

# THE THEOSOPHICAL PATH

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“NEITHER in the air, nor in the midst of the ocean, nor in the depths of the mountains, nor in any part of the vast world, does there exist a place where man can escape from the consequences of his acts.”— *Dhammapada*

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### IS THEOSOPHY A RELIGION?

H. P. BLAVATSKY

[Extracts from an article first published in *Lucifer* (London)  
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“Religion is the best armor that man can have, but it is the worst cloak.”— BUNYAN

**I**T is no exaggeration to say that there never was — during the present century, at any rate — a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY — whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.*, the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the Theosophical Movement by putting in more or less emphatic protests against Theosophy being referred to as a ‘religion,’ and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a ‘new sect’! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an ‘ism’ or a ‘sect.’

The great majority would be very sorry to be disabused and finally forced to accept the fact that Theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there

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are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

What, then, is Theosophy, and how may it be defined in its latest presentation, in this closing portion of the nineteenth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word 'Theosophy' that they have come to be taken by the general public for Theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled 'Theosophy' and be tacitly accepted as 'Theosophical' by nine-tenths of the members of the Theosophical Society, if Theosophy is not a religion? — we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together — not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. . . .

But as to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent blood shed, nor would think of "working for wages" in the One *Universal* religion, the only definition they could subscribe to and accept in full is

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one given by Miller. How truly and Theosophically he describes it, by showing that

“ . . . true Religion  
Is always mild, propitious and humble;  
Plays not *the tyrant*, plants *no faith in blood*,  
Nor bears destruction on her chariot-wheels;  
But stoops to polish, succor and redress,  
And *builds her grandeur on the public good.*”

The above is a correct definition of what true Theosophy *is*, or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine Theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom, in building which “there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building,” (*1 Kings*, vi) for this ‘temple’ is made by no human hand, nor built in any locality on earth — but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck — from gods and mortals down to animals, the blade of grass and atom — can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the medieval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. . . . And these principles [inculcated in the Sermon on the Mount] are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. . . .

. . . Its doctrines [*i. e.*, of Theosophy], if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead

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letter with which every old religious scripture was cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws — the only *exact* science — it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect.

Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal 'coach,' a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves*, instead of studying them through the spectacles of orthodox science and religions.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all Theosophists believe, dates from that period. So-called 'Occultism,' or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge — which no man is able to possess in its fullness — constitutes that which we now call Theosophy or 'divine knowledge.' Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connexion of

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man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual 'Religions' (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology.

Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds — we shall not call them religions — which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye — Mazdeism, Brahmanism, Buddhism as much as Christianity. . . .

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both 'RELIGION' and 'SCIENCE,' for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions — *i. e.*, Theosophical religion and science, that its Society has become . . . the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the 'Conflict between Religion and Science' has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that

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the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it — *the light of Truth* — “the life and the light of men.”

But so is the *true* light of Science. . . .

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no Theosophist is capable of doing it justice; the others weak but sincere men. . . . One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first Theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them.

There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggan-nâtha to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their Theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged.

Now, these results can hardly be perceived, much less heard of amid the din and clamor made by our teeming enemies, and their ready imitators — the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *via* its unworthy servants, the ‘Founders,’ if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social ‘respectabilities’ are entered up.

# HUMAN PERFECTIBILITY AND UNIVERSAL BROTHERHOOD

## A Study in Ideals

H. A. FUSSELL

"All progress in knowledge and power will ultimately result in disaster, unless we make a corresponding progress in spirituality sufficient to control them aright. Through the power we have acquired over the forces of nature, we acquire also in a mysterious way power over our fellow-men. We can enter into no conflict without harming one another socially and materially. The only way to avoid doing so, is to refuse to make use of the power given us over one another, and this is a spiritual act."

-- ALBERT SCHWEITZER, *Civilization and Ethics*

 HE study of comparative religion is little more than a hundred and fifty years old, and though many in the West are still inclined to identify true religion with Christianity, scholars and thinkers generally are beginning to see that such a limitation is impossible. Christian apologists, unable any longer to ignore the claims of the non-Christian religions, content themselves mainly with the endeavor to prove that Christianity is the most perfect of all the great world religions, for it completes, they maintain, the partial revelation of God's purposes contained in the others, which are but 'guesses at truth.'

Such a contention, to say the least, does justice neither to Christianity nor to the religions with which it is compared; for, in truth, both it and they are but facets of the ancient Wisdom-Religion, from which all the world religions are derived, and which in the distant past was professed and practised by the whole of humanity. Viewed from an impartial standpoint every religious system the world has known has contributed something valuable to human progress and development, and 'underlying them all is one primeval Truth.' It was to prove this that H. P. Blavatsky wrote her great work, *The Secret Doctrine*, first published in 1888. In the Introductory she says that "the Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion."

J. Estlin Carpenter, in *Comparative Religion* (Home University Library), says: "The crudest forms of religion which we actually know, meet us in tribes which have preserved them from an unknown past." These 'crudest forms of religion' are in reality the distorted fragments of sublime systems of truth elaborated in forgotten prehistoric periods of culture. Behind the fetishism and totemism of so-called primitive man

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is something which ethnologists, for the most part, fail to perceive: ideas of a being (or beings), superior to man, of duty, of reward and retribution, and not seldom, as in the case of the Maoris, sublime conceptions of Deity and of man's destiny.

We must not forget that what has been termed 'the religious consciousness' existed long before systems of ritual and dogma were devised. Feeling and intuition are anterior to thought and speech. Man, as man, is inherently divine, "a spark of divinity fallen into matter," and he cannot, even in the earliest stages of evolution, have been entirely oblivious of his divine origin. What the African, or the Polynesian, reverences as his 'God,' however imperfectly conceived, represents for him the cause and end of existence, and as such, is an ideal towards which he may hope to grow.

Deity is not an appanage of 'advanced races' and to be known only by them, but exists alike in all, even the lowest, and "in every atom of the visible as of the invisible Cosmos." This idea of the indwelling Divinity is very beautifully expressed in the *Bhagavad-Gîtâ*, where Krishna says: "In all creatures I am the life. . . . I am the Ego seated in the hearts of all beings. . . . And even those also who worship other gods with a firm faith, involuntarily worship me too, albeit in ignorance."

As H. P. Blavatsky says: "Man is an animal plus a living god within his physical shell." Nascent humanity was not left to grope its way blindly, but Beings from higher spheres, who had evolved ages upon ages before in other worlds and systems of worlds long before our solar system had begun, gave the needed impulse to man's development.

". . . the first feeling it awoke to life was a sense of solidarity, of one-ness with his spiritual creators. . . . so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature. . . ."— *The Secret Doctrine*, I, 210

These two great truths then, namely, that mankind, being of divine origin, is one, and that all true religion is everywhere essentially the same, are correlates. Indeed, neither is possible without the other; for, as H. P. Blavatsky expresses it: "If the root of mankind is *one*, then there must also be *one* truth which finds expression in all the various religions."

As a matter of fact, however, two contradictory ideals divide mankind at the present day. One is the intensification of national and race consciousness and — superiority. Extreme expressions of this feeling of separateness are the slogan, 'Asia for the Asiatics,' and the endeavor by

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some writers on international affairs to persuade the white races to present a united front to the rest of the world in order better to preserve their hegemony and prestige, which have been much weakened since the world war. The other is the ideal of our 'common humanity,' comprising all nations and peoples in an indissoluble unity; its watchword is 'Universal Brotherhood.' There is no need to emphasize which is the nobler and, in the long run, the more practical, of these two opposing ideals.

Now, what is the cause of this feeling of separateness, which is much more acute in the Occident than it is in the Orient, and of the fact that every nation is divided, not merely against all other nations, but even against itself? Let me reply in the words of H. P. Blavatsky:

"First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. . . [And this feeling] can be eradicated by *Theosophy alone*, which demonstrates on logical, philosophical, metaphysical, and even scientific grounds that: (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. . . .

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man, as Theosophy teaches us, once proven and become deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good will."— *The Key to Theosophy*, pp. 42 and 44

Forgotten or ignored during long periods by the majority of mankind, belied alike by nations and individuals, the idea of our common humanity has been stressed again and again by great ethical thinkers and spiritual teachers. In the eighteenth century a galaxy of noble men believed in the perfectibility of human nature, not only in the individual but in the race. Lessing, in his *Education of the Human Race*, emphasizes the fact that the development of humanity is continuous, and that it is accomplished by means of reincarnation. He exclaims:

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from a single visit that there is nothing left to repay the trouble of coming back? Is this a reason against it? Or, is the objection based on the ground of my forgetting that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And even that which I must forget *now*, is that necessarily forgotten for ever? Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? — And how much then should I miss? — Is not a whole eternity mine?"

