Hai, are seen the *Wu Lung T'ing* (the Five Dragon Pavilions) built on stone terraces out in the water. According to *Shun T'ien Fu Chih*, the one in the center is called *Lung Tse* (Dragon-Richness), and the two on the left, *Ch'eng Hsien* (Clear and Fresh) and *Tzu Hsiang* (Moist Fragrance), and the two on the right, *Yung Jui* (Bold and Excellent), and *Fou Ts'ui* (Floating Kingfisher). The pavilions vary somewhat in size and shape, but they all consist simply of double rows of columns (no walls) supporting roofs in two stages, the lower in quadrangular form, the upper, round or polygonal. Their picturesque effect, which depends upon the bright coloring of the roof-tiles and the woodwork, as well as upon the airy construction, is best appreciated on a sunny day when the reflexions in the water seem to lift the buildings and make them hover in the air.

At the northeastern end of Pei Hai is a large-sized enclosure containing the Altar of Silk-Culture, *Hsien Ts'an T'an*, in the midst of a beautiful mulberry-grove. Adjoining it are the Imperial Sericulture Hall, *Ch'in Ts'an Tien* and the Pool for Washing Silk-worms, *Yü Ts'an Ch'ih*, besides some minor buildings, altogether a very picturesque compound with red walls and blue-tiled roofs in a setting of rich verdure.

An important religious ceremony was performed here every spring by the Empress, of a similar nature to the Emperor's annual sacrifice at the Altar of Agriculture. On the morning of the day of 'Pure Brightness' (Ch'ing Ming) the Empress, clad in ceremonial robes, and the court-ladies in flower-embroidered overskirts, went in a procession to the Hsien Ts'an T'ang. The procession stopped at the *Ch'in Ts'an Men* (the Gate of Viewing Silkworms), and the Empress entered the hall where homage was paid to Lei Tsu, the spouse of the fabulous Emperor Hsueh Yuan, who, according to the Chinese tradition, first taught the people to breed silkworms and to weave silk into tissues. She sacrificed an ox, a sheep, and a pig, and prostrated herself before the 'Holy Silkworm Breeder' represented by his 'spirit-tablet.' Afterwards the whole procession proceeded to the Tsai San T'ai, the terrace for the gathering of

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mulberry-leaves. The Empress, followed by the princesses, took a basket in her hand, and then each one cut a certain number of leaves in accordance with her rank.

The great terrace which has hardly been in use for twenty years, is now fairly well overgrown, and the pool is empty, but the buildings which are under special protection are quite well preserved. The interior of the Ch'in Ts'an Tien is beautifully decorated with the Empress' birds, the golden 'phoenixes,' on a red ground and provided with a throne on a raised dais. It still has an air of feminine intimacy quite unlike the rather obtrusive splendor of some of the other ceremonial halls in the Imperial palaces.

A great deal could be added about the various buildings at Pei Hai, their architectural characteristics and their historical associations, but it is hardly necessary, because whatever the details of information may be, they will not serve to convey more of the essential charm of this secluded place.

Those who have walked along the shore of the 'Northern Sea,' remember, no doubt, much less of the actual buildings than of the living surroundings in which the luminous roofs, the red walls, and the marble terraces appear. Nobody will forget the dark ailanthus and the weeping willows, the sweet-scented locust and the jujube of the spring-days, the thick rushes which conceal the shore-line and the lotus-flowers which gradually cover the waters as the summer advances. Further away may be seen the silver-gray herons wading in the shallow sea, and from the clear sky can be heard the whistling music of the doves with wooden pipes fixed on their tails. A small boat with some fishermen may be gliding over the water, but slowly, very slowly, like the passing of time at this lonely place where everything is quietness and solitude.

For those who are in a hurry, anxious to do the sight-seeing as quickly as possible, Pei Hai will simply be a decaying park with a few picturesque buildings deserted and denuded of their ancient beauty; but for those who come back and who have time to listen to the whispering of bygone ages, it will reveal some reflexes of the most intimate and human side of a wonderful court-life, which, in spite of all its ceremonious splendor and formality, contained the same undercurrent of dreams and longings which still carries us to nature for inspiration and rest.



"LIKE as a bird cleaves the eternal ether, so the mystic advances on a path nor ordinarily manifest."— *William Q. Judge*

ART: AN AID TO CHARACTER-BUILDING

LEONARD LESTER



THE life at the International Theosophical Headquarters, Point Loma, California, a nucleus of Harmony for the world — is itself a living picture of the shaping and regenerative power of the Ideal working through the lives of individuals engaged in the normal activities of human life.

A true work of art may be defined as the creative expression in some form of an aspect or concept of the Ideal.

As an illustration of the place and function of Art in the life of humanity as a whole, the presentations here of *The Eumenides* by Katherine Tingley, the Theosophical Leader, are unique. In that drama we see the co-operation of the many different departments of activity here at Lomaland, each one contributing special service in the general work of preparation and at the same time continuing its own normal activities. And in this special contribution to the creation of a work of Art, it was making of itself the medium for the blossoming forth into definite artistic expression of the same ideals as are an actual living power in its own normal life. Such Art-work is thus the natural efflorescence in outer art-form of an inner reality, and is only possible in an atmosphere where this vital harmony between inner and outer life exists.

As an illustration of the special function of Art as an ally in Character-building, it is to be noted that the impersonal contribution of each individual in the preparation or performance of the play, all given with an eye to its perfect structure as a whole, is itself a creative, character-molding influence, which called into activity hidden resources or constructive and artistic faculties, possibly lying latent and unguessed-of in the natures of these individuals. To those who take part in them, old or young, such occasions may offer opportunities of a lifetime.

But it is the Râja-Yoga system of education and the results of its character-building in the lives of the students of the Râja-Yoga College that has furnished the instrument through which such interpretations as this of the great mystery-drama of Aeschylus, are made possible. The adaptability, resource, and versatility of the Râja-Yoga students are due to self-control and a balanced development, as are also the pervading spirit of quiet enthusiasm and the impersonality, which are equally ready to play some leading part in the drama or to remain unnoticed in the background. It is the work of many years and of many

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varieties of self-discipline and experience, of persevering but unstrained effort. Without some knowledge of this system it would be unbelievable that a finished dramatic presentation like this -- so superbly effective, so evenly sustained in its excellence, and so unified in all its parts -- could be produced, staged, costumed, and trained in the short space of a few weeks, as was the case when presented here for the first time.

The living instrument thus created expresses an *inner* living, an *inner* reality; it is molded of loyal human hearts through an enlightened knowledge of human nature and of the secrets of Character-building, and is the work of the Foundress-Directress, Katherine Tingley, without whose wise guidance and inspiring leadership and that of her predecessors, the very existence of this World-center at Lomaland and the promise it holds for all humanity would be inconceivable.

In Wordsworth's poem, 'The Character of the Happy Warrior' -- the noble ideal of which portrays knighthood in the greater battleground of Self-conquest rather than in that of carnage -- he says:

"Who is the happy warrior? Who is he
Whom every man in arms should wish to be?
It is the generous Spirit, who, when brought
Among the tasks of real life, *hath wrought*
Upon the plan that pleased his childish thought,
Whose high endeavors are an inward light
That makes the path before him always bright."

This idea of the shaping-power of the child's earliest dreams, is clearly exemplified in our Leader's illuminated vision of her life-work, dreamed yonder on the pine-shadowed banks of the Merrimac. And it is true that every rightly-born child whose soul comes "trailing clouds of glory," carries in that radiance some clue to his life's purpose -- some latent memory of a work begun in the far past, to remain with him through life as a guiding ray to light the path of high endeavor. Such innate idea or inner urge is something quite distinct from the caprices of personal desire. It is creative and betokens the presence of a shaping-power -- or a constructive framework -- the warp upon which is woven the new picture of life's action.

And so the child is born with a character. It is dual in nature; in its Higher Aspect, divine, impersonal, a Light-Bringer, a Warrior, a chord of the Universal Harmony; on its darker side it is personal, elemental, chaotic, destructive.

The true purpose of life, the art-work before the soul, is to bring harmony out of the chaos of these undeveloped worlds within and without us. The creative impulse is from the soul within, but the outer world reacts upon it according to the impress it has received. To make the world

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wiser and more beautiful, more worthy of the Divine, is indeed, as Carlyle has said, work for a God, but it can only come about when man has learned to *act as one* and not as a mere intellectual animal.

True education consists in so training the child to understand and control his nature that he will naturally call into activity this light-bringing, building power of the God within, who is his Higher Self.

This building-process is in reality the working out of the same universal structural laws as are active in shaping the life of a planet, an individual, or a work of art. In each of these there is the creative spark, the plan, and the material vehicle for its expression. To master the materials, to comprehend their nature and possibilities, and to learn to control and rightly to use them, is an essential in all creative work.

This basic conception of Art underlies the practice of all technique. The word 'technique,' in the current practice of art, has come to have a shallow application, because the conception of life and of art behind it has been superficial, and involved in the limitations of mere personal and material outlook and motive, which, indifferent to deeper causes and principles, seeks mainly for effect and brilliant accomplishment. But this broader conception of technique has its application not only in the special field of Art but operates in every department of human enterprise involving organization and execution. The creator, the maker of any thing, has to learn the use of his instrument and the nature of the material in which he works.

This is as true in the case of the business-man, the organizer and director of big concerns, the military leader, as it is for the potter, the goldsmith, or the smith at his anvil. The organizer, the general, must know men in order to build up an efficient instrument; he does not try to force his material out of its natural and fitting function but rightly applies and directs it. Similarly, an artist at his easel must know the peculiar qualities and properties of the medium he uses. He does not try to make, for example, water-color, which is wet and whose nature it is to flow, do the work, say, of crayon or charcoal. Nor does he expect to get with the brush effects peculiar to the pencil.

And so, in that greatest of all art-work — the shaping of human lives. The creative artist is the indwelling soul, its instrument the mind and body. The problem of the educator is to develop these in their true, harmonious relationship, so that the real Man, the Builder, may practically realize in the plastic structure of his character the architectural beauty and symmetry befitting its use as a Temple of Light for the divinity within.

In reality all the Râja-Yoga training is fundamentally Art-training.

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It trains for the great Art of Living, not as 'super-men' but as true Men — as Souls.

It gradually brings into play the creative powers of mind and imagination, awakens the will through the power of self-control, early clearing the nature of parasitic growths and lower tendencies which feed upon and embarrass the action of the higher faculties when allowed to develop, and by its all-round exercise of the various faculties in different fields of study and practical duty, promotes a healthy, sympathetic attitude of mind and heart which is imaginative and creative rather than analytic and critical. And when the special training peculiar to a chosen vocation or profession is taken up, it is found that under the Râja-Yoga system of education the necessary basis or scaffolding for it already exists, and the subsequent structure readily grows into place in harmonious proportions, adjusted to the character and capacities of the student.

It is not possible within the limits of this paper to do more than strike the keynote of the subject. Methods of art-instruction may vary; there are endless resources at hand which can be adapted and used. Each one of the different branches of art has its particular educational value; modes of application may vary. In the Râja-Yoga system these are all employed with regard to the deeper purpose in view. To obtain brilliant results alone, without realizing the true end of education, is futile. The true value of the art-teaching which has character-building as its object, lies in its proper adjustment and contribution to the all-round development of the pupil. An essential part of its mission, through its various forms of appeal, lies in its power to draw out and exercise the creative attitude of heart and mind — the higher use of the imagination.

True culture is knowledge made vital by right use. And in every nature that is growing there is the inner urge to give expression to its sense of the rhythm of Life, of Beauty, of Harmony. Art provides a medium for its creative expression. As such the study of Music is in the front rank for importance. All the pupils study it; most of them learn to play at least one instrument, many, two or more. Music is a universal language, and at this International Center the musical art of all nations is studied, and the works of the best composers, classic and modern, are in constant use.

Learning to master a musical instrument calls into play qualities of perseverance, concentration, self-discipline, and execution, in addition to the purely musical training in expression and interpretation and experience through co-operation in orchestral work. Self-reliance and

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confidence in the power of achievement are fostered in the student.

The influence of training in dramatic work has already been referred to; this is begun in early infancy, and the little plays and action-songs of the tots are memorable occasions to visitors to Lomaland.

The study of Drawing and Painting quickens and develops the perceptive and receptive faculties, the sense of proportion and arrangement, invention and design, the power to visualize and imagine. It awakens a deeper vision of essential character and beauty in line, form, and color. Into all this art-study there enters a refining influence and the pervading sense of an ideal to be strived for.

But it is not only a training to perceive but also to conceive rightly. The stimulus to outer perceptions alone yields but shallow results if not illumined by the power to imagine and enter sympathetically into the life-motive of the nature-world around us. The eye and the mind see only what they bring the means of seeing, and that means is within. The key to all true observation and perception is a right heart-attitude and the use of that quality of imagination which feels itself a part of the larger harmony of things.

In an educational work inspired by the spirit of constructive harmony the latent artist in the nature is awakened. The fresh imaginative outlook on life of the little child is kept alive in its essential spirit, unblighted by the disillusionments and subsequent cynicism so common in the youth of today. What might otherwise become desert-regions of the mind are kept fresh and blossoming when the heart-fountain is unchoked by the weeds of false education. The heart and mind of the child are early attuned to the deeper rhythms of being, and throughout the daily routine of work and recreation, carried on close to Nature, they in-breathe an atmosphere of beauty and song.