What Lessing puts forward as a hypothesis, Theosophy shows to be a fact. Karma and Reincarnation are the means for man's progress.

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Karma furnishes the reason, and Reincarnation supplies the field for renewed endeavor.

Goethe declared that goodness would be impossible, were not the love of goodness inherent in human nature, and he frequently dwelt on the necessity that each is under of unfolding his own nature in unison with the rest of mankind, as well as with all Being and all Reality. Herder, probably the first great modern thinker to conceive of history as an unbroken chain of cause and effect, in which no force is wasted, believed in the advancement of mankind through individual self-perfection. In his *Letters in aid of the Advancement of Humanity*, he says:

“Since our race must work out its own destiny, none of its members has a right to be idle in this task. Every one must share in the weal or woe of the whole. . . . No one, however, can contribute to the welfare of mankind, who does not make himself what he can and ought to be made. Every one, therefore, must cultivate the seed of humanity on the bed where he himself is planted. We all carry in us an ideal of what we ought to be and are not. The dross which we ought to cast away, the perfection which we ought to attain, we all know. And since we can become what we ought to be only through ourselves and others from whom we receive and whom we affect, our own humanity necessarily becomes one with the humanity of others.”

Leaving now these writers of the eighteenth century, who are characterized, as we have seen, by a genuine love of humanity and moral perfection, we have to go back to the later Stoics, before we find the principles of human perfectibility and universal brotherhood dominant among the thinkers of the time, all of whom interpreted the universe ethically and optimistically. They conceived of Deity as immanent in the world and in the individual, the individual soul being a part of the World-Soul, to which it returned after death. The World-Soul was the source of harmony in the Cosmos, and the source of human solidarity and brotherhood. The principle of conduct was to think and act in harmony with it and to love all men as parts of it.

“All men, if we go back to their origin, have the gods for their fathers. . . . Man belongs to two republics; the one is great and universal, extending as far as the sun shines, and comprises gods and men; the other is the one in which through fate he has been born a citizen.”—SENECA

“Thou bearest a god within thee and knowest it not, O unhappy man! He is in thee, and thou dost not perceive that thou wrongst him with thy impure thoughts and dirty actions.”—EPICTETUS

Marcus Aurelius, both in his life and in his *Meditations* (one of the most widely read books in the world), represents Stoic philosophy at its best. He believed in a living universe, that the world will always renew its youth, and that the life of man is a part of the universal life. In one respect his insight into the truth of things is deeper than St. Paul's. For whereas the latter says that God has “made all of one blood,” thus emphasizing the *physical* identity of mankind, Marcus Aurelius places

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the identity in man's *spiritual* part, "for each man's intelligence is God and has emanated from him." In this he is in remarkable agreement with the teachings of Theosophy, as also when he says that in order to be a good man, one must have a right conception of universal nature as well as of the special constitution of man. This is pure Theosophy, which teaches that man must know himself, his origin and his destiny, if he is to occupy his rightful place in the evolutionary scheme and do what is required of him. Says Marcus Aurelius:

"He who knows not the world-order knows not his own place therein. And he who knows not for what end he exists, knows not himself nor the world. He who fails in either knowledge, cannot so much as say for what he himself exists. . . .

"This is the way of salvation — to look thoroughly into everything and see what it really is, alike in matter and in cause; with your whole heart to do what is just and say what is true; and one thing more, to find life's fruition in heaping good on good so close, that not a chink is left between. . . .

"How goes it with your Inner Self? *that* is everything. All else, in your control or out of it, is dust of the dead and smoke. . . .

"Love mankind, follow the divinity."

Side by side with Stoicism, Neo-Platonism and oriental Mystery-Religions, Christianity was growing in power and influence. Borrowing largely, it gave new values to old ideas, by the differing emphasis it placed on them and by arranging them in a new order. Through causes that cannot be gone into here, Christianity has, all through its history, presented conflicting ideals. Though inculcating love of all men, for all are equally the objects of divine love, the different interpretations of Christian doctrine have been maintained and opposed with a tenacity and hatred and persecution unknown to other religions.

As H. P. Blavatsky points out, the pure teachings of Jesus have been constantly obscured or perverted by theological dogmas, to such an extent even, that the unselfishness and altruism that he taught, has often been little better than "a theoretical subject for pulpit oratory." Then, too, the doctrine of 'original sin,' and the impossibility in which man is to 'will or do anything good *of himself*' taught by certain theologians, have well-nigh rendered ineffectual the ideal of the perfectibility of human nature, and led to pessimism and despair. Nevertheless, the value of the direct contributions of pure Christianity to human life and action cannot be overestimated, and these form part and parcel of Theosophy.

Five hundred years before the appearance of Christianity, there lived in China a philosopher who taught the pure ethics of humanity, the ethics of Jesus. Mo Ti, perhaps one of the noblest souls China has produced, deserves to rank with Lao Tsû, Confucius and Chu Hsi, all of whom believed in the perfectibility of human nature and in universal brotherhood. His system, known as Mohism, has for its basic

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tenet the doctrine of the Will of Heaven, which is 'Love all,' and is therefore pure altruism.

"Every one creates his own destiny by his deeds. But it is Heaven that pronounces sentence. . . .

"Justice has its origin in Heaven. When we love our neighbors we are doing the will of Heaven. The will of Heaven is the standard to which we must conform. . . .

"All wrong-doing is the result of egotism. . . .

"Theft and murder are universally punished; but war, which is theft and murder on a large scale, is considered honorable. . . .

"All the trouble in the world comes from the lack of mutual love. To put an end to dissension, it is only necessary to have recourse to all-uniting love. Why is this not done? Because the learned of the kingdom content themselves with the criticism: 'What you say is very beautiful, but is it practical?' . . ."

It is said that Mencius considered Mo Tî a fanatic. If anyone today were seriously to set about realizing in his daily life the ethics of the 'Sermon on the Mount,' he, too, would be considered by the majority of mankind as a fanatic. Human nature is still unregenerate. Man is slow in learning wisdom. All through history he has had the same problems to face, and he has ever put aside their only solution, which is ethical and spiritual, declaring it to be impractical. Fortunately for us, however, there are signs that not only is the world-consciousness widening and deepening, but that the *world-conscience* is really awakening. More and more men are beginning to realize, thanks to the efforts of our present Leader, Katherine Tingley, that Theosophy, which is the modern presentation of the ancient Wisdom-Religion, contains the solution of all life's problems, for its main object is to "teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity."

Mo Tî was not so much interested in metaphysical questions as in moral and sociological questions, in individual conduct and the relations of states to one another. While admitting that a purely defensive war may be justifiable, he is most emphatic in stating that war brings no advantage, but only harm, to those who engage in it. He says again and again that to love our neighbors is the only way to benefit them and ourselves. It is significant that while Mohism was neglected for long periods in China, its teachings having been declared heretical, it has of late come into honor again, and is now being eagerly studied by many Chinese, Japanese, and European thinkers.

Another and much later Chinese philosopher, Wang Yang-Ming (A. D. 1472-1529) has also come into favor again, both in China and Japan, after having long been neglected. Like Mo Tî, Yang-Ming was interested in the practical side of philosophy, in ethics; for him the conduct of life was of supreme importance. Possessing great administrative ability, he

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held important government offices under the Emperor Cheng Te, and so had first-hand knowledge of the evils from which his country was then suffering. He advocated reforms tending to re-establish the happy times of Yao, Shung and Yü, the golden age of Chinese history, when

“the government schools were devoted to perfecting virtue, and the farmer, the artisan, the merchant, everybody, looked only to the perfecting of character as important, and the people of the Empire all viewed one another as members of one family. . . . The decay of the Three Dynasties was due to extinction of rule by right, and the increase of rule by might. . . . When we consider present conditions, we find that the poison of honor and gain has penetrated the inmost recesses of the mind, and the practice thereof has become second nature.”

Wang Yang-Ming wrote many letters, in reply to critics of his philosophy and in response to friends who wished to profit by his wisdom. In one of the latter he says:

“You, Sirs, are my intimate friends. . . . In so far as you lack faith in yourselves you are unable to develop to the utmost your own intuitive faculty. . . . The present condition of the Empire is like that of a man stricken with a severe, chronic illness. Any hope that he who is at death’s door may live, rests in you, Sirs. If you are unable to get rid of your own defects, how can you cure the defects of the Empire? Only in subduing your own private and selfish motives, in considering heaven, earth, and all things as one structure . . . will you have been born to some purpose in this great enterprise.”

And in another letter he says:

“The great end of learning is nothing else but to seek for the lost mind; let a man first stand in the supremacy of the nobler part of his constitution and the inferior part will not be able to take it from him. . . . Our endeavor must be to remove from the mind that which is not right and to restore its original nature of rightness. . . . Conquer the selfish passions and reinstate reason, and the mind will be freed from its impediments and will function to its full capacity.”

We shall see the appropriateness of Yang-Ming’s somewhat strange but forceful expression ‘the lost mind,’ if we remember that the foundation principle of his ethical philosophy is that “the mind by its very nature is the embodiment of heaven-given principles,” and that “man originally had no selfishness.”

What a contrast! Orthodox Christianity teaches original sin, the innate depravity of the human heart; the Chinese believe that man’s nature is essentially divine: Heaven’s *Tao* is also earth’s *Tao*, and man’s salvation consists in living in conformity with it. Chinese thinkers, generally speaking, accept the doctrine of ‘emptiness,’ which De Groot explains in the following way: “Self-effacement, disinterestedness, unselfishness,” these virtues are all comprised in that old Taoist term *emptiness*, which expresses the contrary of the vice of ‘being full of one’s self.’

That is the great question that confronts mankind at the present

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day: shall we live for ourselves alone, or shall we devote ourselves to the service of others? How much time and thought shall we give to the perfecting of ourselves, to our own personal salvation? The answer is, that it is taking a too superficial view of ethics to consider individual perfection and universal brotherhood as mutually exclusive ideals. Man is only fully man in the society of his fellows, the relationships that exist *nolentes volentes* between all creatures are unescapable, and the ethics of self-perfection consists in entering into *real* relationship with Being, which manifests in all, communicates itself to all, and binds all in one indissoluble whole. "The reason why we can partake of God," says Nettleship, "or why God communicates himself to us, is that it is the nature of all being to communicate itself, and the higher the being the more irresistible is the impulse to do it."

H. P. Blavatsky, through whom the teachings of the ancient Wisdom-Religion were given again to mankind, goes further and deeper and says of Compassion, which is reverence for life as such, that "it is the LAW of laws — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

In this short review, which might have been made more complete, did not space forbid, we have seen that the ideals of human perfectibility and universal brotherhood have been held by great teachers the world over. Jesus, the later Stoics, the great German thinkers of the eighteenth century, and many others we might have named, all considered them the basic truths of ethics. But none of them worked out their implications so thoroughly as the Chinese monistic philosophers have done. The latter taught, as has been truly said, "the realization of the ideal of world-perfection through an ethically organized humanity." They believed in the harmony of the universe, and that man was destined to co-operate in the maintenance of this harmony.

The quality of human progress depends upon the nature of the ideals we cherish. Advance in knowledge is not in itself enough. The highest material and intellectual civilization we can conceive of, avails us nothing, unless it serves as the basis of spiritual progress. This truth is being forced home today, for we are beginning to recognise that the wonderful development and enrichment of natural life, of which we are witnesses, is no guarantee of progress in humanity. In fact, conditions are such that it needs the optimistic outlook upon life of the real Theosophist to see, amid the prevailing chaos, that *spirit* will yet transform and transmute present conditions into universal peace and harmony.

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There are three great ideas which should never be lost sight of, says Mr. Judge, the second Leader of the Theosophical Movement:

“*The first idea* is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

“*The second idea* is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus when he said that we must be perfect even as is the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

“*The third idea* is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity — those who have reached up to what perfection this period of evolution and this solar system will allow — are . . . *living men*. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

“Let us not forget these three great ideas.”

## THE GREAT QUEST

R. MACHELL

HE Great Quest: the finding of the Self: the search for the mystic shrine: such and as many more, are the names given by various writers to the eternal pilgrimage of the human soul incarnate here on earth. And all these are utterly inadequate to describe the great enterprise on which the human soul embarks when it takes birth upon this earth; and necessarily so because they all suggest the pursuit of an object to be attained, a something visible or tangible to be won by strenuous effort, a prize to be awarded in a competition to a successful candidate; rather than a state of consciousness to be achieved by liberation from a self-imposed delusion.

For the Great Quest is Life itself; and death is the accomplishment of life, its crown of victory.

Too frequently, alas! the life of man is purposeless; and death is looked on as a dire calamity. Could man but understand that he is here by his own free will to learn the lesson of life, to gain experience which only can be gathered here upon this earth; here in a human body which he is free to use or to abuse according to the degree of wisdom he has gained and strength of will he has developed; could he but see that he is not his body nor yet his mind; but that he is a being with a long past

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and an unmeasured future, would he not seek to know the laws of life that life might be a song of joy instead of a brief pilgrimage of woe? Would he not cease to worry at the injustices of fate, knowing, as he then would know, that he is reaping as he has sown? And would he not cease his efforts to escape the lesson offered by a painful experience?

Knowing that the laws of life are but the natural working-out of the inherent nature of things, would he not accept more cheerfully the inevitable consequences of his own past thoughts and deeds — thoughts that have built themselves into his character, and which only he can exorcise?

Such is the attitude of mind of one who has attained a grasp on the fundamental teachings of Theosophy. It is an attitude of reasoned optimism; for the student finds his path enlightened from the first by the assurance of unending opportunities, which will present themselves in future lives if not in this; for he will see that life itself is opportunity, and life is endless for the spiritual pilgrim.

It is a pilgrimage of joy, for what more can man demand of fate than opportunity? And that is his eternally, as soon as he has caught his first faint glimpse of truth and learned that he is not separate from all that lives. This knowledge of the truth may come to him at any moment or in any place, for he, the self eternal, is here and now; not in some other world, to be attained as a reward of death.

It has been said that “without moving from this place the journey may be made.” That is to say, this pilgrimage is not a change of place but a change of the interior condition or state of consciousness: the goal to be achieved is an awakening from the dream-state, which we mistake for life, to the realization of truth, which may seem to others as a waking dream or a vision of another world. But the awakened one knows, and is silent.

And how then can this quest be pursued? Are not the religious systems of the world attempts to answer that, or some similar question? In all ages the answer of the Teacher is the same “Thou art the way”; “Find thou but thyself; Thou art I”; “Man know thyself!” “I am the self in the heart of all beings.”

Such and so simple are the instructions of the Teachers; but their commentators have written countless volumes in attempts to make clear the mystery of that simplicity; but truth is its own revelation, and an eternal insoluble mystery to the brain-mind of the student who thinks to reach to any revelation by the mere exercise of reason and logic.

What then is the Path? What is the magic talisman? What the

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password that shall conciliate the guardian of the mystic shrine? Theosophy replies, "The magic talisman is Duty."

And what is Duty but the fitness of things? Eternally to do the right thing, at the right time, in the right way. So only can the pilgrim be prepared to recognise the vision of truth when it reveals itself. For Truth is present all the time; the veils that hide it from our understanding are due to ignorance and the delusion of our personal separateness from the one reality.

What strange ideas surround that simple word 'Duty'; how cold and cheerless it sounds to the ordinary mind; and all because of false education! How many children learn to hate that word before they have any clear idea of its meaning! And yet most children have an intuitive perception of right as the essential fitness of what is good. They have no need of any pilgrimage to find the magic shrine; they have it in their hearts. It is their life, and in their heart they know that life is joy; and joy is the perception of the fitness of things; it is to feel oneself in harmony with living things, and know that in one's heart the same life flows.

What then is duty but to let the stream of life flow through the heart as a river of joy unhindered by the fear of sin or dread of punishment?

Fear is a dark shadow which can shut out all joy and hope from the heart and can so cloud the mind that no path is visible even when duty clearly points the way. Fear is a veritable 'dweller on the threshold' that paralyses will and blinds the inner eye, so that the path that Duty shows may seem impassable, when the dark shadow Fear has cleft the firm road with phantom chasms, or raised imaginary mountains on a level plain. Fear is a dire magician that must be exorcised ere the path of Duty can be clearly seen.

The teacher who plants fear in the mind of a child is guilty of a crime against the soul of the pupil. And the politician who plants fear of any other nation in the public mind is guilty of the same crime on a larger scale. Fear is a most potent cause of war and those who foster it are the worst kind of patriots.

Our Teacher, Katherine Tingley, at the starting of her Râja-Yoga School gave her pupils for a motto the declaration "Life is Joy!" And to all students of Theosophy she has insisted on the fact that Duty is the path of least resistance if rightly understood and rightly practised. And so the secret of the mystic quest is Duty first, and last, and all the time, and thus the Path of Duty and the Path of Joy are one.

## WHAT IS OCCULTISM?

H. T. EDGE, M. A.



OCCULTISM is a word which has been much used in connexion with Theosophy; but it has to be used with considerable caution, on account of the misleading meanings which are often attached to it.

Occultism, in its true sense, is the very opposite of all selfishness: in fact, it implies the overcoming of all the selfishness in our nature. For it is the art of attaining *spiritual* powers and developing *spiritual* faculties: a thing which cannot be done as long as any selfishness remains. That this is the sense attached to the word by all true Theosophists is proved by a reference to the writings of H. P. Blavatsky, whose insistence on the point was most emphatic and unceasing. Her successors, W. Q. Judge and Katherine Tingley, have been equally insistent, as a reference to their writings will prove.