To such an atmosphere true art is native. Out of such a soil Great Art will grow. A higher attitude toward Art will be evoked and a grander type of Art born of the heart-life. Lifted to a higher plane of significance it will be conceived of in a larger and loftier spirit and with a deeper insight into its true place in life's scheme. It will be more than merely decorative and will become far more essential and of far greater power than it is today even among its most ardent followers. And in a different way. Instead of being the result of a specialized training, frequently resting upon an ill-balanced and often perverted basis of character, and blossoming pallidly or in erotic forms in an atmosphere of commercialism and ambition, it will grow spontaneously, free, less conscious of itself. What is called the 'artistic temperament' will not be the capricious medium it now is, the slave of impulse and subject to moods

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and rapid variations of the personal barometer, but in those in whom it exists naturally it will be under control, being based upon a balanced character-development. Born of the Heart-life to the heart-life will be its appeal — an appeal which is universal, not alone for the cultured and elect, but awakening a living response in the hearts of all men.

Then will Art find its true place in life, and, in our Leader's inspiring words on the educative power of true Drama: "The heart of humanity will be lifted out of the darkness, and cheered and healed, and placed where the sun may shine upon it and then the battle of the ages will be won.

THE ONE THING NEEDFUL

GERTRUDE VAN PELT, M. D.



It is this: that man should recognise the duality of his nature, and surrender unreservedly to the essential Divinity within. Everything else has been tried, and civilization well-nigh wrecked. There have been new governments; new theories; more exacting curricula in the schools and colleges; reforms for children under sixteen years and over sixteen years; new laws and systems; meetings; committees for every imaginable object; the use of the brains of geniuses to correct public ills, spent generously and without stint; religions to suit every complexion; more prisons; more hospitals; more doctors; more keys to lock the doors; and more policemen to catch the thieves; new inventions to save labor, gain speed, bring comforts; reforms to keep pace with the new crimes that grow like mushrooms overnight. But still we find that those who study these things say that we may be on the eve of a moral convulsion which shall dissolve the last remnants of tolerable existence, so ominous are the signs.

In Europe one dilemma can be evaded only by facing another. The imperative demands from its various corners clash. No method of harmonizing them or even overriding them, is in sight. The game seems blocked. Let the smoldering energies, now gathering force, burst forth and fully express themselves in action, and there can be but one finale — that of the fate of the Dragon's Teeth, sown by Cadmus. The doom that struck Atlantis may fall again and in place of the quiet of peace we shall have the silence of the void.

And yet, the real interests of all the separate nations are in fundamental harmony, as are those of the units who make them up. The goal for all is the same. The means of growth, development, happiness;

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of all that makes life great and glorious, lie ready for one and all, like a feast untouched. A note might be sounded, indeed, is ever sounding above the din, which might transform the tumult into a symphony; might make of the confusion and tangle, a mosaic of beauty. Why not just rest a moment and listen? The note of divine destiny rings within the heart of every man, but is drowned by the clatter on the surface. It seems far, yet it is near.

What is to be the end? Will the people who have been vainly arguing their differences since the beginning of history, suddenly arrive at a solution? Will some one of sufficient *moral* calmness and force arise to lead the nations into the path of peace? Must he wait for the hour of exhaustion?

These are some of the questions that earnest souls are asking with bated breath. Theosophy gives the answer as stated above. It has not been found to any concerted degree because there has not been for ages until now, a true philosophy of life available for the people. Men, when they have asked for bread, have asked and have not fully received. Nothing is more plain than the fact of duality, and nothing has been so obscured. It is the lower, animal man chiefly who has been in charge of individuals, and hence of nations and affairs. He is essentially selfish, always takes a narrow, personal view, always produces disorder; opposes; argues; and creates problems which it is difficult to solve. The more he is intellectualized, the more subtil and deep is the confusion, and the more difficult does the situation become, unless the intellect has been illuminated by the Higher Mind. Then, of course, it becomes a necessary instrument for growth instead of decay.

But it is plain enough in our entanglements that this illumination has been lacking. Otherwise there would be harmony. The universe is One Being, and cannot be essentially divided against itself. This fundamental fact is overlooked by our civilization. It is the lower, undeveloped, myopic nature, clouded by passion and ignorance, which cannot distinguish its real interests; which is fighting against adjustments, and trying to rule. This now dominant lower ego does not perceive that in ignoring the rights of others, that in failing to establish absolute justice for all, it is cutting its own throat. But it is a pity the discovery could not be made before the deed is done!

Theosophy alone can save our civilization from destruction. This has been said before, many times, but cannot be said too often. It alone can point clearly to the One Thing Needful. The world *must have* a sound basic philosophy on which to stand. Men's brains *must be* guided by the light of intuition. We all know, certainly, that there *are* thousands

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upon thousands of powerful, noble natures scattered everywhere over the earth, who are not dominated by this lower entity; men who have met crisis after crisis of horrors with heroism.

Even in countries where conditions have afforded the severest test of human endurance that can well be imagined — even there, men have hurled defiance to every physical ill, and found their strength. Acts of courageous self-forgetfulness in unexpected, humble quarters are constantly reminding us of the great soul of humanity, of its essential divinity, and disclosing its possibilities. Such as these must be the instruments through whom the ‘Judgment Day’ is deferred until — so we hope, help arrives. They are the golden threads, tarnished often by the sulphurous fumes in which they move, who yet save the world from moral disintegration.

Could the light but shine clearly into their eyes; could the vision of a normal humanity be revealed to them, unshadowed, in all its lordly beauty, would not those groping now in darkness, catch the reflexion? Would they not, perhaps, in their despair, turn their eyes within as a last resort; and the vision thus reflected externally, as in a dream, unveil the reality within their own hearts? For the knowledge of the true philosophy of life is buried in the divine side of every one. No one can find it until he begins to break his own shell.

Theosophy is the Great Physician, which clarifies the mind; the great Guide which conducts safely through the labyrinth of the lower nature; the great Consoler, which brings tolerance and patience; the great Reorganizer which puts everything in its place; the great Illuminator which finally leads to self-conquest and happiness. Under its tuition, the nations would find their peace; their antagonisms would melt; the hopeless snarls would disentangle themselves thread by thread to weave a pattern which no human brain could now conceive. The cunning, grasping ambitions, clutching the nations in iron cruelty, would be transmuted into noble, friendly desires. Co-operation would supplant competition. Light-hearted, happy, eager, the people would “begin again to build and build more wisely,” and they would discover that nature’s “utterance is not a cry, as you who are deaf may suppose, it is a song.”

We should live in the same world, but oh, so different — a world which has lain buried because the lower nature of humanity has had charge of affairs. For unless all this existed already on the spiritual side of life, Theosophy could not reveal it. It is there, waiting for the world to find the One Thing Needful; to recognise its duality and surrender the reins to the rightful master, the only true Self of Humanity.

THESE THINGS SHALL PASS

Student

THE fevered lives we highly prize today;
The vaunted shifts for thought; the great unrest;
Plaudits and censure broadcast east and west;
Idols we cherish with their feet of clay,
And gods of gold we dare not put away —
Vain Dead-Sea fruit the multitudes request,
Deeming them boons of the Unmanifest —
These things shall pass, with other vain display.

Our future holds no place for such as these,
For under Truth's new-risen sun shall reign
Those grand Realities we now profane.
We then shall seek within ourselves lost keys,
And find: and take the soul's uncharted seas
With silent joy and power to disenchain.

*International Theosophical Headquarters,
Point Loma, California*

SPEED

R. MACHELL



WHAT a hurry we all are in! What a rate of travel have we not developed, and what rapidity of transport: speed in everything, speed everywhere! Until at last comes RADIO, making mere speed give place to instantaneous transmission of the latest news, direct communication making time-records appear futile, while distance disappears, and yet we do not seem to be arriving anywhere. We call it Progress, but is it so? Is man progressing in the art of living, or is he simply multiplying the means to self-destruction? As if death were the purpose of life and its sole justification.

But you will say that there is nothing new in all this preparation for war, nor is crime any novelty. In past ages, as in our own time, man has spread devastation over the face of nature in his attempts to wipe out what civilization has escaped the ravage of his ancestors, only to instal new civilizations tainted with the same old vices that have wrought disaster in the past. Well, so it is, and we might well despair of seeing

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any change were it not for Theosophy, which explains the necessary working out of causes, roots of evil planted in the thought-sphere of the world in ages past, to mature in this and later ages.

The message of Theosophy brings Truth, Light, and Liberation to discouraged humanity. But that message has no word in it of speed nor swift destruction spread by poison-gas; nor is it couched in diplomatic language backed by big guns and high explosives; it is not to be found in treaties nor in such-like 'scraps of paper.' It is epitomized in the one word, *Brotherhood*.

A dream, you say, an out-worn ideal. No, not so. Rather a plan of life that has been tried and not found wanting. The Sun is not more real in space nor less outworn than Brotherhood in human life. Yet its reality has been forgotten in the mad race for wealth and personal aggrandisement which has developed from belief in the false doctrine of 'the struggle for existence' and 'survival of the fittest.' The high ideal of Brotherhood is not outworn, nor is it a mere meteoric splendor, brilliant but transitory. It is a fundamental fact in Nature, the one essential element in civilization, for lack of which humanity is perishing.

Our modern devotees of progress are like a lot of children playing with an empty wagon in a barn; they shout and sing, holding the lines that curb the fury of a wild imaginary team of fiery steeds or gleaming dragons, whirling the giddy party nowhere at incalculable speed while never leaving the paternal barn. But when the children have grown up they should have learned that fiery dragons cannot be yoked to the old wagon with any prospect of satisfactory progress beyond the enchanted region of the venerable barn. But this, it seems, they do not learn. They still cling to the childish notion that speed itself is an ideal regardless of all else, an end to be attained at any price.

The speed of modern progress is indeed phenomenal, but its consequences are disastrous. True Progress is directed towards a higher civilization, it is constructive and necessarily peaceful. But our modern systems of civilization are based on war or on the power to make war successfully on weaker nations who would do as much if they were able. These civilizations are all worshipping the false ideal of power as a means to wealth, which is the last word of modern civilization. False ideals are the progeny of ignorance and desire, and they are fiery dragons indeed. But ideals are necessary, for without them man is little better than a brute if not a little worse.

The saving power is the discriminative faculty by which alone the truth may be discerned. It is the teaching of Theosophy that this high power is latent in the heart of every human being and may be

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evoked; for man is in truth a spiritual being whose home is with the stars.

“Hitch your wagon to a star,” said Emerson, the sublime phrase-maker, with a noble disregard for consequences that must ensue to those who try to follow his advice and make the rash experiment.

To steer a course by reference to the stars is one thing, but to attempt to use a star as a hitching-block is a very different proposition, is, in fact, to misunderstand the nature of stars and their possible relation to wagons, most mundane of vehicles. But perhaps Mr. Emerson intended to suggest that in so far as locomotion is concerned a fixed star would not be slower than a yoke of oxen, which might be a wise reflexion if the wagon were engaged upon some mystic enterprise, for the journey of the soul in search of spiritual illumination is directed inward; and it is said by the Taoist that “without motion is the travel on that road.” The Pilgrim starting on that journey does not need to leave his customary abode, unlike the pleasure-seeker, who vainly tries to escape from his anxieties by rushing furiously from place to place.

To attempt to fly from self in that way is absurd, for the fugitive is self, and wheresoer it goes the self goes with it; and the Pilgrim’s goal is *knowledge* of the Self. But this ultimate Self is not the illusive personality that haunts the soul during its earthly pilgrimage, deluding it with a sense of separateness from the universal soul which is the universal SELF. The wagon is the earthly personality and may not be hitched to any star. But the meaning of the author of that phrase was more plainly expressed by H. P. Blavatsky in her translation of the ancient scripture which runs thus: “Fix thy soul’s gaze upon that star whose ray thou art.”

This is the Theosophical teaching of the essential unity of all souls with the Over-soul, the full knowledge of which emancipates the Pilgrim from the thralldom of the personality, the slow progress of the mundane wagon.

Theosophy is idealism with none of the weird imaginings of morbid minds and of the narrowing influence of creeds and dogmas. Theosophy is practical, and must be lived to be appreciated, for its ideals are living.



“How can I withdraw from the world? With whom should I associate if not with suffering mankind? The prevailing disorder is what requires my efforts.”— *Confucius*

DISCIPLINE AND LIBERTY

T. HENRY, M. A.

THAT freedom means discipline may seem a paradox, but like so many paradoxes it is very true. For illustration take a person who wants to acquire perfect freedom of movement in his limbs; say he or she is a dancer, for instance. The first essential is strength in the central parts of the body; for only so can the limbs hang free and loose; and so the training has to consist in severe strengthening exercises. Or it may be an artist, who has to gain freedom of motion in his hand. This again means strength, in order to avoid trembling and spasmodic movements. It is the weak and nervous person whose movements are cramped; for he is holding himself together by cramping exertions; while the one who is strong at the center can repose easily on his strength and be relaxed without collapsing.

Freedom may in one wrong sense mean license to indulge our desires; but though that may mean freedom for the desires, it means tyranny for other and vastly more important parts of our character.