It is of course absurd at this time of day to deny that certain latent faculties of the psychic nature can be developed into activity, and that the carnal nature of man can be intensified by certain methods. But it goes without saying that, as long as the selfish impulse remains unsubdued, these powers can be nothing else than obstacles in the path to wisdom and happiness. For it is selfishness that is man's great deluder, the source of all his woe, his most cruel tyrant; and it would little help his true interests to add weapons to its armory. It was never this that H. P. Blavatsky came to teach. Hers was a message of help and hope to a world struggling in the meshes of selfishness, unbrotherliness, and unfaith in the spiritual. The spiritual powers to which she pointed the way were those that raise man above his personality and make him a beneficent power in the world.

In the utterances of all persons and parties who exploit the name of Theosophy and its teachings for purposes other than those of the original Society, we can readily recognise the appeal to desire, ambition, vanity, idle curiosity, and other weaknesses of our frail lower nature. This is the touchstone that distinguishes such spurious coteries from the original Universal Brotherhood and Theosophical Society, founded by H. P. Blavatsky, and now under the Leadership of Katherine Tingley.

It is well that we should never forget that there is such a thing as Occultism, and that there are in man Spiritual powers which can and should be cultivated; for this is what H. P. Blavatsky came to teach.

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It is humanity's great hope. It is admitted on all hands that the salvation of humanity depends on man himself, for he cannot be saved by programs or by the momentum of circumstances. Neither can man be governed, in the last analysis, by any power but his own. It is obvious therefore that it is to the Spiritual nature of man that we must look for help, whether in our individual life or in the life of our race.

If an effort to gain powers does not spring from the heart, it will only arouse latent psychic and *kamic* (desire) forces in our nature, and thus raise great and perhaps wellnigh insuperable obstacles in the way of our happiness and wellbeing. Thus you will find that all our literature insists on the prime importance of cultivating the unselfish side of one's nature. There may be some who will say, in a carping spirit, that this amounts to mere philanthropy and goody-goodness. Nothing of the sort! There is plenty of teaching in Occultism available, but it is indispensable that the necessary preliminary conditions should be observed. Anyone can be taught when he is ready to learn. To attempt to teach him in advance of that time would be either futile or to his detriment.

And who will teach him, or how is he to be taught? it may be asked. Knowledge comes from the source of Wisdom which we all have within us, and which becomes available in proportion as we purify our nature so that the light from within can illumine the mind. The Path to Wisdom and Self-Knowledge stands ever open to those willing and able to tread it. Moreover there have always existed those who have trodden this path before us, and whose help may reach us, though we are quite unaware of it.

In regarding Occultism, people usually make a certain mistake which they habitually make in regard to many other matters: they place it up in the clouds — detach it from ordinary life. This is a fault which our religious training has inculcated in us. We have had it ingrained into us that the world is one thing, and God another; that *our* life is sinful and material, but there is another and better life beyond the grave; that Jesus is the *only* son of God, and we dare not presume to reach his state, in spite of his own teachings to the contrary. In a word, we tend to look at Occultism as something exotic and *supernatural*; as though this present life of ours were complete, and Occultism were something superadded on the top of it.

But the more one gains in experience, the more is the conviction forced on one that Occultism is something very intimate and simple, and that it is simply the art of living. It is learning how to overcome certain obstacles in my own nature, which have been holding me back all the time; and when these are removed, I shall find myself in a new realm

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of freedom. I shall have achieved a new self-realization, and shall have found out what I wanted to know without running about after people to instruct me. I shall feel that knowledge will come to me just as fast as I am able to deal with it.

Occultism is an affair of the Heart, rather than of the head. The contrast between head-learning and Soul-Wisdom is often drawn by the Teachers. Head-learning can drive a man to misery, and civilization to destruction. It is Soul-Wisdom, Heart-Knowledge, that is wanted all the time.

Far be it from us to deny the possibility of higher powers in man. People are attracted by that idea, and rightly. But it always needs to be said that any powers, however showy, if based on selfishness, no matter in how disguised a form that selfishness may be, will be a curse to the possessor. As long as there remains in me any unconquered weakness, the possession of psychic powers will only add new and powerful temptations to which I shall probably succumb. The possession of powers must surely be a great responsibility. May I be shielded from it until I am able to bear it!

We always find, in reading about the ancient Mysteries, or about any matter connected with Occultism or initiation, that the aspirant has to achieve great victories in self-conquest before he can safely accept such responsibilities.

Purity is another great thing needed today; and purity is one of the watchwords of genuine Theosophy and of Occultism. Many people have had painful experience of the way in which psychism (miscalled 'occultism'), and even the sacred name of Theosophy itself, can be associated with very questionable teachings. There can be nothing in Occultism which in the slightest degree impairs the natural normal healthy relationships between people; and any strange doctrines which teach otherwise are self-condemned by that very fact. We find this point very strongly emphasized in the utterances and writings of Katherine Tingley upon marriage, parenthood, and the home-life.

Occultism is identified with *health*. It is easy to see that much of the unrest and strange theories of today are due simply to an unhealthy condition of the physique. It is proverbial that a sound mind needs a sound body. We hear of strange remedies proposed for the cure of disordered propensities; remedies that would be worse than the disease. But such problems would disappear altogether if we could only prevent the neurotic and unbalanced conditions that engender them. The healthiest and most natural feelings of humanity are sure to take a morbid form if they supervene upon a constitution that has been weakened or im-

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paired, so that the nerves are out of control. Occultism thus implies healthy and balanced development. What is the alternative? People unable to control the ordinary forces of their nature, and yet seeking to develop other and much stronger forces. This is unequal and disordered development, and the result is easy to see.

And so it is perfectly definite and well understood what Theosophy stands for. It offers mankind what they truly need, what their Souls ask for; but it will never compromise with human weaknesses or flatter vanity and selfish desire. People misguided enough to want this latter must go elsewhere, and heaven help them! Theosophy will remain true to its trust, that of upholding Occultism in the right sense of the word, the duty of pointing out the path to true Wisdom and Freedom.

### RECENT SCIENTIFIC ADMISSIONS REGARDING EVOLUTION

H. TRAVERS, M. A.



WE have frequently had occasion to comment on the very great change which has come over the scientific attitude of mind in recent years, but new occasions are continually provided for us by the articles in current literature, so that in recurring to the subject we are merely keeping up with current topics. Scientific thinkers have moved to a point from which they can criticize the ideas of the past as though their eyes had been new opened and a great revelation had been made.

We note an article in the *Scientific Monthly* for July, on 'The Convergence of Evolution and Fundamentalism,' by Professor G. T. W. Patrick of the University of Iowa. He seeks to show that these opposing views have actually little or no ground for their antagonism, the strife being rather one between conflicting prejudices.

The article further illustrates the fact that any inquiry, scientific or otherwise, which keeps steadfast to the desire of ascertaining the truth, must eventually clear itself of its errors and fall in line with other branches of inquiry conducted with the same impartial spirit. We find here, as in other utterances of the same kind, that the distinction is insisted on between what is mere speculation and what is undisputed fact; a distinction which was strongly emphasized by H. P. Blavatsky in her criticisms of science written forty years ago.

The writer dwells chiefly on the salient point of dispute between

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evolutionists and fundamentalists — whether organized forms of life were produced by some process of derivation or by special creation; and especially with regard to that greatest of them all, Man. And he shows, as has so often been shown before, that a mere physical examination, and a mere reasoning upon physical lines, can never reveal to us the actual connecting-link between the successive forms in a graduated scale of beings. We see before us a multitude of creatures, which we can arrange in a series according to their likeness to one another. We can theorize that they have been derived from one another by some natural process. But, when we come to carefully look into our minds, we have to confess that the *process* by which one form may be supposed to have passed into another escapes our knowledge; and that, while there must be an *agent* conducting this process, we have no idea who or what this agent may be.

This of course leaves ample room for the introduction of the almighty finger into the machinery; and that finger need no longer be represented as an interfering power, miraculously modifying an existing process; for it seems that without the almighty finger the machinery would not run at all.

Darwin suggested that the change from one species to another, and the gradual production of better types, might be explained by the natural selection of those forms best adapted to survive; or, in other words, it was the sorting-out of *chance variations*, by which some survived and others perished, that accounts for the existing facts. But he admitted that he was at a loss to account for the emergence of those chance variations. That is, he needed a start: give him his chance variations, and he would undertake to do the rest. The only place where he failed was at the start, but that failure was decisive.

So here is a point where what is demanded is really 'special creation'; and it is stated that Lloyd Morgan, in his book on *Emergent Evolution*, does actually speak of the organizing agency as simply 'God.'

The writer, in reviewing the present status of evolution, says that the fact of evolution has become more evident; but, as regards the process, perplexities have multiplied; and even the fitness of the word evolution is questioned. Biologists are concerning themselves less with the theory than with the patient study of facts in genetics. The word evolution implies the unfolding of something already existing, but in latency, in the germ. But this would mean that the original simple type contains within itself the whole of what is afterwards to come out of it. But this notion is not entertained by the evolutionists, who on the contrary represent the process as one of accretion or addition or

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synthesis. The process is 'epigenetic,' and the writer thinks it might have been better to speak of epigenesis than of evolution. The words evolution and *Entwickelung*, though thus inadequate, have however become fixed; the French *transformisme* is happier. Thus what has been called evolution is really an upbuilding process.

"Evolution is a history of new forms and functions. Every new form is a plus — a new creation. . . . Organic evolution is essentially constructive and creative."

Thus an architect is required. We refer back to Lamarck's idea that it was *desire* and *effort* (on the part of the organism) which determines the direction of evolution. Though, as just said, biologists are not speculating so much on the *theory* of evolution, yet when they do speculate,

"It is interesting to notice the new terms which they are using. We hear much of creative evolution, not always in the strict Bergsonian sense. We hear of 'emergent evolution.' We hear evolution described as 'a struggle for freedom,' or as a process in 'self-expression.' We hear of animate nature as being the work of 'an artist with inexhaustible imaginative resources, with extraordinary mastery of materials.' We hear of the material fabric of nature as being 'alert' rather than 'inert.' We hear of 'the grand strategy of evolution.' We even hear of evolution as a process of achievement, in which life and mind and moral conduct and social organization and science and art are values which have been won."

Thus we see that scientific men everywhere are recognising the inadequacy of nineteenth century scientific philosophy. In order to explain the phenomena on any plane, we must go back to some plane beyond it. What we see with our bodily senses is a series of disconnected atoms, between which we cannot find the bridge. It may be atoms in a so-called 'inorganic' physical structure, or it may be various forms of plants or animals. And just as we cannot explain how one particle acts on another, unless we carry our investigations (or at least our speculations) beyond the plane of physical matter, so we cannot discern the connexion between one species and the one likeliest to it. Physics gives us a stationary universe: nothing moving. Into this universe at every point and at every instant come mysterious 'forces' which set it in motion. A Darwin may arrange the whole animal kingdom into a graduated series, and speculate that one form was derived from the one next below it. It is easy to conceive the process loosely and as a whole; where we break down is when we try to discern the first tiny step in the process. Without the inspiring touch of some ultra-physical power — call it what we will — nothing can move.

Those seeking to explain nature by physical conceptions alone have too often put effects in the place of causes. Natural selection is a name for an effect, but has often been spoken of as though it were a cause. Force is, in physics, an effect, being measured by the product of mass

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and acceleration. It cannot logically be made to take the place of the real ultraphysical *vis viva* which is active in the physical world.

“Briefly, then, the meaning of evolution is that it is a creative process, something new appearing at every step of the developmental history.

“Every form is a plus — a new creation.”

Regarding *mind*, the following statement will be useful to quote against some other scientific writers more dogmatic and less reasonable. It will mollify the feelings of some of the opponents of evolution.

“It is repugnant to the special creationists to suppose that the mind of man has been evolved from animal behavior. But we see now that mind according to the evolutionists is not something evolved *out of* animal behavior. Mind is in no way potential in such behavior. When it comes it is something new. Even according to the obsolescent Darwinian theory of small variations, every variation is a novelty, and somewhere in the history of mental development an all-wise observer would be obliged to say, ‘This is no longer animal instinct, it is mind.’”

What is said here and elsewhere about the small variation theory applies with greater force to the ‘mutation’ theory, mutations being variations of a larger and suddener degree. The variations ‘just appear’; they ‘just grewed.’ It is just as true (in this writer’s view of evolution), according to the evolutionists as according to the fundamentalists, that man was created “a little lower than the angels.”

There is much more in this article which we might quote; but limits must be observed and we forbear. What does it all amount to? That, to the true man of science, every branch of investigation is a reverent study of the workings of a supreme intelligence, whose presence is more intimately felt the more intimately we study his works. But it would be the height of crudity to suppose that such a deific power is without the ministry of other powers, of endless orders and grades, the agents of wisdom and creative power acting each in its appropriate sphere.

Just as there are infinite gradations and variations of living creatures in the visible world; so, in the invisible realms beyond, there must be an infinitude of intelligent powers. We ourselves are living conscious beings in a universe of living conscious beings; and however important and interesting it be to investigate the origin of man, there remains the all-important duty and necessity — how to act in the present in which we find ourselves. Here stand I now, verily a God in the midst of a universe, endowed with creative powers of will and imagination and love and aspiration. Whatever credo may drop from my lips, nothing can absolve me from using well these powers with which I am endowed.

## CIVILIZATION AND BARBARISM

RALF LANESDALE



CIVILIZATION and barbarism appear at first sight to be naturally and inevitably opposed to one another; but since the war events have led many thinking people to wonder if there is really as wide a gulf between them as is popularly believed; while some are cynically inclined to ask if there is anything in the life and conduct of the so-called civilized nations to justify their claim to superiority over some of those contemptuously called barbarians.

On the other hand it will be as stoutly maintained that civilization is as far removed from barbarism as is light from darkness. And that may well be so, for there is no clear dividing-line between such pairs of opposites anywhere in nature, where all is relative and the most obvious extremes not only meet but blend and interpenetrate.

Day and night are not more sharply contrasted than are civilization and barbarism; yet the daylight and the dark melt in the twilight, which seems to part them from each other, so that none may say with certainty that such a moment of twilight belongs to the day that is past, and not to the night that is coming on.

Is not this age a period of evolutionary twilight, in which the darkness of barbarism still lingers and is but made more evident by the flicker of the artificial substitute for daylight wherewith we must at times content ourselves? And what if our civilization be no better than a candle in comparison with the great source of natural daylight, it may serve to mitigate the darkness of the night. It is perhaps the best available expedient but should not be mistaken for true civilization. And what may that be? Is not all civilization artificial? No: but the genuine article is a state of spiritual enlightenment that is beyond the comprehension of the general run of present-day humanity.

It has been said we live in a shadow-world where all is unreal and nothing is permanent, and it is generally assumed that while barbarism is the natural state for primitive humanity civilization is right and proper for those races which are more highly evolved or have outgrown the state of barbarism. But on the other hand it may well be maintained that the savage races are not primitive, but decadent, and that primeval man was civilized in a higher sense of the word, being more spiritually enlightened.

Tradition tells of a golden age when glorious beings walked the

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earth as gods, and men claimed kinship with them, looking to them for guidance and instruction in all arts and sciences as well as in the higher art, the art of life, which we call civilization. May it not be that we are the decadent descendants of those glorious ancestors and all our boasted civilization no better than a graduated barbarism?

To solve the problem of our origin and destiny we must revive the ancient knowledge of man's constitution and relation to the other dwellers on this earth. Then we may understand the sacred writings in a new way, and when we read of gods forsaking their abodes of bliss to walk the earth as men, as spiritual teachers, or as elder brothers of the human race; and when we ask where are they now, those bright ones, we may marvel at the answer, "Thou art That." For truly man is divine originally, and the spirit in man is immortal, passing from life to life, from body to body. So there is a god in man, and that divine one is the Self. That divine Self is the source of true civilization. It is the true teacher.

But if there is a god in man, a Higher Self, there also is a demon self, the genius of barbarism that perverts the wisdom of the godlike one and substitutes an intellectual barbarism in place of the true civilization. This is the lower self, the voice of all the senses and the passional elements that constitute the human personality as distinct from the spiritual individuality or true Self.

Between these diverse powers humanity continually vacillates mistaking an emotion for an intuition and driven by every breath of passion from one extreme to another of barbarism and perverted instinct. And yet, through all the struggle and chaotic conflict we call life, we still may trace a certain continuity, the semblance of a purpose that suggests the guiding hand of some creative principle. But this principle is no outside influence; it inheres in human consciousness, and is in fact the spiritual Self of man. Within humanity, the complex mystery, lies enshrined the Divine Soul, the god in man.

For man is purposeful, and the high purpose of his life is to attain to full self-consciousness. That lofty goal is not attained by any act of grace performed by an external god in answer to the supplication of some humble devotee; nor is it automatically accomplished under pressure of a blind necessity. Each step achieved in human evolution is the result of will and effort guided by deliberate choice. Man stands eternally confronted with a 'parting of the ways'; for him the 'moment of choice' is all eternity, and life one never-ending opportunity; for his evolution is purposive, although the purpose may escape his immediate understanding, because his attention is unduly occupied with purely personal

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affairs and temporary interests. These temporary, personal interests are the expression of the barbarian self, who looks with jealousy upon his divine counterpart, the godlike 'Augoeides,' the Higher Self: and the barbarian self is also purposive, or rather he is fiercely instinctual, although he calls his gross passions natural impulses to be religiously obeyed.