One acquires freedom through discipline. And discipline means self-discipline -- the only genuine and reliable kind of discipline. It strikes people with admiration and wonder -- even people who are accustomed to the experience -- to witness the happy easy deportment of Râja-Yoga children when sitting in an assembly or taking part in some festal program; by contrast with other children who have not had this advantage. Where the other children are restless and fidgeting, obviously ill at ease, teasing their parents, and perhaps having to be taken out; the Râja-Yoga children are quiet and composed without an effort, as is shown by their bright happy faces; and when called upon to act, they prove that their stillness did not mean inertia; for now they are as remarkable in readiness and alertness as they were in quiescence.

The person in a community who has most freedom will be he who can be most trusted; and conversely the one who cannot be trusted will be the one who has to be watched and restrained. More than this -- the presence of that man will create restrictions for his fellows, who have not merited them. Thus rules and regulations are largely for the sake of the minority of untrustworthy persons. Rather, perhaps, one should say that the rules are made for the untrustworthiness of persons; for it is invidious to divide people into two classes, one trustworthy, the other not. Most of us have our weak points; so there must be regulations to guard against your weaknesses as well as the other man's. But

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the summing-up of the matter is that, the more people learn to govern themselves, the less need will there be for government from outside.

That liberty in one sense means tyranny, while discipline means liberty, may seem paradoxical; but it is due to the duality of human nature. Liberty for our personal desires means slavery for the healthier part of our nature. People seek happiness in the adjustment of possessions and desires. There are two conceivable ways of doing this. One of them can never be accomplished: that is, we can never hope to satisfy our desires by unlimited indulgence of them; for they are like a fire, and grow by feeding. But the other way is to adjust our fully controlled and refined desires to our possessions, and that way is feasible. It is better to want what we have than to have what we want.

Man who aspires to wisdom must practise on himself alchemy — the purification and transmutation of metals. He must eliminate those elements which he finds to be harassing him, and which lead him into paths conflicting with his duty and higher interests; thus leaving that refined material which alone is fit for nobler uses.

Theosophy affords unique facilities for acquiring freedom by self-discipline, because its teachings satisfy the mind and conform to the facts of life. They enable man to understand how he is the master of his own destiny; so that he can say to himself, whatever may be his circumstances: I have brought this upon myself; but I have the power to turn retribution into opportunity. From the viewpoint of the Soul, all experience is for the sake of instruction and evolution. In my heart I have willed it so, and would not have it otherwise. It is paradoxical that men should be at once so conceited and yet so prone to pose as victims; when the true attitude would replace the weakness of vanity by the strength of self-respect. Let us summon the Will and be master of our own life, thus achieving true liberty by self-discipline.

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JOHN MORGAN



HOW often do we hear a man who enthusiastically espouses some great and good cause, and declares himself a supporter of some great principle which may not be understood or appreciated at the time, spoken of as an impracticable dreamer and idealist? Why should it be assumed that a man who, through a greater sensibility to great impressions, and therefore a keener insight into the value of new theories of life, and an unpopular, often because

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unfamiliar, idea of how the affairs of a country or of a man should be managed, be contemptuously spoken of as an impractical dreamer?

Is it not because we have been for so long the slaves of old customs and ways of thinking and living that we are incapable of setting a right value on the principles which such a dreamer advocates, and perhaps in his own life exemplifies in practice, thus proving them to be practicable? New ways of living are always difficult at first, however good they may be and easy to follow after we have become accustomed to them. And if they appear too hard to follow by the majority, this may be because they are living a much more foolish, wasteful, and badly regulated life; from which they get much less satisfaction than the so-called impractical dreamer gets out of his.

Do not the restless, dissatisfied crowds everywhere prove that the general way of living leaves much to be desired, and that there is room for some idealists to show a way out of the slough of despondency which has engulfed the great majority of us? There are so many theories current that we are compelled to adopt caution before we accept any one of them, or before a close examination of them; and the more prudence we show in weighing these theories the more likely we are to arrive at some better ideal of life than that which has governed us hitherto.

Are we not all idealists with ideals of some kind, which some of us with more will or devotion to our ideals than others put in practice to a certain extent and advocate in our intercourse with our fellows? No politician, philosopher, religious leader, social reformer, poet, or artist can do any work that is of any value which is not in the direction of his ideal.

In fact, every one,— whether a propounder of his own ideal or a follower of someone else's in so far as he has been captured by the other man's ideal — is an idealist and cannot help being one. So it is folly to speak contemptuously of any one on account of his ideals. He probably thinks they may improve human life, and make it more bearable, as it is only thus that you can advance mankind on the way towards a higher life. No man can honestly say that this is not desirable at the present stage in the history of the world.

It would appear as if those who condemn idealism are only condemning it when they are dissatisfied with someone else's ideals; but whether they are satisfied or not, they have to reckon with them as they are certain to be powers for good or for evil. Every ideal or thought that enters our mind has the power to alter our character, and through altering our character change our mode of thinking and living for the better, or

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otherwise; making of us helpers or hinderers in the progress of the world.

The great religious teachers and leaders of the world from the earliest times have given us high ideals of the kind of life that we should live, and visions of a humanity and a world of brothers where all men would act for the good of all their fellows: loving their neighbors as themselves; but these high teachings were obscured and made of little effect through dogmatic teachings which had nothing to do with life, taking their place; thus diverting man's attention from those things that mattered to questions that did not concern men, and resulted only in making them dispute and quarrel with each other.

What if, instead of this, they had accepted the Christ's teaching of the Brotherhood of Man, and the necessity, if they would live in accordance with his law, of raising up an ideal of a perfected humanity in which men would be free from selfishness; and would not only recognise that all men are brothers, but would live as lovers, esteeming the good of all before their own personal wants? Would not this be a grand and lofty ideal of a godlike humanity? Would it not have been possible for them to visualize a future humanity as a higher type of man, which would have brought about such a change in the characters of men that we would be as gods compared with what we are at present? But instead of that we have spent the intervening time in constantly warring with each other; thus interfering with the proper and natural development of man, so that the world is probably thousands of years behind in its evolution.

If men had only visualized a high type of man such as they themselves would like to become; a being free from all those weaknesses of character which give us so much trouble, and which are great obstacles in our way whenever we try to live a higher life and to discipline and control ourselves to that end, what would men be now?

Until we are free from the domination of the lower personal self, and have brought it under the control of the higher, there will be high qualities in our nature of whose existence we shall be ignorant, and our highest powers of accomplishment will be undeveloped. Thus not only ourselves but humanity will be, as it has been in the past, deprived of all the good which we should accomplish; and which is due to our fellows, for we have no right to keep back from humanity what belongs to it. Whatever of good we receive from our connexion with a world in which great and good men are working for better conditions and greater happiness for all, should make us feel that as they work with these ideals so should we; for there can be no moral imperative commanding one man to do the utmost of which he is capable that is not equally binding on all

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other men, according to their different degrees of development.

Jesus says:

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . . Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”— *Matthew*, v, 38-44

The Hindû lawgiver Manu says:

“Resignation, the action of rendering good for evil, temperance, probity, purity, repression of the senses, the knowledge of the śâstras [the holy books], that of the supreme Self, truthfulness, abstinence from anger — such are the ten virtues in which duty consists. . . . Those who study these ten precepts of duty, and after having studied them conform their lives thereto, will reach to the supreme condition.”— *Manu*, VI, ślokas 92-3

Then in the Buddhist work, the *Pratimoksha-Sûtra*, are given the following ten commandments:

“1. Thou shalt not kill any living creature. 2. Thou shalt not steal. 3. Thou shalt not break thy vow of chastity. 4. Thou shalt not lie. 5. Thou shalt not betray the secrets of others. 6. Thou shalt not wish for the death of thy enemies. 7. Thou shalt not desire the wealth of others. 8. Thou shalt not pronounce injurious and foul words. 9. Thou shalt not indulge in luxury. 10. Thou shalt not accept gold or silver.”

This last was for the priests who were not to sell the truth for money.

These were high ideals imbodyed in three great religions. But what do we see in the world? Do we see the followers of these great teachers living in full accordance with these commandments? Does not the state the world is in now prove the contrary? If the professors of these various religious teachings had only placed these commandments above all other things in their estimation, would not the world be a heaven compared with what it is? This would be to follow the right course if you want to be rid of the weaknesses, the vices, crimes, ignorance, superstition, and wars, from which the world is suffering so much, and which the last two thousand years or more have been cursed with. All the true religious teachers taught the Golden Rule.

Again, Jesus said:

“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”
— *Matthew*, x, 42

And again the Buddhist canon says:

“Whosoever, with a purely believing heart, offers nothing but a handful of water, or presents so much to the spiritual assembly, or gives drink to the poor and needy, or to a beast of the field; this meritorious action will not be exhausted in many ages.”

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Are not these precepts ideals of a mind controlled by the highest motives for action that man can think of, and which would have led man to do all acts as offerings to the Supreme and as expressions of the divine within himself, and which is himself? This doing of good deeds in the spirit of truth and compassion is the real expression of the divine man, the real man, in action, and is in direct opposition to that spirit which leads to selfish action, quarrels and wars; and would, if followed, bring peace and happiness to the world where we now see discord and evil flourish.

This is why we should fight on the higher lines against the spirit that leads to war. For this spirit does not come to the pass of bringing on a great war in a day; it is the working of the minds of men on wrong lines and under the influence of low ideals for a long period of time that causes wars to happen. The people who lived long previous to the present century laid the seeds that fructified into the psychological conditions that largely accounted for the late war.

It is, therefore, the duty of all men to work for peace incessantly by striving to bring peace into their own lives, and to stand always firmly on the side of peace as against war. This is the best and only means that man can successfully adopt against the war-spirit; and is the way to bring the lower self under the control of the higher. To bring the lower self under the control of the higher is the aim of evolution, and man can become man in the true sense only in this way.

To become man in the higher sense is to be conscious of our spiritual oneness with all other men; and by making our ideal one that includes the perfection of all; so that the whole world will be transformed into a world free from evil and all the sorrow and suffering which the world is now enduring. This is the only ideal worth our striving for. This is the Work which requires the greatest self-control, as it is only by setting ourselves as an example to each other that we can bring the whole of humanity to work together in such a way as to produce the required result. In no other way can you bring a paradisiacal state into being, and enable man to realize his ideal.

It is inconceivable that any heaven, either on earth or elsewhere, can be attained by man unless he works for it; as Nature gives of her bounties only when man works with her and gives of his best in thought and work, sowing the seed of a higher life continually and removing all the obstacles that stand in the way of the full expression and use of the best forces of his own nature.

When all men come to see the value of this ideal they will make

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their life subordinate to it; and life will then be a joy and a thing of beauty, where Truth and Goodness will be the harmonizing forces that will bring to man a knowledge of the hidden spiritual forces of his own nature, as well as that of the greater Nature to which he is linked, and of which he would thus become a manifestation. There is no other way than for an idealist to visualize this ideal of a perfected humanity, which can be brought about only by those idealists who have a just conception of this ideal, and that it has to be attained on this earth; and not to be waited for until we enter a Heaven as a reward.

I imagine that each of us makes his own heaven or hell; and the heaven of those with the lowest conception of what man is, surely would not be tolerable to one with a much higher ideal. This is one of the strongest reasons why man should image to himself a life much higher than any he has lived; and think that there is one still higher of which he will gain a knowledge when he progresses by means of self-evolution from point to point until he shall glimpse the higher; and thus live nearer the light that will reveal the truth to him so clearly that it will not be possible for him to fall again into the lower states from which he has risen.

Does not this prove that the idealist is the only truly practical man, and that he is the one who is likely to lead men up to the attainment of their aspirations? Still, are there not many kinds of idealists? And is it not a fact that even nations have their ideals if they are fully awake and not asleep, dreaming dreams of a world passed away with the people who lived then, and whose mode of thinking and living is not suitable to the present day? This is why we should not be tied by the past so that higher conceptions of life are unacceptable to us, or feel too disinclined and weak to raise ourselves into a higher mode of living.

Every nation, as well as every man, has its own ideal of what it should be; and though within each there are opposing forces working against each other, often contributing to the disintegration of all that is best in its makeup, still it would not be capable of any real advancement unless it is allowed perfect freedom to realize its own ideals. It is only thus that a country can be saved from decay, and from the loss of its culture and civilization, if it is civilized.

Some may point to ancient Egypt, Babylon, Greece, and Rome as instances of how nations, after reaching high states of civilization, by following different ideals fell, in spite of their having become the greatest people of their times. No one can deny the possibility of a nation holding an ideal that would bring about corruption and decay in

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the nation, just as a bad ideal brings about corruption and degradation in the mind and body of a man.

But if a nation is to raise itself into a higher state, it must be uncontrolled by another, and be left to find out the mistakes it has made and remedy them in its own way. This is why each nation naturally desires the freedom to govern itself in its own way; and why it struggles at great loss to itself for the right to develop on its own lines.

Every nation that looks for its thinking, and for its religion, and general culture, to some other nation solely, stops its own development and has no ideal of its own sufficiently powerful to save it from decay. This is why a nation which has not a number of pure-minded, brave, wise, high-souled, and generous-hearted men and women to conceive an ideal nation governed by just laws administered in an intelligent, wise, and generous spirit for the good of their country and of all other countries, and cultivates instead a spirit of antagonism or dislike to others, suffers from all kinds of strife and conditions that degrade human life and will keep the nation down. This tendency in nations to live in accordance with degraded ideals of life instead of the highest, brought about the downfall of all the ancient civilizations.

Thus we come to realize that a nation that is not influenced in its life by high ideals constantly impressed on its mind by its greatest and noblest thinkers, must come to grief. And if it has no idealists to evolve in their inner selves a conception of a higher, nobler, purer, and more godlike life for their people, it must as a people decay, and by constant deterioration perish as a power and become a byword among nations.

Thomas More, William Morris, and Bellamy, wrote books in which they described idealistic states on more or less political lines; but we need something far more than that. We want high, pure, cultured, generous, and duty-loving men and women who are willing to live impersonal lives consecrated to lofty ideals of service to humanity, whose chief aim is to live to benefit mankind. This necessitates a man having a high moral conception of himself and of his possibilities, and courage to attempt all tasks that will lead to the development of the highest character, free from all meannesses and narrow prejudices and selfishness. Men should not be diverted from this work by thinking that here and now they are of a mean and sinful order; but must emphasize their divine side and determine to make their Heaven here, if only as a preparation for one that they may enter hereafter.

Men have dreamed in the past of Valhallas, Elysiums, and Paradises innumerable, in accordance with their own state of development;

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but we need to think more clearly about how we can mold our minds and bring them under our moral control so as to develop a state that will fit us for the highest that we can picture in our minds. We can begin on ourselves by doing as Katherine Tingley says in her *Theosophy: the Path of the Mystic*:

“Visualize! Visualize! You touch a mystic law when you create in imagination the picture of mighty things, for you open a door to new powers within yourself. Something in the way of potent energies is awakened and called into life and strength, both without you and within. If you aspire, visualize your aspirations. Make a mind-picture of your spiritual ideals, a picture of the spiritual life as you know it to be, and carry that picture with you day by day. Cherish it as a companion. Carry it with you for breakfast, dinner, and supper, and before you know it a new life has been born. Before you know it the Ideal has become the Real and you have taken your place as a creator, truly, in the great, divine Scheme of Life.”

A SUNSET PAGEANT

F. M. PIERCE

A BLAZING sunset glories all the West.
A pomp of splendor, flowing up to crest
Against the dark, imperial Night
Deployed aggressive to subdue the Light:
A flowing flood of flame along the sky,
Cresting, breaking, surging up on high,
To awe with opulence the looming Dark.

Now on the tide fresh brazen hosts embark
To swell the conflict -- waged by friendly foes;
The Light expending in its zenith-throes
Its enginery of molten golden fire,
With shafts and bolts of flame, in mimic ire
Leaping, swirling, climbing, to splash the dome!

There melts, and falls away in jeweled foam.
Retreating down the sky, to ebb away,
While Night comes on to camp, assuming sway.
Day's Pageant ended, Night makes its display.

*International Theosophical Headquarters,
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THE INFLUENCE OF LOMALAND

T. HENRY, M. A.

N our highly complex and artificial civilization — particularly now, when its conflicting forces have come to a head and produced a crisis — many aching hearts and weary puzzled brains are hungering wistfully yet despairingly for a breath of reality, of sincerity, of sanity, whole-heartedness, and of faith, hope, and charity. Is it all sham and show? they ask themselves. Is human nature hopelessly perverse, and all the talk of virtue hypocrisy? Are our ideals vain dreams, and is reform a will-o'-the-wisp whose pursuit carries us round and round again over the same path?

Yet in Lomaland we have the actual example of a body of people whose daily life is founded on truth and honor, conscientious devotion to duty and service, loyalty to high principles. Yes, though the members are not saints, and their haloes are mostly in an imperfect state of development, *it is a fact* that their *raison d'être* as a body is the earnest endeavor to realize those high principles — to demonstrate Theosophy in their lives. And it is this *fact* that impresses the world and gives to the name of Lomaland its magic spell.

However much people may scoff at the much-abused word 'spiritual,' which is used to denote anything or nothing, still there *are* spiritual forces, and they make themselves felt, evoking a responsive echo in the hearts of all whose natures have not been rendered quite impenetrable.

The spiritual forces are such as emanate from a united body of workers loyal to high principles. Varying widely in their temperament and cast of mind, yet united in spirit and purpose, their merely personal influences neutralize and balance each other, and by this alchemical process of refinement the pure elixir is distilled from all grosser elements.

So the explanation for the influence of Lomaland is that it is *something real, something genuine, something true.*

As the sun raises the mists and the fresh breezes stir the dust, so the influence of Lomaland disconcerts those whose ideals and purposes are of a contrary nature, and they move instinctively to attack that which, for reasons best known to themselves they instinctively fear. But surely their folly blinds their eyes, not only to spiritual but even to earthly wisdom; for the result has always been a stronger and wider establishing of the genuineness of Lomaland.

A knowledge of the law of Karma drives fear out of the heart,

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because we know that we are the makers of our own destiny. No longer do we fear injustice, for we know that we shall get our due. A faith in man's essential divinity gives that true self-respect and calm confidence that will bear a man through all trials, and assure him that all must work for good so long as he abides faithful to his sense of truth and honor.

It is no small thing for an educator, familiar with conditions in the world, to have intimate knowledge of Katherine Tingley's Râja-Yoga system of education, and to find that *it is real and genuine and effectual*. He may have a quality of skepticism or even cynicism bred in his bones from past experience; and so the Râja-Yoga School is apt to be giving him perpetual surprises. For we become so accustomed to shams and half-truths that we unconsciously assume the same quality in everything we see; and then are surprised when we encounter the real.

And, honestly now, think what it must mean to feel that your companions and fellow-workers are each and all doing their best to live loyally to principles of honor, truth, and justice!

Poets have sadly yearned for ---

"The Isle of the heavenly rest,
Only there may I find my ideal,
That but lived in my rapturous song and my dream."

But, whatever heavenly rest the liberated Soul may retire to when it lays aside for a while its mortal vesture, its duty while on earth is to act the part of creator by using its powers and opportunities towards making a heaven here. Ideals are meant to be pursued and realized; and if we cannot yet realize all, we can realize some; if we cannot realize them fully, we can realize them in degree.

So, while Lomaland is still an earthly locality, and its denizens merely men and women, yet it remains true that there *is* this inner atmosphere of genuineness and trust.

Civilization has run into difficulties and dangers through neglecting certain cardinal truths and principles necessary for human welfare. Theosophy revives these forgotten truths and principles. But even Theosophy, to be effectual, must have behind it a united body of sincere and practical workers, regulated by wise and competent leadership. If not, it may degenerate into an incoherent multitude of theories and crazes, and a medley of small coteries and cults, each revolving about some self-appointed high-priest. The right conditions are fulfilled in the Universal Brotherhood and Theosophical Society, and its work is therefore practical and useful, free from vagaries and futile eccentricities.

That the children and young men and women brought up in

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Lomaland under the Râja-Yoga system of education and home-life have ideal opportunities to be happy, healthy, competent, and well-poised, to an unusual degree, is evident; and is perhaps the most convincing and tangible proof of the genuineness of Theosophy, in its true sense as understood in Lomaland, and of its efficacy when applied under competent supervision to the bringing-up of the young.

The efficacy of the Râja-Yoga teaching is also shown by the fact that those who leave the College or Academy in order to find their place in the world, find themselves so well equipped to meet the experiences of life. They have had ideal opportunities to understand and to manage their own natures, and the task of adapting themselves to any conditions that are new becomes easy.

Many earnest people in the world have lately lost *faith* — faith in eternal justice, faith that there is any substantial good in humanity that can avail to bring mankind anywhere. They have had a shock, a disillusionment; their hopes have been shattered, their endeavors frustrated. But in Lomaland there is faith, conviction, confidence in the existence of Justice and in the efficacy of right principles of conduct. That is what makes the power that people feel.

Industry and commerce are what the world is worrying over; but *faith* goes behind these and is a more vital necessity. Without faith of some sort, everything goes to pieces; even a fond faith in the omnipotence of the laws of supply and demand, and markets, and unrestricted competition, will keep the machine of civilization racing and pounding along for quite a while. But now something seems to have fetched loose, and some of the parts are jammed, so we have lost even that faith. So many gods are dethroned — middle-class sectarian gods of respectability, conventional piety, and safe investments; scientific gods that teach that humanity will somehow drift along to perfection; racial gods, which destroy something in order to 'make the world safe' for something else; class-gods, which teach people to claim rights and vindicate wrongs; and so on. And so, as we read, people in war-torn lands are setting-up the god of "Let us eat, drink, and be merry, for tomorrow we die."

We all know that arguments resolve themselves into the question of individual conduct; as the man is, so will society be; we must reform the individual. Conscience must lead, not desire or indifference. But, for this, the individual needs faith, knowledge, ideals to live for. Not much use preaching at him; he knows it is true, and likes to read and listen to your sermon; but what then? People say: "*Unless* the individual behaves better, and leaves off behaving badly, things will go from bad

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to worse." Which is what we have heard till we are sick of it; but how is he to be inspired?

Well, as said, people in Lomaland seem to be thus inspired — with a faith in the possibilities of life and a confidence in themselves and the efficacy of what they are doing. Which shows that Theosophy is now, as it has always been (under whatever name), the sheet-anchor of hope for humanity.

The *realities* of life change not, though the external panorama shifts continually. To what is a man to cling when religions are giving way and confessing their impotence — bishops of the most venerated establishments groping blindly about like the rest of us? He can only summon the strength of his Soul and find support in his own Will and Conscience; and that is truly the only right place wherein to look for help. The circumstances of life seem designed to drive us at last to that resource, so that affliction proves a blessing.

Theosophy does not vex the mind with fantastic fads, but interprets life as we find life. Thus it answers the voice of the Soul, not mocks it as so many creeds and philosophies do. It gives life a deep meaning and fills us with renewed purpose. It is the tonic the jaded world needs.

The word 'Soul' has come to mean very little for us, because from childhood up, and for generations, we have lived in externals. The Soul is not a sort of sublime essence that becomes manifest only after death and in heaven; it is our real Self behind the veil of our thoughts and senses. Thus, to realize the Soul-life means that we should cleanse our minds of the swarms of personal desires and emotions that occupy them, so that we may thereby unveil our real Self within — drive the money-changers out of the temple, in fact.

The Dean of St. Paul's Cathedral (London) is openly preaching the doctrines of the Alexandrian Neo-Platonists. These doctrines, he points out, are independent of external events like the appearance of Messiahs, and free from authority; for they teach that man's only guidance and knowledge is from his own Soul or real Self. Such a doctrine sounds a new keynote of life. What has hitherto been our keynote? Personal assertiveness — varied by forcible attempts to suppress its effects by social schemes and social legislation. But it will not down, till its root is killed. That root is the ignorance which makes us mistake our personality for our Self, and causes us to follow will-o'-the-wisps instead of our true path.

The secret of the influence of Lomaland, then, is that its students are honestly striving to make real the vital truths of life which Theosophy teaches, and thus to demonstrate these truths to the world.

SEEK HAPPINESS IN IMPERSONALITY

H. TRAVERS, M. A.



CERTAIN man of note, whose life was marred by the results of his own self-will and failure to master impulses, records in his reminiscences that he hated the drill of his boyhood, because he was obliged to perform movements at the arbitrary word of command. Strangely enough, the present writer finds in those same reminiscences a source of joy, and for the very reason alleged by the aforesaid man as the cause of his disgust. The joy was due to the fact that personality was laid aside, and the opportunity given for performing acts as part of a whole. The same feeling of relief and real satisfaction still supervenes whenever there is an opportunity for playing one's part in such concerted action, whether a drill, some ceremony, a round dance, co-operation in manual work, or what not.

What is the meaning of this? Surely it means that the personal self is, on the whole, a tyrant and taskmaster, whose pushes and pulls we sometimes weary of obeying; whereas we have within us a more real self who finds his joy in actions that are impersonal, that are inspired by a motive other than personal gratification, and performed in concert with other people.

It is with heartfelt regret that many of us older people look back at opportunities for unselfish service that were not availed of, amid people now dead and circumstances that cannot be duplicated. And in spite of our natural and proper love of our parents, candor compels us to recognise that they permitted a selfishness which, had they been wiser and braver, might so easily have been prevented in their children. It is this that makes us see so clearly the advantages enjoyed by children being brought up under the Theosophical Râja-Yoga education. Such children at least will have something to look back upon without the same regrets, apart from the fact that this ministering to the needs of the better nature has endowed them with the means of achieving a genuine happiness in after-life.

Luck and good fortune are too often estimated in terms of personal enjoyment; and it is this error that gives rise to all those cynical and pessimistic aphorisms about the vanity of human wishes, the poison in the cup of pleasure, and the like. In a truer view, good luck would require a different definition, and one not so inconsistent with our ideas of divine justice. Good luck would then mean that which satisfies the needs, the wishes, of the more real and substantial man within us, whether

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or not these needs happen to conflict with the wants and desires which we have fastened upon ourselves.

It is obvious that man must always be seeking happiness, and also that he cannot find it in the gratification of mere personal wishes. There is in man the element of intense self-conscious thought, and this intensifies his desires, and consequently intensifies also the pain of deprivation and disappointment. Hermits and ascetics have sought the remedy in deprivation and seclusion; but they are merely dodging a difficulty which some day they will have to encounter in aggravated form, if not in this life, then in another. We must learn to deal with life, not try to run away from it. An ambitious man can master his lesser passions, control his loves and hates, accept pain and pleasure indifferently — all in the cause of his ambition. Thus are lesser forces controlled by devotion to a greater force. But ambition is a personal motive; and to escape from slavery to personal motives we must be devoted to impersonal motives.