But the divine desire for self-consciousness, which turns away in scorn from such barbaric self-indulgence, finds natural expression in the noble doctrine of Brotherhood; for the Self it seeks to know is transcendental and purely spiritual. And these eternally conflicting principles dispute for the supremacy upon the field of human consciousness producing both civilization and primordial barbarism, and that chaotic compound that we find in every civilized community.

In presence of the contradictory results of our attempts to civilize the savages, as well as in face of the questionable success of our own experiments in sociology, it would require a bolder man than I to glorify the one or to denounce the other. This thing we know: that we are in face of a choice between two paths, and as we choose such will the future be for those who follow us and for us too when we return to reap where we sowed.

## HOW CAN WE KNOW GOD?

T. HENRY, M. A.

FTEN it has been truly remarked that there is no such thing as a real practical atheist; as every man, whatever theoretical views he may profess, does actually believe that there is plan, order, and purpose back of life and the universe; and governs his conduct accordingly. The opposite of this belief is quite untenable, and if it could be seriously held would result in a despair that would render life unlivable. An atheist is simply one who has rejected ordinary ideas about the deity; but he still believes in something which he perhaps calls the 'order of nature.' He believes in 'law.' He studies the operations of law and trusts in it; and it is evidently true, as has often been said, that this informal religion is common to every man, governing our conduct and making the professed atheist as decent a citizen as the professed minister of religion.

We can but accept facts and try to understand them. We are conscious of our own intelligence, and we are also conscious of its limitations. We are thus able and obliged to conceive of higher intelligences — hence the notion of God or Gods. We cannot communicate our own know-

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ledge to the animals, however strong may be the desire on both sides for such a communication. It is logical to infer that intelligences of a higher order than our own cannot communicate their knowledge to us. Our idea of deity may be as inadequate as an animal's idea of a man. However, we are obliged to believe in the existence of ordering intelligence in the universe, superior to our own, whatever we may call it, whether God or the Laws of Nature.

There is nothing better for a man to do than to seek self-knowledge — the dictum of all true philosophies and their teachers. It is evident that our conception of God changes with the degree of our self-knowledge. Some ideas of God are very crude, others much more refined, according to the culture of the man who entertains them. There is obviously no particular limit to this process of refining and enlarging the notion of Deity. Hence our present conception thereof must be insufficient. It is a frequent remark that man makes God in his (man's) own image; and it has been said that a camel's God would have four legs and a hump. It is thus that we find Deities endowed with human frailties.

For people living in a primitive state, God is the protector, the provider of sun and rain, of crops and meat, perhaps the giver of victory over enemies. He may be a tribal God or a family God or a personal God. For many people today, God is the procurer of temporal benefits or of a self-satisfied peaceful condition of mind. Thus we see various aspects of human nature reflected in our notions of the Deity; but the greatest God of all is the God who represents our best ideals of duty, universal love, and self-sacrifice.

We find God as a great Father, who has some of the attributes of an earthly father, but not others. As a famous orator has justly remarked: "What father would not desire his son to be as good and powerful as himself?" Yet most people who look upon God as their father would consider it impious presumption to dare aspire toward such an equality. Judging however by the teachings of Jesus, all men have within them the power for such aspiration, and it is their urgent duty to cultivate it. Without quoting isolated texts, and giving them special meanings (which is not a good way of supporting a case), we can safely refer to the general sense of Jesus's teachings as showing that he urged men to cultivate their spiritual nature and become like unto the Father.

Thus, instead of the idea of God as a sort of absolute monarch, desirous of keeping his children in perpetual subjection, and jealous of emulation, we get the idea of a real Father, desiring the progress of his sons; and we have made a great step forward.

The great doctrine common to all religions in their purity is that

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in every man there is incarnate a spark or reflexion of Deity, which is usually called the 'Son.' It is by the Son that man approaches the Father. This teaching is found in the Gospel records; but it is by no means original with Jesus or with Christianity. For it is a fundamental teaching of the ancient Mysteries. This is the true conception of man's nature. The ordinary doctrine of evolution, whatever it may establish about man's body, can never explain by its methods the origin of that spark of intelligence which makes man what he is and distinguishes him from all other beings. It is stated in religions that man derived this intelligence from a divine source; but not enough is made out of this fact. Man, having such an intelligence, is expected to use it.

At this point it becomes necessary to distinguish between the higher and lower nature of man; otherwise it might be thought that the doctrine teaches that man should assert his personality. But it is explained in Theosophy that the personality is the voice of the lower self; whereas the Higher Self is called the Individuality; and it is the latter that man should assert. The Individuality, as thus defined, is the center of all the spiritual aspirations, and is devoid of selfishness.

Some people will say that we have taken away God altogether and substituted for him man. But what we have been trying to do is to take away the little unworthy ideas of Deity and point the way to a worthier conception. And as long as we confine ourselves to mere argument and words there will always be fruitless controversy; but the difficulty vanishes when we come to the practical question — the question of conduct. Every man knows the difference between right and wrong, selfishness and unselfishness, truth and falsehood, courage and cowardice, etc. And whatever his theoretical professions he can and ought to choose the right side in his conduct. And whoever follows this path purifies his faculties and sets out on the path to knowledge. True knowledge consists rather in knowing what to do than in having any fixed theories.

There is abroad today much disposition to trust in the guidance of human instincts; but never was it more important that we should distinguish between those instincts which are destructive and those which are sound. And for this it is necessary that we study human nature in the light shed upon its mysteries by the Theosophical teachings.



“WHEREVER the heart rules, spirituality is, for the heart is the seat of the soul.”— *Katherine Tingley*

## THE LIVING TRUTH

LYDIA ROSS, M. D.

“The living doctrine becomes an entity, through the mystic power of the human soul.”— W. Q. JUDGE

“Theosophy is above all the power to uplift. If mankind but understood and lived it, the whole human race would be freed, a solid foundation of mental and spiritual freedom would be established and present menacing and terrible conditions would disappear. So great would be the joy of life under Theosophy, applied and lived, that those partaking of its beneficence could efface from their memories even the mistakes of the past, and could go forward fearlessly and filled with hope.”— KATHERINE TINGLEY



WHEN the Galilean Master said, “I am the way, the truth and the life,” he voiced the living truth. His daily life showed the philosophy of his teachings in practical action. Like all true Teachers, he illustrated, in person, the running text of his teachings.

The most specious reasoning cannot dispose of an idea which is alive in human form. Hence the convincing power of example. The protest that a thing cannot be done falls flat in the presence of one who is doing it. Example is a type of practical occultism, more potent than oratory or logic. We little dream how much the steady influence of what we are, outweighs that of what we say and do.

“Nor knowest thou what argument  
Thy life to thy neighbor’s creed has lent.”

In Katherine Tingley’s late book, *The Gods Await*, she relates her interview with H. P. Blavatsky’s Teacher, in India. As an instance of the living truth of Theosophy, he pointed out a young Hindû plowing nearby, with a brace of oxen. The plowman was one of the Teacher’s lay pupils. It seems the oxen were most unmanageable with others, but with him they were always perfectly docile. They obeyed the chela, who, without anxiety or effort of will to control them, followed blithely along the furrows. The dumb things felt their driver’s atmosphere of buoyant content and purity of thought, which he carried everywhere. When he went on pilgrimages, he walked faster and farther in a day than the others, and usually arrived neither footsore nor weary. He was “so filled with the joy of the spiritual life,” the Teacher said, that it actually lightened his body, — a hint of wholesome mysticism for us all.

Now, these restless oxen, wholly beyond any philosophical argu-

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ment, were responding to the influence of the living truth in their driver's philosophy of serene content. Surely, his 'atmosphere' must have affected, in some degree, every one he met, and they, in turn, must have spread its ripples in each of their circles of contact. As he moved along, everywhere serenely and buoyantly positive, he would strike more or less magnetic response from the negative majority who are burdened with confusing doubts and fears and uncertainty. In his simple acceptance of and devotion to the duty in hand, he was an incarnating spiritual power in human form. He was living in the soul sense of true being, here and now,— quite a different idea from the gloomy theological appeals to the fears of 'miserable sinners'!

One of the outstanding questions of today is the prevalent lack of interest in religious matters. Many earnest minds are justly concerned with the loss of reverence and devotional spirit which marked earlier generations, who stood for narrower creeds and less liberty of thought than we now have. Not that we lack religious equipment of any kind. Organized religion commands the resources of modern money, architecture, science, art, learning,— every tangible thing for perfect stage-setting of devotion. Yet the play, as presented, fails to draw the restless, seeking multitude, who adventure vainly in quest of the satisfying reality. Is the play lacking in modern appeal? Or does the cast, in pulpit and pews, emanate too little of that intangible spiritual atmosphere which magnetically attracts the seeker to inner realities? Perhaps the plowman and his oxen could do some missionary work among western pagans.

Though there is nothing new under the sun, yet every sunrise does unveil a new dawn. Today is ever born richer for yesterday's experience, and so is more pregnant with future meaning. Likewise, there is no new philosophy which, so far as it is true, is not based upon the age-old principles revealed by the divine instructors of infant humanity, in the Golden Age. Yet the ancient truth, which ever remained on earth in minds and hearts of saints and sages, on palm-leaf and in printed books, dawns anew upon every nature that awakens to its light.

Emerson's transcendental works were original only in his phrasing of old Oriental philosophy. He interpreted the teachings of the *Bhagavad-Gîtâ* in the literal tongue familiar to western liberal thought. As a timely intellectual mystic, he revealed a broader and brighter horizon to minds awakening from narrow creeds. And in the literary field he sowed seeds of the Theosophic heart-doctrine. He did his work because he had prepared for the duties of his day in his yesterdays of past lives. Like any other soul, he took up the lines of earth-life where he last laid them down.

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For there are no breaks in the progressive unfolding of nature or of human nature.

Many will feel that their influence is *nil*, compared with that of the sage of Concord: they are not in his class. Not so; for in the human democracy of endeavor, all have equal chance to make good, before the karmic law. It may have been easier and pleasanter for Emerson to live in peace, and put his liberating message into words, than for obscure legions who slowly grope their onward way through suffering, ignorance, sordid temptation and despair. There are inner gains in selfhood, whereof "the race is not to the swift, nor the battle to the strong." Outwardly, one may barely escape disaster, or ever seem to live and die defeated, yet he may have won some point of self-conquest that crowned the struggling efforts of many previous lives. He may have made a superb output of spiritual will in simply doing justice to his duty. Mayhap some patient, obscure, uncouth, unloved natures are the more enriched because the karmic law holds no outer lure to turn them from the inner reality of true being. The confident soul may even choose heavy handicaps for a life or so, to test its strength and courage.

The outer conditions of seeming or doing are no measure of the inner progress of the real self. It is the *quality* of one's life that counts for one's self and that influences others. So that he who keeps on trying, cannot be a failure. For he is striking a steady keynote of courage and will-power, so that others feel the help of the living truth that there *is* an innate power that refuses to surrender. What most persons need is a working philosophy of life. So that he whose life is a good working model of what is needed, is broadcasting uncounted values of help and comfort into the world's common atmosphere.

As one heroic warrior's example can turn a rout into a rally, so in the battle of life, one courageous soul's continued efforts can inspire others to win victories of self-conquest; for the soul-self can meet and cope with every condition, if the living truth of its existence is put into action. "Nothing is great, nothing is small in the divine economy," in the eyes of the higher law. So, seemingly trivial events and obscure and humdrum conditions may be as essential in the soul's destiny as positions and events that receive a world's spot-light and broadcasting.

What is that quality of living truth which makes real sympathy radiate courage and comfort? It is so vital, when genuine, that the mere presence of the sympathetic one is more helpful than tenderest words and thoughtful care from another. Is it not because the afflicted one feels that he is understood by one who, keeping step with him in the shadows, yet sees where the present path leads up into sunshine again?

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Yet sympathetic natures have not all suffered greatly in this life; or else have met great sorrow with a fearless calm that robbed it of its keenest pangs. That is like grasping a nettle firmly enough to overcome its sting. But knowledge of how to do this does not come with first stinging touches of suffering. Compassionate ones must have met suffering and sorrow again and again in past lives, until pain verily awakened the innate power equal to pain and the destruction of pain. For the logical purpose of repeated earth-lives is to conserve our endless rounds of hurts and happiness into knowledge of the selfhood which is the reality on both sides of death.

Katherine Tingley is often asked about the rules for teaching her Râja-Yoga system of education. But the secret is no question of technique. Rather it is living truth in thought and action. She has no formula for putting things into the child's mind; instead, she aims to give the newly-embodied soul its rightful chance to come forth in natural expression. Which does not mean that the child is given free rein to his every passing impulse,— as some modern systems interpret 'expression.'

The basis of Râja-Yoga is a living belief that the real child of destiny is a divinity incarnating in an animal body. This belief in the teacher challenges him to constantly upbuild his own character, by invoking his better side and controlling his lower nature. The result is a training in self-knowledge which intuitively feels and sees finer shadings of right and wrong than mere intellect detects. Meantime the quality of the teacher's efforts radiates out into the atmosphere the child breathes, in school, at play, awake and asleep. All the time, his higher nature is appealed to by surroundings of beauty, fearless joy, harmony and helpful purpose, and he is trained to see that wrong things bring him suffering.

The result is, that he soon grasps the profoundly simple fact of human duality, not as a theory, but because it accords with his own conflicting impulses, which make him feel now like a nice child and then again like a naughty one. And as happiness comes when at his best, he soon moves on lines of self-conquest, as naturally as a young animal strikes out to swim when he is thrown into water.

In Katherine Tingley's prison work, the same appeal is made to the dormant better self of the criminal. He, too, is a child of destiny, but, lacking self-knowledge, has made his mistakes, as all others have done, since time began. Not rarely, when he is given the clue of human duality, he sees himself in a new light. He begins to understand the evil impulses which he followed to his own undoing, as well as the scourging of his conscience, whose presence he denied even to himself. Now that the law has stripped him of outside resources and of liberty, he is desperate

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enough, often, to seek for some anchorage within. Many a prisoner, some under sentence of death, has grasped the sublimely simple teachings of Theosophy, and made of them living truth in building for 'another chance' in this or the next life.

So all along the line, any man can be a growing exponent of the science of life and the art of living. He can become a miracle of living truth, as he embodies it in his eating and drinking, breathing, speaking, working, thinking, and loving. It is the Great Adventure in human progress, the splendid competition which makes individual gains a benefit to all.

## A CANON ON EVOLUTION

H. T. EDGE, M. A.



THE clash between religion and science must result in the elimination of whatever is wrong in either of them, and the survival of those essential truths which are common to both. But what survives will not be a mere residue; for the interaction of science and religion will have yielded valuable elements which were found in neither of them when working alone. In reality it is the immortal spirit of man, working now under one form, now under another, but always towards truth and light, which produces this beneficent result.

The more intelligent of the clergy realize that the findings of science, with regard to the organic kingdoms of nature, cannot be puffed away with an indignant breath; and, what is more, they are finding courage to state openly what many of them must long have felt privately.

If asked to state in a word the essence of this change which is coming over religion, we would say that it consists in a recognition that divine revelation is a continuous process, not made once for all at some past epoch, but going on all the time. God is still revealing himself, say the clergy today; and the scientific doctrine of evolution is one of his ways of teaching us.

There meets our eye some extracts from a recent essay by the aged Canon James M. Wilson, of Worcester, in the (London) *Guardian*, in which he declares that the idea of evolution is helping —

“to put before ordinary folk the scheme of life and creation in a somewhat new light. We men are seen as able, and called on, to co-operate in the great divine work.”

“To the Evolutionist Christian the conviction that ‘in the beginning’ there must

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have been Reason, Mind, Purpose, Personality, the Logos — in a word, God — and that He is shown in Jesus Christ as in none other, but in some degree in all men, is the supreme inspiring message of the Gospel.”

Those words, ‘In some degree in all men,’ mark a notable and welcome broadening of view. Formerly it was said that Jesus alone was the human manifestation of God. Theosophists have always declared that every man is essentially a manifestation of God, through the ‘Son,’ which is man’s Higher Self, and the intermediary between the Divine and the animal natures in that compound being man; and further that Jesus himself in the Gospels teaches this very doctrine. Now here we have this claim partially admitted; partially, because qualified by the phrase, ‘in some degree.’

But individual men differ very much in the extent to which the divine spirit may be said to be manifest in them; and it would seem too daring to attempt to set a limit to that extent. Moreover it is necessary to recognise the equal claims of religions other than the Christian, which also have their Saviors or special representatives of the divine-human manifestation. Mithraism, that Oriental religion which was so influential and widespread under the Roman Empire, and came within an ace of supplanting Christianity as the future religion of the west, attributed to Mithra the same attributes as the Christians attribute to their Christ. He was the intermediary between the divine and the human, the Savior, the Way by which man can achieve immortality, the radiant one, the fount of all harmony and strength for mankind.