The true path before man, therefore, is to make ever stronger the impersonal motives and loves in him; so that his lesser desires will fall into place and become subject to discipline, no longer enslaving him who is now their master.

This great philosophy is very old, and ever new. We can begin to put it into practice at once, in connexion with some apparently insignificant private affair in our daily life and relationships with other people. What seems trivial and insignificant by ordinary judgment, may actually be very important for the individual soul concerned. Every life, however lowly, is pregnant with opportunity; and the finding of some key in our own conduct may admit us at any time to a wider life.

WAR: IS IT NATURAL, HUMAN, AND INEVITABLE

KURT REINEMAN

[A paper read at the meeting of the William Quan Judge Theosophical Club, February 26, 1926]



THE subtil art of swaying the mass-mind of humanity for public and for private ends has in the last decade made most amazing strides among us western peoples. In fact, so immense is the power over men's thought and action offered by its intelligent practice, and so universal has this practice therefore become, that today the individual thinker who desires to maintain his intellectual and moral independence and who wishes to arrive

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at whatever judgments he may form, free of all undue outside influence, is having an increasingly hard time of it.

Only a strong mind, free from prejudices and open to the light, finds itself able today to resist the insidious workings of the propagandists who in a hundred different ways are daily and hourly endeavoring to mold the masses to their particular ends; and very often it is the very persons who boast the loudest of their intellectual independence who are actually the most involved in the net of some such fisher for human souls — a net whose meshes have been so cunningly contrived that to their victims they remain quite invisible and intangible!

This is a time of 'slogans'! Do but coin some ringing phrase with just enough plausibility in it, and send it broadcast into enough thousands or millions of minds, and your trick, whatever it may be, is done: you can 'sell' anything, from a building-lot in the wilds of Kamchatka to the makings of a new world-war!

Listen to one of the latest slogans to be projected into the mind of the American people, and see if something is not aroused in your souls that must find utterance in burning protest: "*War is natural, war is human, war is inevitable*; therefore let us prepare for it." How cleverly some mind has contrived to give a semblance of truth to an obvious falsehood! On how many thousands of lacerated hearts must this statement have fallen like a killing frost! When all the world is still looking to America to lead it out of the old war-ways into the new paths of peace and brotherhood, the widespread enunciation of such a reactionary doctrine cannot be allowed to go unchallenged. To do so would be to fail in our duty to the world, to America, and to ourselves as men.

We do not wish to suggest that those who are using this slogan are necessarily *intentional* propagandists for war in general or for war in particular; not at all: most of them are undoubtedly men and women who love their country and are doing their duty as they see it. But none the less is it true that the effect of such a slogan on the thought of our youth — it is to the youth of the country that it is addressed especially — must be to make the idea of another war more easy of popular acceptance, a few years hence, and thus to pave the way for the complete downfall of our civilization. For, if war is in truth "natural, human, and inevitable," what is the use of trying to prevent it? Better far to 'prepare for it' in time, as suggested. A dangerous psychological game, this!

Time was when people generally in Europe were firmly convinced that the terrible plagues that every now and again swept over the land were altogether 'natural, human, and inevitable.' In fact, do we

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not still find traces of this attitude in men's refusal honestly to accept the fact that bodily disease does not come to him who consistently obeys the laws of right living and right thinking and whose mind is free from fear?

Nowadays we know that preventive measures — measures of 'preparedness' in the proper meaning of the term,— eliminate the danger of such devastating epidemics. And although the practice of injecting into the blood-stream of the nation's youth various viruses in order to ward off this and that disease — note the sinister analogy — cannot be accepted as the final and best way of attaining this end, we must admit that great progress has been made along hygienic lines and that the day is in sight, perhaps, when great world-epidemics will be a thing of the past.

It used to be considered generally, as it is to this day in some lands, that banditry was another of those 'natural, human, and inevitable' things which it was useless to oppose. One just held up one's hands when commanded to do so, and afterwards gave thanks to God if one's life happened to be spared! Our present age, however — and one must say this with certain reservations just now — does not on the whole regard banditry as either 'natural,' 'human,' or 'inevitable,' in the sense intended to be conveyed by the authors of our slogan; like any other crime, brigandage is now recognised as symptomatic of unhealthy states in human society, which disappear automatically as soon as conditions of living become really 'natural' and 'human.'

Another of the 'natural, human, and inevitable' things was insanity. And many more might be cited. Yet we do not so regard them today. Why then should we take such a medieval view of war? — that most devastating of all the plagues that destroy human life and civilization, as it is the most monstrous of crimes, the most insane of follies. Let us rather recognise it for what it is, and then do all we can to prepare, not *for* it but *against* it. Under present world-conditions, armed strife can easily break out wherever the proper steps have not been taken to prevent it; let us, then, maintain such forces for purposes of protection as may be needed to guard the public safety. But let us at the same time take the greatest care that these guardians of our and our children's safety are not permitted, even unintentionally, to play into the hands of the powers of destruction through the exercise of a false psychology on the minds of the youth.

We do not protect society against crime by teaching our young people the theory and practice of murder, robbery, and arson; nor do we keep a certain number of our citizens permanently under the effects of smallpox in order to guard the rest of the population against a possible

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epidemic! And if any one were to propose that, as a measure of public precaution against the inroads of insanity, a certain degree of mental derangement be induced in the youth of the country, such person would undoubtedly himself be held a fit subject for the alienist.

Even the best police-force in the world cannot prevent crime if the rest of society continues to provide a fertile soil for the development of criminals; nor can it ever cope with the 'crime waves' that continue to sweep over the land, until there comes to be a more general understanding of the meaning and the sacredness of human life and its responsibilities. Even the most perfect hygienic measures are not able to protect society against itself, so long as men in general are ignorant of, or refuse to obey, the laws of right living.

And we may go on building insane-asylums and institutions for the near-insane until doomsday, without diminishing the number of our mental wrecks, unless we as a people return to simpler and more righteous ways of living. Now, it is evident that, as *results* of our wrong living and wrong thinking, all these things — war included — appear as 'natural,' 'inevitable,' and, being symptoms of diseased social conditions, 'human' as well, for the time being; but every thinking man and woman must feel that it was never intended in the great universal scheme of things that they should remain forever part of our human existence and we stand helpless to eradicate them!

By using every legitimate means at hand, we as a people have it in our power to prevent the recurrence of the wholesale slaughter and destruction, the utter relapse into barbarism, that characterize organized warfare between 'civilized' nations today. But we cannot do it by preaching a wrong psychology. War rests on hatred; hatred comes from fear; fear is the child of ignorance, for what men do not understand they instinctively fear and wish to destroy.

Certainly the only sure way to prevent war is to stop sowing the seeds of hate. Give the masses of the people, in every nation, the knowledge, which is indeed theirs by right, of man's true origin and destiny; stress the basic fact that mankind is actually one great and inseparable family and that *all men are therefore brothers according to universal law*; that peace, not war, is the 'natural,' the 'human,' yes, the 'inevitable' state of the human race, once it becomes free of the great curse of unbrotherliness — that "insanity of the age" as Katherine Tingley so aptly puts it: do this, and war, the awful nightmare of which hangs over all lands at present, will vanish forever from the life of humanity.

KARMA — THE MUCH-NEEDED MORAL LAW

*(An Essay on Vol. III of the 'Theosophical Manuals'
especially in regard to the sixth chapter of that volume)*

STUDENT

EVERY age and every land has had its own moral law, that code of honor which was to be the guiding-star of men, to define for them the paths of right or wrong. The ancients -- Egyptians, Greeks, Romans, and the rest, -- each had their separate ideas of true justice and divinity; and upon these ideals were founded their moral law and principles of life, and this was the keynote of the thought and feeling of those nations.

We have our moral law too, but a very strange one indeed, to judge from our actions. And yet, as the author of the Manual points out, some moderns have asserted that our strong moral sense comes only from Jewish and Christian sources; how strong our moral sense is can be judged from contemporary history and from the international slaughter of recent years.

Still, our moral precepts are all right in their way; but the point is, they are not followed out: nay, scarcely even attempted or pretended, or followed out even in trial by many. But why are they not followed out? If we admit that these precepts on the whole are all right, where is the wrong? Clearly the only place left is in ourselves, in our attitude or in our interpretation of our moral law; and this is where, I think, the trouble lies. Our conception and understanding of it is wrong.

When H. P. Blavatsky came, half a century ago, like a whirlwind into the midst of the world's dogmas and shut-in beliefs, she made perhaps her strongest attack on the incubus of fear that had settled down over men's minds and hearts. It was all through our life, this fear; through our religion, through our penal code, through the attitude of nation towards nation; and even our individual relations towards each other were charged with this attitude of fear and defiance. It had thoroughly permeated our regard of right and wrong, and it had been the only reason for our respect of the moral law, because we were afraid of the consequences. Some indeed of our more fiery souls dared to challenge and rise above this fear; but of the few that were so bold, very few were those who found something satisfying to take its place in their conception of life; and thus the rest, losing heart, stumbled and

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fell into the arid realms and barren recesses of doubt and agnosticism.

But with the introduction of Theosophy and the belief in Karma, a *living* element came into men's minds,— the doctrine of love. What is Karma, if it is not a doctrine of love? Fear has no place in Karma, because man, according to that doctrine, is the creator of his own destiny; therefore, what has he to fear?

But there is something else in Karma besides "As ye sow so shall ye reap"; it confirms as well that much-debated question, "Am I my brother's keeper?" for it shows it to be affirmatively true. For that belief proves that we are all bound together, every one of us, in a solidarity and kinship from which there is no escape. And for this reason above all else, it is the only true moral law, and the same law that has confirmed men's consciences since the dawn of the human race.

Why are we each our brother's keeper? It is easy to understand how we suffer penalty by inflicting harm on ourselves, but it is very hard to see how we suffer by inflicting harm on another. There is the rub. It is because for generation after generation men have been taught to believe that they were created independent of each other, till the idea has sunk into our very bones, so that now we think we can profit at another's expense with scarcely a qualm of shame.

This is half of the cause of all the trouble in the world today, if not all. "Unbrotherliness is the insanity of the age," says Katherine Tingley, and a thorough study of the law of Karma shows us that it is really so.

According to that doctrine we are all linked together with chains stronger than adamant, absolutely dependent on each other; and thus when a man cheats another he is not only harming that man, but himself. Why? Because no man can receive help or advancement at the expense of another. That would be against justice, against the principle that all souls are equally divine; and Karma works only on lines of perfect righteousness and impartial justice.

A man may receive, in such a case, some so-called benefit in a material sense, but then the spiritual loss is infinitely greater, and sooner or later *he must pay his material account as well*. Besides, as what is of benefit to the body or brain-mind of a man may be perhaps of the greatest danger to his spiritual development, the whole question hangs on what we mean by a man, and what we mean by benefit.

Yes, the real trouble lies in the fact that usually we hold material assets — a temporal and shifting value — at an infinitely higher rate than spiritual assets: because in our state of blindness we cannot see the

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value of the soul-life at all. As long as we live in the material we cannot really appreciate the great truth of Karma; but living in the spiritual, living for others, "Brotherhood is a fact in Nature" will immediately be explained.

That is why some men cannot understand a Law of love, because they hold that they are not their brothers' keepers, and therefore they are responsible only for their own thoughts and actions. That is why there is war and suffering and trouble the world over, because men live only for themselves, and so the only law that appeals to them is one of force and fear.

It were useless indeed to try to persuade men to believe Karma in its entirety as long as they are living for themselves. We must change their attitude, for it is only by unselfishness that the whole truth becomes clear and intelligible. "The real test of a man is his motive," says William Quan Judge, and if the world wants a moral law of love, it must change its beliefs and prejudices. You gain beyond all measure by loving your fellow-men, but you *cannot* love your fellow-men for gain; because both ideals are antagonistic, and that which is weaker goes to the wall. It is always so.

It were equally useless inventing new moral laws to suit the occasion, or writing new philosophies. There are enough in vogue already. But there is one way and one way only: Let us change men's motives, and their morality as well as their moral law will change. As the Furies, in Aeschylus' noble tragedy, *The Eumenides*, changed their character of revenging horrors to become the calm and tranquil Eumenides, so let us change our notions and ideals, that we may find and understand the truth of the one Moral Law that has ever existed, Karma, in its entirety.

WHAT IS DUTY?

E. E. SYNGE

OME may think Duty an awful bore and a most uninteresting subject, in fact one to be kept out of sight and not thought of or talked about. But is it not a fact that often an apparently uninteresting object becomes intensely interesting when we really study and understand it?

It may surprise many to know, that that which each one of us without exception desires beyond everything else — the secret of happi-

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ness — lies hidden in that little word *Duty*. Also, ignorance of 'Right Duty' is the cause of a vast amount of suffering. So is it not well worth while looking into the matter and finding out all we can about 'Right Duty'?

First of all, in order to understand what 'Right Duty' is and the inevitable consequences accruing from ignorance of this vitally important subject, it is essential to realize the innate Divinity of man, that he and all that is, is part of the Divine Essence, each individual intended to evolve, develop, and grow to fit into the place designed in the wonderful plan.

The short space of one lifetime is but as a flashing second in this mighty evolution of eternal entities; innumerable lives are necessary for the working out of the divine plan; we come back to earth reaping what we have sown in previous lives of good and evil, of strength gained through brave endeavors, or weakness, the natural result of negative drifting, and we take up again our unfinished task of character-building where we left off when death called us to a glorious rest on spiritual planes. Always we have free choice as to our inner attitude towards all the varied circumstances of life that the Divine Law presents to us for our discipline and growth.

If we drift along through life after life, heedless and careless of the real purpose of living, endless will be the number of our earth-lives and endless our disappointments and unnecessary suffering. But when, through hearkening to the still small voice within, we begin, by duty honestly attempted, to desire knowledge of the reason of life and all things, then the scales begin to fall from our eyes and the first things that become clear to our perception are the necessity for *trust* in the divine plan whatsoever it may be and an imperative urge to fulfil our duty.

Now comes bewilderment as to what is our right duty. Perhaps custom says we should do thus and so, or false religious teachings distort our vision, and we are sorely puzzled to know which actions should be performed and which refrained from. There is danger to some of thinking that the humble everyday tasks are far too insignificant to bother about *how* they are done, so long as they are got through with in some way or other. From the viewpoint of the soul, *every* duty is of equal importance.

The first thing that study of how rightly to perform duty reveals to us, is that the vitally important thing consists of *right attitude of mind*.

William Q. Judge, in 'Notes on the *Bhagavad-Gîtâ*,' gives clear,

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helpful, and practical teaching on this basic subject, from which the following extracts are taken:

“Equal-mindedness and skill in the right performance of duty. . . . *This right performance of duty means the mental state*, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men.

“The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good deed is no virtue unless the person within is in the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty, or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how skilfully to perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties. . . .

“Duty and the final imperative — ‘what I ought to do’ — comes in here. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and do them for that reason and not because of some result we expect to follow. . . . We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our rule, it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our duty as we proceed.”

Most of us have humble tasks to perform, and nothing is more certain than this, until these are well done, with right mental attitude, we shall not have larger duties to discharge. Especially is this so in regard to all duties relating to the family and nation. The penalties exacted by the Divine Law of Karma on those who neglect family duties are very heavy and delay all progress until they have been rightfully and completely performed, even though it may take many lifetimes to make good past omissions.

We are so apt to think, ‘if only the conditions of my life were different, I could do so much better.’ But could we? Let us try to realize with every fiber of our being the *Divine Intelligence* of that expression of the Supreme called the Law of Karma, which adjusts the effects of our past deeds in such a way as to bring to each, at exactly the right time and place, just those conditions, trials, and duties that we need in order to develop strength in some weak place in our character or overcome some failing.

A sane, safe rule of conduct is, “Whatsoever [right duty] thy hand findeth to do, do it with thy might”; in other words, whether it be sweeping a floor, caring for a child, cooking meals, keeping books, writing a letter, tending shop, giving a lesson, or playing a game, negotiating a business-contract or ruling a nation, let us seek to do every act as an offering to the Supreme, because It has put that duty before us to be so done. We shall soon find that duties performed in this way lose their

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drabness and take on a dignity and confer satisfaction to the doer beyond all belief. Try it and see.

There is another important thing to realize: when a duty presents itself to us, let none of us *dare* to say 'I cannot.' No duty is ever put before us but we have also the power latent within us to do it; the soul is waiting for this very opportunity to develop that power, which will remain latent and useless unless we make the effort and try to do the tasks offered us by the wisdom of the Divine Law. So many men and women drift through life after life, characterless and inefficient, because they continually say 'Oh, I cannot do it,' instead of calling upon the mighty unconquerable soul-power within and *trying*.

As souls we have the ability successfully to meet any and all conditions that confront us and to triumph over the most antagonistical environment. It is only by exercising that soul-power and *trying*, that we can learn to dominate all situations. So let us resolve from this moment fearlessly to dare to do every duty that is ours to do.

The secret of happiness, strength, and wisdom will become ours in accordance with our *trust* in the infinite wisdom, justice, and love of the Divine Laws that have every detail of our lives in their keeping; and from faithful, fearless performance of every duty, large or small, doing each one as a sacrifice offered on the altar of our hearts to that Divine Presence that overshadows us, ever shedding upon us Its rays of compassionate love and strength, whereby we may overcome all obstacles and attain to perfect joy and peace that nothing can destroy.

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WHAT IS DUTY?

M. L. STANLEY

I WONDER why the idea of Duty is generally associated in our minds with something disagreeable: something which has to be done, though often unwillingly, because we cannot get out of it? As children we were taught to do our duty because it was the right thing; but we were not taught, most of us, that it was pleasant or joyful or, indeed, that it could be anything else but a distasteful albeit necessary task. So we have many of us grown up with a wholehearted dislike of the word and a twisted idea of what it means, and we have an uncomfortable feeling that anything unpleasant that presents itself to us must necessarily involve a duty, whilst the latter would not exist at all if it

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came to us in a pleasant guise. What a terrible muddle we do get into, and what an unnecessary muddle it is!

Let us consider in the first place what *is* Duty? Duty is something due: an account that has to be settled with someone, it may be with ourself. We can no more shirk a duty than refuse to pay a bill; sooner or later it will have to be performed, if not in this life then in another; and it must be performed with joy and willingness too, or, like an unreceipted bill, it is apt to come in again.

We very often writhe and moan under the seeming injustice of the duties laid upon us. We cannot see why we should be responsible for this or that; why we are expected to do things which go against the grain and which we are totally unfitted for; or, on the other hand, why we are forced to stand aside and watch another bungling over a job which we feel we could do much better. These are far-reaching questions, and strike at the very roots of our philosophy.

How are we to know what is our duty and what is not? Here, I suppose, as much or even more than in anything else, is perfect balance of mind needed. We cannot judge another's duty: we are wise indeed if we can always recognise our own.

If we could manage to go away from cities for a time and live quietly with nature, and if, during that time, we could think and study, though not perhaps with books, we should gradually attain a certain peace of mind. By degrees, although we might not understand very much, we should feel in harmony with our surroundings and we should sense that nature, when left to herself, is in harmony too. Then things which worried us in town would cease to worry us, duties which seemed impossible and outrageous before would assume a much gentler aspect, and we should find ourselves wondering whether, after all, we need live at such a feverish speed and whether our overwork was due to necessity, or because we stressed too much unimportant things. Then, as balance was restored within us, we should get a larger perspective and things would begin to fall into their right places. We should realize what was our real purpose in life and, keeping the goal clear before our eyes, should learn to see the little hindrances, which had been perpetually popping up in the guise of duties, for what they really were. We should try to stand outside ourselves, and judge our own actions as if they were those of some one else. As we always find it easy to advise others we should, under those conditions, find it easy to advise ourselves.

We should recognise the deep-rooted personal motives, so deep that we are ordinarily unconscious of them, that often lie underneath what seem to us grand and noble acts. We should disabuse our minds of

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the self-righteous pride we have in our 'sacrifices,' realizing the truth of what the old Lama said in Talbot Mundy's book, *Om: The Secret of Ahbor Valley*:

"My son, there is no such thing as sacrifice except in the imagination. There is opportunity to serve, and he who overlooks it robs himself. Would you call the sun's light sacrifice?"

We might get the merest glimpse of all this, but it should be enough to make us realize our own part in nature's scheme. So, deciding what our duty is, we should get on the top of our burdens and recognise them for what they are: splendid, joyful opportunities of working in with the rhythm of the Universe. Paying off old debts, often bad ones, and, if we are wise, not incurring new bad ones.

What a terrific part the imagination plays in life! Very few of us, I think, realize it, or we should make more effort to cultivate it. It is in imagination that children score, and their judgment is usually true. It is where the artist, be he musician, painter, sculptor, or writer, has such a pull over ordinary men and women. He may be lacking in what we call sound common sense, he may be moody and difficult, but, if he is a real artist, he at times touches divinity, because he climbs as far as heaven itself and brings down the sacred fire. It is the capacity for spreading our wings and flying to the heights which alone will show us the path we ought to take.

Katherine Tingley says in her book *Theosophy: the Path of the Mystic*:

"It is necessary, however, to discriminate between what is your duty and what is not, and the brain-mind cannot help you here. More than likely it will simply be in your way. You will have to seek refuge in the intuitional part of your nature, for intuition is the real, the mystic teacher. It is the voice of the soul in man."

Could we but catch the spiritual life and make it our own again! Could we but tear down the veils which hang between us and Truth! Could we but get back our birthright! Why is it that children, little babies who come, living, vital rays of the divine, are allowed to wither and droop, as far as the soul-life is concerned, and become just little charming animals? They were the bridges by which we could have regained the promised land, but we did not know. That is just it, we never do know. Opportunity after opportunity comes our way and we cast it aside through ignorance. We fill our lives and the lives of our children with non-essentials, and the real issues are not even seen. We are criminally inartistic in our way of living.

How sad at heart must the great Helpers of the Race be when they look at the picture we are making — composition unbalanced, values all wrong, colors bad! What a low standard can satisfy us!

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Live in the world we must, that is an obvious duty. Sympathize with all, with a real sympathy that can enter into and understand other points of view, that is another duty. But it is not, it cannot be, a duty to tolerate a low ideal, or to be party to the extinguishing of a flame.

The fire of a great ideal leads purity in its train, and purity is beauty. Nothing can stand against it. It is a ladder that reaches from earth to heaven, up which we can come and go at will, and take others with us. "Blessed are the pure in heart, for they shall see God!" Blessed indeed, for then the path is clear, and duty shines radiant before us.

Strong, glorious, joyful duty is life lived to its fullest capacity in harmony with all that is.

Katherine Tingley said in one of her recent speeches:

"Do not fret or worry. Take your first duty today and make it the most sacred thing in your life. Then take the next one, and no matter how hard it is, make it sacred too; and so on with the others. Then the eternal soul within you — that part of you which is a part of Divinity, a divine ray, so to speak — will open the way and take you to your own. But you must work for it. If you turn your face away from the sun, you cannot see the light."

THE SEA-SHORE

Wordsworth

I HAVE seen a curious child, who dwelt upon a tract
Of inland ground, applying to his ear
The convolutions of a smooth-lipped shell
To which in silence hushed, his very soul
Listened intensely, and his countenance soon
Brightened with joy; for from within were heard
Murmurings whereby the monitor expressed
Mysterious union with its nature sea.
Even such a shell the Universe itself
Is to the ear of Faith; and there are times,
I doubt not, when to you it doth impart
Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace, subsisting at the heart
Of endless agitation.

THE MIDDLE WAY

RALF LANESDALE

THE middle way, the secret, hidden way, is as great a mystery as the center of a circle, which is a pure abstraction, so far at least as the brain-mind of man is concerned; for if one thinks of a plain disk revolving on its center it is obvious that every point in the disk is in motion except the center, which must therefore be at rest, which is impossible, or else must be substantially of different nature to the circle of which it is a part. When the brain-mind attempts to grasp the nature of a point that can rotate around itself and yet remain at rest, it finds itself forced to seek help from a higher kind of mind to which pure abstractions are realities, and paradoxes plain propositions.

The mind of man is a mystery of that kind; for it is constantly endeavoring to think of the unthinkable, an effort that could not be made at all if the brain-mind, which thinks objectively, were the only kind of mind a man possesses.

A genius gives evidence of higher powers of mind, and ordinary mortals are ordinary only because they do not exercise their latent powers of imagination.

But no one is entirely without imagination though the faculty is often shamefully distorted and is generally more at the service of the senses than of the higher mind. For this reason this, the highest faculty of man, is constantly neglected and despised. Without imagination none may find the middle way, for it is not, as is perhaps generally supposed, a calculated compromise between extremes. A man is not well balanced who is vacillating between a pair of opposites. He must find his own center, which is not a point in space but is within that center which he calls himself.

It is often said that the mystery of man can only be solved by one who understands the duality of the human mind. But this duality cannot be known by dwelling on one's duality: one must find the middle way by feeling one's self as the center of the universe independent of any 'pair of opposites.'

But the middle way is something more than a metaphysical speculation: it is a rule of life; and because it necessarily lies between all pairs of opposites it must naturally seem that what is needed for the

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following of the path is merely a careful avoidance of excess in any thing. This negative attitude is in many situations a positive danger. The man who is on the middle way has found himself, is self-controlled, self-centered in the higher sense, he knows his purpose and sees no danger.

So he is bold even to audacity, safe in the assurance of his perfect balance; nothing distracts him nor causes him to hesitate: he knows what he must do and does it without question; he is on his way, and to a careless looker-on appears quite reckless, even an extremist in his apparent disregard of obstacles. To watch the career of such a one is to gain the conviction that he is under some special protection or direction; and such is truly the case, but that protecting power is his own higher self freed from the interference of the lower mind, which is normally under the influence of some one or other of the pairs of opposites.

But beside the practical and the metaphysical or speculative aspects there is the mystical interpretation of the middle way; and this also is commonly misunderstood, for it is thought to be the path of self-annihilation. This mistake is very natural to those who look upon the material universe as the one reality, and on the senses as the only means of knowing truth.

Such is the view of the materialist who regards the spiritual world as a delusion and who in consequence would naturally throw all religion and all mysticism to the winds as works of superstition merely. If such a one speaks of the middle way at all it will be as of a path of well-considered self-advantage and cautious avoidance of danger or risk of any kind. A materialist is not of necessity by any means an egoist or selfish: he may be a great philanthropist; but his vision will be narrow and his philanthropy will be abortive owing to his spiritual blindness, which will exclude him from the world of causes, making it impossible for him ever to reach the real root of the evil he would remedy.

To the mystic there is no such thing as self-annihilation, though there is liberation from the delusion of personality, which will enable a man to discriminate between the permanent and the evanescent, between reality and its appearances; for the mystic sees the material universe as a manifestation of the unseen and spiritual, and knows that it is impossible to separate the cause from the effect. He does not lose himself in the material world deluded and intoxicated by the emotions which seem so spiritual in their appeal to the untrained imagination: nor does he pretend to scorn the natural joys of life on earth, holding himself too holy for such contacts as those of ordinary mortals in their social intercourse.

As mystic he may be a man of action or a man of meditation, he

THE MIDDLE WAY

may follow a profession or devote himself to art, but in whatever walk of life his destiny may place him his inward path will be the middle way. His higher self may commune with the gods, but this communion will modify his physical existence and purify his thoughts and acts; he will not lead a double life, but realizing the duality of his own nature as well as that of all mankind he will ever seek to rule the lower by the higher, according to the natural order, while holding to the middle way on which the light of wisdom shines eternally illuminating all the tangle of the dual mind. This mystic middle way is also called the pathway of compassion, because to the one whose feet are firmly set upon that path all other roads are seen to be but temporary digressions from the natural and safe way, by-paths that lead nowhere.

All crimes and violations of the law are but digressions from the path of safety. The wanderer must pay the price of his mistake and has to find his own way back to the great highway, and he may wander long before he finds it; but there can be no bitterness of condemnation in the heart of one who has found and kept his balance on the mystic way, only compassion for the wanderers, seeing as he must the inevitable suffering which they have invoked by their departure from the better way.

But, it may be asked, why call this path the *middle* way, why not the *higher*? Simply because it is just that, the middle way, which, like the center of a circle, is the only one of its kind; whereas in every circle there are as many radii as you may be able to imagine, each one of which has two ends and a center, yet all these centers are but one, and that one a pure abstraction, but that abstraction dominates the infinity of circles that may be born of it. It is their one reality.

So too there is but one middle way, from which all others radiate, and in which all find their ultimate solution, a point not higher and not lower but the truth itself, unthinkable perhaps to the brain-mind but to the intuition clear as sunlight and like that sunlight it reveals the nature of all other paths, illuminating all but taking light from none. Amongst religions it is Theosophy; amongst philosophies it is the Secret Doctrine. In virtues it is compassion, and in social systems Brotherhood.



“DISINTEGRATION of character along most unexpected lines is one of the signs of the times, and just because of this, Theosophy, with its sublime keynote of Reconstruction, supremely meets the need of the hour.”

— *Katherine Tingley*

SCIENTIFIC ITEMS

BY THE BUSY BEE

THE RELATIVITY OF RELATIVITY

TO BE or not 2b -- that is the question! The undiscovered country, from whose bourn no traveler returns, puzzles the will, and makes us rather bear the ills we have, than fly to others that we know not of. Shall we bear the ills of Newton rather than fly to the undiscovered country of Einstein, where we may encounter still worse ills? For it seems that Einstein's theory — or one of them — is in danger. We gather, on most respectable authority, that this theory was devised for the purpose of explaining the results of an experiment performed many years ago, to find out whether the earth drifts through the ether. This experiment was held to prove that the earth does not so drift. Yet we cannot say that the earth stands still, nor yet that it carries any of the ether along with it. Hence the relativity-theory, to escape the dilemma. But now it is said that the experiment has been tried over again, many times, and under much better conditions; and that these new attempts have contradicted the old experiment and proved that the earth does drift through the ether after all. Result: Einstein's theory may be as true as you please, but — it is no longer necessary. It explains something that isn't true.

A pretty point in philosophy arises — whether the truth of a doctrine should depend on its necessity. Many old-fashioned people will doubtless feel relieved. That kink in space, which had so troubled them, is now ironed out. Two people can henceforth be in two places at the same time, as heretofore. We can go to a place with reasonable confidence that the place will not move while we are going to it. We feel moved to indulge in a rhapsody on the marvelous consequences that would result from a rejection of the theory of relativity. Mathematicians will have to rehash their equations and procure a new set of coefficients in order to make them come out even on both sides. Astronomers can look through the largest telescopes without danger of seeing their own backs. We shall not have to buy any of those innumerable books which explain the Einstein theories without any mathematics and so that even *you* can understand them. The theory was at any rate a way of looking at things. If I choose to say that the area of an equilateral triangle is equal to the square of its side, I can fix things up by making the area of a square equal to 2.309 times the square of its side. It is by no means easy to distinguish a reality from a mere point of view; which enables us to adopt the safe and convenient straddle that both the Einstein-

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ers and the Antieinsteiners may be perfectly right — so far as they respectively go.

XTRA RAYS

PROFESSOR MILLIKAN has recently announced the discovery of a new kind of etheric vibration having a frequency as much greater than that of X-rays as the frequency of X-rays is greater than that of visible light. Consequently their wave-length is correspondingly small. The variations in the frequency of these new rays represent a range of nearly one octave. They were detected by means of electroscopes, and were found to radiate in all directions and to arrive in the higher regions of the atmosphere as from an unknown source in space. As they resemble the vibrations produced by the disintegration of atoms, it has been presumed that they are the telegraphic reports (so to speak) of atomic disintegration going on somewhere.

Thus we gain new confirmation of the fullness of the seeming void, and life is found everywhere. We also find support for the view of space as a plenum rather than as a vacuum. To an electric current, a wire is, as we know, simply a tunnel bored through solid impenetrable space.

Are rays an undulatory transmission of energy through a hypothetical ether? Or are they an emission of minute particles of some kind? Science at present seems to be feeling its way to a mutual accommodation of these two hypotheses, neither of which alone suffices to explain all the facts, and each of which is capable of explaining some of them. In one case we have to presume the existence of ether; in the other case, that of space; while, even supposing an ether, we have still to provide a space for it to occupy. But what is space? We know it when it is full of something; we mentally take away all forms of matter and *imagine* a space that is empty. We can even create a space which contains no air or other gas, but it is no longer possible to call this a vacuum.



“FOR this eye of the soul which *can* guide us to the vision of Good if it is set in the right direction, is normally bound down by the soul’s pre-occupation with the things below; and while that is so, it may make us very clever at seeing the things which are *not* true, and may help us to go far — in the wrong direction; but it can never lead us to the light until our souls are converted.

“You see, then, why it is that we must use all our efforts as educators to cut away and strip off from the characters of our youths all those heavy earth-born weights which cling round the pleasures of the senses, in order that they may be able to look upwards and see and love the things that we have called really good.”— EDWARD J. URWICK, *The Message of Plato*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

THE interpretation of the problems of man's origin and past history is getting more perplexing to those who have ignored the records of the Ancient Wisdom handed down from primeval ages and stored in the traditions and allegories of the sacred World-Scriptures — including those of the Jews — when read with an eye open to the inner meaning. But the leaven of Theosophy is working, and after its fifty years of infiltration into the thought-sphere, even though not openly and honestly recognised, its effects are clear enough.

For instance, there have been few if any more significant utterances by a scientist of commanding ability and high standing than those of Professor Henry Fairfield Osborn on Organic Evolution at Cornell University in February, when he said that the higher qualities in man which distinguish him from the lower animals, “the artistic and mathematical qualities for example, are not to be accounted for by evolution in the accepted sense of the term.” He says, in a further exposition of the subject, published in the *New York Times* for April 18:

“I feel the inherent weakness in the word ‘evolution’ which signifies to unroll or to unfold, like the unfolding of a book, and the need of the older Sanskrit ‘*kar*,’ signifying to make or to create; not *creatio ex nihilo* in the one-time theologic sense of creation out of nothing, but in the sense of new forms, qualities and potencies arising out of pre-existing material.

“This is why I am beginning to use the combined words ‘creative evolution,’ and have recently offered a new definition, namely, that *evolution is a continuous creation of life fitted to a continuously changing world.* . . .

“In 1896 the writer suggested ‘organic selection’ as ‘a mode of evolution requiring neither natural selection nor the inheritancé of acquired characters.’ This is a hypothesis of prolonged or secular inheritance of mental and physical predispositions which happen to coincide with the new demands and habits of life. By this means the individual choice of habits and habitat, with men as with animals, has been the very pole-star of evolution.”

This is a very different aspect indeed of the subject from the old blind force, natural selection and survival of the fittest theory, which is now being properly relegated to a subordinate place as a minor factor.

But how the ‘organic’ or ‘co-incident’ adaptation to new mental or physical conditions — the creative power which appears in harmony with the possibilities of new environments, *arises* is the great problem which Dr. Osborn says is not solved:

“Thus we observe a creative rise of intellectual and spiritual characters of which we have no explanation whatever, and side by side with this we place the creative rise of new

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anatomical characters which are equally difficult to explain. The scientific attitude is to determine whether this creative element in mental evolution is a fact, a principle so universal that it may be called a law. After this point is once settled we may search for explanations. . . . Once a certain talent originates in man or beast, no one questions the accumulation and strengthening of this talent by natural selection. It is the origin of the talent which remains to be accounted for, and this is why we must still search in the field of creative evolution of both physical and intellectual qualities.”

In the natural principles of heredity discovered by Mendel through actual experimentation we have learned that the germs of life are exceedingly complex and that primitive things are not the simplest, as Darwin thought. He based his theory of natural selection and survival of the fittest on the idea that the original simplicity of protoplasm became complex by degrees through mechanical response or reaction to the pressure of outside Nature — environment, etc.— and that in this way the myriad forms of life arose. Mendelism has shown that the earliest promise of life, the germ, possesses the factors needed, if called upon, to produce the variations. These factors are held back by other factors which inhibit or prevent most of them developing into activity, *but when an inhibiting factor is removed a hidden potentiality is released* and springs to life. What is the releasing power? According to Theosophy it is the invisible but very real Life Principle, governed by intelligence, not blind ‘reactions,’ and evolving through all the degrees of form, until in the human being it is fully individualized, becomes conscious of its possibilities and sets out knowingly on the road of perfectibility by ‘self-directed evolution.’

Space will not permit further consideration of this fascinating theme, but one more quotation from Dr. Osborn is worth attention; speaking of certain ‘irrefutable facts’ he says:

‘. . . man belongs to a family of his own, called the hominidae, which has had a history entirely independent of all other families for an incalculable period of time — for two and a half million years at the least geological estimate.’

Theosophy places the human family a good many millions of years farther back, but as the world has almost been made anew more than once since the really ‘primitive man’ appeared it may well be that his relics are hard for science to find. We must never forget that the ancestry of modern man has not been traced: all is conjecture once we pass the highly advanced, modern-looking and large-brained Cro-Magnon race and their congeners. Their predecessors, the more brutalized Neanderthal race, are admittedly not ancestral to the Cro-Magnons or to us. The side-branches of the human tree are gradually being discovered, but the main stem is not demonstrated, nor is it likely to be until Atlantis is given its proper place in human history; then there may be surprises.

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AMONG the many exploring expeditions in Egypt, Professor J. H. Breasted of the Oriental Institute of the University of Chicago is directing three and organizing a fourth. Two of these are studying inscriptions, and Dr. Breasted is quoted as saying emphatically that among the thousands of Egyptian inscriptions "there is nothing to bear out the fundamentalist interpretations of Bible stories. Remember, I am not fighting the fundamentalists when I say this, yet they will never be supported by the documents on which we are working."

Presumably the learned Egyptologist is referring to the stories of Joseph and his Brethren, Moses and the plagues, and the 'miraculous' Passage of the Red Sea, and perhaps the Flight into Egypt of the parents of Jesus, in support of which no historical documents are known. But upon whatever actual basis these legends may be founded, if any, their value does not lie in their accuracy as historical records.

The pity of the fundamentalist position is that those who pin their faith to the literal, superficial meaning of the Bible-stories are compelled to expose themselves to the logical shafts of science and scholarly criticism because they have not dared to search on lines which prove that these stories are significant only when interpreted in the manner intended by those who wrote them for spiritual and not historical instruction. They were intended to excite inquiry but not to reveal the inner meaning to the careless and indifferent, so that they should hear and not understand, see and not perceive, the method of teaching in parables used by Jesus, who instructed his disciples privately in their symbolism (*Matthew*, xiii, etc.). In the Orient to speak in allegory and parable has always been the natural method, but in the West literal teaching is expected, hence the misapprehensions.

The Egyptian myths conceal the world-wide Theosophical teachings about the nature and transcendental origin of man and his spiritual possibilities which are found in other guise in the stories of *Genesis* and other misunderstood Biblical allegories. To comprehend their inner meanings, even partially, we must use the keys brought by H. P. Blavatsky and offered in her writings to the few who have intuition, who are unprejudiced, and who are willing and anxious to help others to the light in the spirit of brotherhood.

A papyrus lately found in the sands of Egypt at Behnesa, the ancient Oxyrhynchus, and dating from the second century of the Christian era, is claimed to have cleared up the mystery of the classical musical drama called the *Mimos* (from which we derive the word 'mime') and about which very little was known. The papyrus is the actual music score of an important dramatic work that was used by the director of

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the opera. The cast includes a sentimental prima donna, the inevitable tenor, an extravagantly comic character and many minor parts and supers. The staging was evidently very elaborate with great volumes of instrumental music, many songs, choruses and dances. The plot centers around a beautiful Greek girl who is imprisoned by an Indian king, and finally rescued by her brother and his friends who make the king drunk by their heavy Greek wines at a great festival.

Dr. Rudolph Schade says this discovery will prove of the highest importance to the science and art of music, and that its influence upon our poetry and drama will be marked, for at last we have a genuine example of the splendor of the ancient Mimos, the art of music-drama, of which little was really known except that "it covered the theaters of the Greco-Roman Empire with a particular glory." Dr. Schade remarks very Theosophically that:

"The great drama of the future will have for its theme the salvation of humanity, but it will be rooted in the elemental Mimos and will rise to heights in which the greatest music will be wedded to the greatest poetry."

Students of Theosophy will notice that these words recognise the main principle in true drama which Katherine Tingley has untiringly proclaimed by word and pen, and by the dramatic productions given by her students in the Greek Theater, Point Loma, and elsewhere, under her direction. As she says:

"True Drama points away from the unrealities to the real life of the soul. As such the Drama should lead and guide the public taste, providing it with ideals toward which it can aspire. . . . We are within sight of the day which will once more restore the Drama to its rightful position as one of the great redemptive forces of the age."



"IT [the Theosophical Society] has proved that neither race nor creed, neither color nor old antipathies, are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, Higher Self."— *H. P. Blavatsky*

"IF we apply the master-touch of sympathy and good fellowship, which is greater and better than pity, we shall get a little of the illuminating wisdom which brings right thought and act. Sympathy is always imaginative, bringing to us true pictures and true knowledge of the work of aid which lies before us. Sympathy makes human minds so plastic that words are hardly needed to find out the cause of another's trouble. Sympathy translates itself into action almost without the aid of human speech."

— *Katherine Tingley*

HOW CAN WE SAY THAT LIFE IS JOY?

RALF LANESDALE

LISTENING to the sound of children's voices in the flower-gardens of Point Loma, or on the wild hill-side that slopes down to the gleaming ocean, one may easily believe it. But we must shut our eyes to too many other sights and sounds that force themselves upon our notice or on our memory to be able to accept the beautiful assurance at its face-value. Will any city-dweller venture to indorse it? He must indeed be blind to his surroundings or be a deep-dyed optimist to believe that life is joy.

Yet there are such who with full knowledge of the tragedies of life will venture to affirm as of their own experience the fact that LIFE IS JOY! Have they some deeper meaning in the words they use? Is life to them a revelation of some spiritual reality undreamed of by the ordinary man? Or are they actually living in another world than this and seeing but a work of phantasy? Do they see more or less than we, who doubt their sanity or their sincerity? They certainly see otherwise, and what they see is surely most desirable. But is it true?

What is your test of truth? That is a question you must answer for yourself, for even if you decide to lean upon authority it is yourself who must decide on what authority you will lean; there can be no escape from that responsibility. You will be driven to admit that the final test of truth is your own soul, in which a ray from the central source of life reflects itself illuminating all your mind, if you but make your mind a fit reflector for the spiritual beam of consciousness.

Of this an ancient scripture says: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions." When this is done life will appear a very different affair from the drab misery which makes the 'joy of life' seem such a mockery.

Again, our life is like a field that must be tilled and fertilized by labor and by sacrifice: and when the seeds of wisdom, which we call Theosophy, are sown in such a soil, there will appear a garden of unearthly blossoms, where formerly grew noxious weeds; flowers of faith replacing weeds of pessimism; wisdom dispelling ignorance, will proclaim to all beholders the truth that, for him who knows how to live, LIFE IS JOY!

A LAND OF BEAUTY: AN APPRECIATION

LARS EEK



FEW days ago I received a letter from one of my European friends who had paid me a visit on a recent trip around the world.

My friend is well known for the keenness of his judgment and the conservative tone of his expressions in general; otherwise, his words in praise of the Theosophical Headquarters at Point Loma, California, would not have struck me so forcefully as they did.

He is a world traveler. He has stood on the top of the Great Pyramid at Gizeh, rapt in contemplation of that solemn and majestic monument of the ages; he has been at the sources of the Nile, deep in the heart of Africa; he has taken the caravan-route to Mecca across the hot plains of Arabia; he has seen Damascus, Bagdad, Ispahan, all the wonders of the classical Eastern World. He has been to Kashmir in upper India; has been received by the proud and gorgeous Râjâs of the independent States of that land of mystery; he has traveled through ancient China, has even been in Tibet and seen things not often beheld by Westerners; he has been among the eternal mountains of the Himâlayas and seen what many consider the most beautiful spots on the face of the earth. East and West, North and South, he has gone in the true spirit of a world-traveler who wants to see everything and learn everything about this great world of ours.

And then he came to San Diego, saw it in the early morning as the sun rises over the mountain-tops; saw it from Point Loma at night when it lies there like a gem of inimitable beauty with the silent stars above it and the light of the moon sweeping over it and lending it that touch of mystic beauty which stays with you once you have seen it. He saw all the surroundings, and he marveled. And one day I took him to the grounds of Katherine Tingley's famous School at Point Loma, that great promontory with the ocean on one side, and the bay of San Diego on the other. We motored up a grand avenue of palms at the International Theosophical Headquarters, passed great dome-covered buildings, rarely beautiful in their original and dignified architecture, and then suddenly, having reached to the top of the hill, I heard a gasp at my side. "Ye Gods, man, this is Paradise!"

What we saw, truly warranted his enthusiastic expression. There was the wonder of the endless sea, and the great white waves like bands of silver ever rolling towards the shore; there was the grand expanse of

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the blue heavens meeting the sea on the distant horizon; there was the long winding coast-line of California stretching up towards the north; there were the undulating hillsides of virgin-land, from every point of which one had the same matchless view. This towards the west.

And then we turned around and looked towards the east. Standing near Katherine Tingley's Temple of Peace we were higher than the surrounding country and we could see in all directions. There was the bay; there, the great white city encircling the blue waters; and in the distance we saw the mountains, one great chain behind the other in an apparently never-ceasing succession. We could even see the table-mountain of Lower California, Mexico, and the narrow strip of land that connects the city of Coronado with the mainland. And further to the right we saw again the sea, the same sea that Drake saw when he first circumnavigated the globe, the same sea that those daring men and women saw that came across the continent to dwell in this land of gold and sunshine.

I shall never forget the expression on my friend's face that day. He did not talk for a long while. After a while, he told me in his quiet way that he felt as if the great Divine Spirit of Nature had molded the sky and the sea and the great mountains into an immortal monument of Sacred Beauty, so that men's souls would learn to see the wisdom and power and glory of the eternal Laws, and the grand and inspiring possibilities of a life lived close to the heart of nature.

He says in his letter:

"I am selling my properties here, I am packing my art-treasures, my furniture, my whole home, and I am coming out to California to settle. I am coming to San Diego, to Point Loma, and right up there as near as I can get to that glorious Hill, I shall build my bungalow. They say here, 'See Naples and die'; my friend, I say, 'See Point Loma and then you will want to live!'"

That is what my friend wrote me in his letter; and those of us who are fortunate enough to live here, surely do not blame this European who, like thousands of others, have fallen under the spell of our glorious country. This is only the beginning. In the years to come, multitudes of men and women will find their way to San Diego, and to Point Loma, and to the whole of California. It has been said that here will some day be the Athens of the Far West. Who can say that we shall not here have our great and far-famed Temple-Schools, our beautiful gardens where other Platos and Socrateses will teach the youth and all the people, our Aeschylus-dramatists, our inspired poets and sculptors, statesmen and heroes, all working in peace for the enlightenment of man and his civilization.

'REGENERATION'

William Watson

O ANCIENT streams, O far-descended woods
Full of the fluttering of melodious souls;
O hills and valleys that adorn yourselves
In solemn jubilation; winds and clouds,
Ocean and land in stormy nuptials clasped,
And all exuberant creatures that acclaim
The earth's divine renewal: lo, I too
With yours would mingle somewhat of glad song.
I too have come through wintry terrors,— yea,
Through tempest and through cataclysm of soul
Have come, and am delivered. Me the Spring,
Me also, dimly with new life hath touched,
And with regenerate hope, the salt of life.

— From *Vita Nuova*

"CHARACTER DETERMINES DESTINY"*

[An address delivered at the meeting of the William Quan Judge Theosophical Club
January 29, 1926]

EMMETT SMALL, JR.

 HAD thought when I planted the bulbs that they were all narcissus; and, near to the housewall, on each side of the pathway, I had put in a row of them; but when those to the south had sprung up and were blooming in all the heyday of their fragrance, the others were just peeping through the rain-soaked soil. And this struck me as strange, knowing that I had sown them the same day. And one of these late ones came up before the others. Its leaves were bluer and straighter than the tall toppled-over grass-green leaves of the narcissus; and as a part of my own growing Self I watched it, carefully, joyfully, as something not quite known (to itself or to man) in its beautiful possibilities, and representing all its tender-leafed comrades.

*Quoted from William McKinley

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Days passed and saw it grow and thrill to flower, and then as a jonquil bloom it found my heart, and I plucked it, and gave it water in a vase. And this it was caught my eye as I sat down to write on Character and Destiny.

I looked long on its lovely symmetry: like candle-flames rayed round a sun, its six pale yellow petals, more delicate than butterfly wings, silk-soft, streamed from its dark-yellow corona-center. And within this heart, six more candle-flame-petals, very tiny, and also round a seventh, their center. And a greenness deep from where they hide their beginnings as of minute fairy pastures verdant with Spring: this I saw and its long jade gentle stem. The chaste sweetness of the flower, its unalloyed simplicity caught at my heart. What secrets it might tell, what largesse it might bestow from its mint of gold! In the garden or on the hills, and the wind playing by, can you see it, and it not telling some tale, simple-sweet or secret-deep?

And as I gazed thus I thought that had it been a plain double narcissus, it had not ended here to teach my heart. Untouched save by Time's unfaltering hand, it would have grown to bloom and die, perhaps adding some note to the harmony of nature around it and pleasing to the stranger passing by; but not near, not dear to him, nothing he would wish to cherish and keep and learn from; gripping his aspiring part with no keen sense of deathless beauty. And still it was planted in the same spot; it had had the same soil; the same sun-rays had fed it as would have fed the narcissus had it been there — and yet its destiny was the inner sanctum of a human heart, because of the joy of which it was fashioned, because of its purity, the controlled, unwasteful, evening-like fragrance of its wisdom-hearted gold.

Through such simple alembics, I think, we might read, were we pure-souled enough, all the secrets and wisdom of the world.

Yes, "character determines destiny." It needs little more explanation. We have learned from a flower, and once we have gone to Nature it is not well to do too much brain-thinking, lest it end in befuddlement. We have opened ourselves to Her, and in this way it seems that only that which we are ready for will find its way to our hearts; and of course it will come in different measure to each. There is no forcing; we take all that we allow ourselves to take. To explain now by mere words is unbeautiful and killing to the spirit.

Enough that we, as a Club, believe in the principles of Theosophy, in its teachings of Reincarnation and Karma; of the god-seats within all human hearts; of our essential divinity, and of the devil with-

“CHARACTER DETERMINES DESTINY”

in us always trying to give it the lie; enough that we realize that the things of this life cannot be explained by the seventy or eighty years we know of it, but have their roots in countless lives lived before; that we understand that for every act, for every thought there is a retributive enspeakment; that believing in the Divine Law that governs all, we yet realize that we are master of it in so far as we allow the godhood in ourselves to king its way to leadership and hold the reins of our evolving; enough, that thus we see we work with Nature, enheartening and aiding her in all her marvels, and that we see that that which lives forever within us, the golden spark we take from life to life, embodying all the beautiful, undying spiritual things of this world, and which we in our English language have come to express by the word ‘character’ — this and this alone is the worth of a man. — Enough of explanation, understanding this.

Our eventual destiny, and our greatest happiness, is to teach and serve that we may bring life to the hearts of the “living dead”; to awake them; to thrill them with a beauty they never dreamed of. Each one of us does this in part, so long as he is true to himself; but we can all do so in greater degree. We are, all of us, turned to for help in some way. What joy if we can fill the hearts of the anguished with sunshine! They, looking for the light, will find us, as we have found the jonquil. There is no need to search them out. But there *is* need of preparation. Our characters can only be made world-worthy and lovely by devoted selflessness to our high principles. We serve best by our unselfish efforts and our purity of motive. We teach best by our example. Destiny is not determined by outer circumstances. *Our destiny is determined by our character* — the purer *that*, the deeper we are enshrined in the heart-life of the world.



“THE mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature’s laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and until all of truth that can be known has been acquired.” — *William Q. Judge*

“THE Theosophical teaching of Reincarnation eliminates the fear of death. It shows that perfect justice rules everywhere in the universe. Just as the trees and flowers every spring blossom out into new life, so there is that in our Divine Ego which endures through the ages, and whose destiny it is to attain to greater and greater perfection from life to life.”

— *Katherine Tingley*