Thus, if we are to allow one Savior, we must allow many; and, further, we can only regard these Saviors as differing from ordinary men in the fact that they were further advanced in their evolution — an evolution, however, which is the destiny of us all. Nevertheless, as said, the utterances of this enlightened divine, are surely a great landmark; and it is step by step that we climb. Many people, not yet ready to accept the broader truths of Theosophy, will now find courage to step out of a narrow sphere into one of greater spaciousness, that will be the anteroom for yet further advance in time to come.

The Canon compares the present crisis with that of the Reformation; but designates it by the word ‘Transformation.’ The Reformation was concerned chiefly with the consistency of doctrine with Scripture; the Transformation is concerned rather with conduct and with the co-ordination of religious and scientific truth. In his summing-up he says:

“The transformed theology in brief seems to be this. God has made known to our generation, through Science, the immeasurable scale of creation in space and time and number and energy and intricacy and resource. Through the idea of Evolution, He now presents to

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us this marvelous creation, not as a finished work, but as a drama still being acted, in which we are playing a unique part."

As regards the connexion between evolution and Christianity, we read that

"The greatest event in human history took place when Jesus of Nazareth, the true Son of God, showed us the ideal nature and purpose of man, as manifesting the Spirit of God and creating His Kingdom on earth. . . . The idea of Evolution — a process by which through long ages past God has out of humble origin created man — leads us up to Jesus Christ."

Jesus was undoubtedly a great Teacher; but there have been many; nor is there anything in Christianity which has not been taught before. We need to take a far wider view of the world's history and to accomplish a larger synthesis than merely putting together the gospel of Christianity and the modern scientific views on evolution.

There emerges the fact that the teachers of religion have been constrained to adapt their teachings to the growing intelligence of man; and we feel that the real source of knowledge and of Religion itself is in the spiritual nature of man.

So far we have been considering statements of a loose and general kind. But it is rather a sweeping gesture to commit oneself wholesale to whatever may be understood under the word 'evolution.' When we come down to details our troubles will begin. It is for this reason that we invite the attention of those interested in the subject to the commentaries of H. P. Blavatsky on the modern scientific theories of evolution, as also to certain writings of her students in which her teachings are expounded and epitomized. It will be found that Theosophy can point the way to the essential truths in both religion and science; not by asking people to accept assertions and dogmas, but by calling their attention to certain truths which had perhaps escaped them before, and which their judgment will approve.

Theosophy stands on a broader platform than do the ministers of any particular religion; and in these times of such earnest inquiry, no one can afford to neglect so good an opportunity of enlightenment.



"IN each man dwell two creatures: one blind and carnal, and the other seeing and spiritual. The seeing, the spiritual part of man we call conscience. What is then the conscience? It is *the voice of that one spiritual being that dwells in all of us.*"— *Count Tolstoy*

## SOME IMPRESSIONS OF LEONARDO DA VINCI AS PAINTER

ANNA REUTERSWÄRD



THE study of Leonardo da Vinci's life and works is like going again and again to a museum and looking at the different pictures, and each time seeing some new beauty, some different aspect, doors opening on new vistas.

The first picture by Leonardo that I ever saw was a Madonna and child — Madonna Litta — in The Hermitage in St. Petersburg, now Leningrad. The Virgin is sitting with the Child in her lap. The background is a lovely landscape, seen through a window. Never was sky a more beautiful blue, and it gives the right relief to the young mother's figure and sweet expression. Motherhood here is lifted to its right place, sacred, dignified — surely a shrine in every noble man's heart.

In the Louvre at Paris are several pictures attributed to Leonardo. The one that is without question genuine, is the canvas on which 'Mona Lisa' is painted. When I looked at it, I saw in my mind Leonardo's studio, with the subdued, mild light, which he thought was so becoming and softening to the human face.

The Master is walking around, arranging the easel and the chair for the expected model. The musicians are playing softly. Everything is ready. Suddenly the Master's face brightens. He hears light footsteps, and after a moment Mona Lisa Gioconda enters with her duenna. For three years Mona Lisa came in this way to pose as a model to Leonardo, who always tried to make the sittings as pleasant as possible for her. With lovely music and wonderful stories he entertained Mona Lisa, and he studied every emotion that passed through her. Although they never met alone, they knew that they loved each other. When the picture was finished and they parted, both felt that at some time they should meet again, when circumstances in life were different for them.

Mona Lisa died a few months afterwards and Leonardo never parted from her precious image, which he tried to make more and more perfect. Mona Lisa smiles that indescribable smile which seems to understand everything. She has the same smile in her eyes — or is it Leonardo's smile that radiates through her whole face, full of wisdom, patience, and love?

Certainly it is a picture of a soul, and light radiates from it like

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a halo. Leonardo's voice is heard through centuries: "Perfect love is Wisdom's daughter."

Another picture in the Louvre attributed to Leonardo is, 'Sainte Anne, la Vierge et l'Enfant.' It is especially the head of Saint Anne that is fascinating. The Virgin sits in her mother's lap and is stretching out her arms for her child, who is playing with a lamb. The background is a landscape. Anne looks down on the Virgin and the Child with a smile and an expression of sweetness and love, which I wonder if any painter has surpassed him in rendering.

Other painters may have had a broad mind and a mystical thought-life, but few have had the skill, the knowledge of anatomy, of geometry, drawing, and of construction, and the color-sense that Leonardo had, which made him able to reveal nature's secrets and show us the beautiful, the good, and the true in the spiritual life as he saw it and lived it.

In every picture by Leonardo there is a lesson. In his 'Lucrezia Crivelli,' also called 'La Ferronnière,' he shows us the image of a beautiful woman dressed with refined taste and elegance, but the expression in her face is haughty and cold. Her soul-life is not developed and she cannot reflect anything of Leonardo's spirituality. But his hand and skill have created a masterpiece which commands our admiration, though it does not touch the heart.

The difference can be clearly seen when we compare it with 'Mona Lisa.' Both are masterpieces — the one is a picture of a beautiful woman and the other of a beautiful soul. All Leonardo's pictures are interesting studies in the handling of light and shadow. Look for instance at the subtil shadows from the eyelashes and eyebrows in the face of Mona Lisa!

In some of his pictures, Leonardo places his figures — or only the heads of the models — against a dark background and lets light pour forth from two different directions over their faces and bodies. Look at 'La Vierge aux rochers' and 'La Vierge aux balances,' both in the Louvre; 'Saint Jérôme' in the Vatican and 'La Madonna Litta' in The Hermitage among others. The darker colors vibrate life and light, just as when the sun's rays move the air when penetrating shadows.

At Milan, in the monastery 'Sainte-Marie-des Grâces,' Leonardo painted on a wall his famous 'La Cène.' The Master tried many different ways of painting *al fresco*, but already during his lifetime the moisture partly spoilt this painting and it is with sorrow that one now stands before the remnants of the composition. A guard sits in the room, that is restored to dignity and beauty. But it has not always been so. In wartime the place was used as a stable, and once a door was cut through

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the middle of the painting, leaving imperfect some of the figures. But one sees still the structure, drawn by the masterhand and also the disciples' different characters — the work of deep knowledge of human nature. Leonardo has used the triangle as an invisible frame to hold his creation and he has placed Christ's admirable, beautiful head at the apex.

I am thinking about what some of Leonardo's pupils at times said, that he laid too much stress on geometry in composition and in dividing his paintings according to its rules. But is not the whole Universe held together by form and measure and number? A picture without firm construction, without spine, seems to me like a floating cloud, a vision — maybe as beautiful as a dream and in that way having its mission to fill,—but not complete, not built up with perfect knowledge of soul and mind.

The Italian sun shines bright as I at last stand in an open place in Milan in the middle of which is erected a big statue representing Leonardo da Vinci. At the corners of the square enclosure reserved for the monument are statues of the four most prominent of Leonardo's pupils. The Master stands like a pillar of power and light — a true expression of his noble life. His soul and mind revealed secrets centuries ahead of his time. Are not his words a prophecy: "We shall have wings"?

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

HE dispute as to the origin of the American Indians still goes on, and so far nothing decisive has been proved, though there is a good deal in favor of an Asiatic derivation for at least some tribes. It has been generally believed that indications of pre-historic relationship between Asia and America are not found in language, but in certain legends, the svastika, certain physical characters, similar types of weapons, etc., but now comes Dr. Edward Sapir, a Canadian anthropologist on the faculty of the University of Chicago, who claims that a comparison of the primitive Chinese, Siamese, and Tibetan languages, which are closely allied, shows that the same peculiarities of phonetics, vocabulary, and grammatical structure exist on both sides of the Pacific. He says:

"It is probable that the migration of the Asiatics speaking primitive Chinese or Tibetan took place long ago and that these immigrants settled or moved over the mountains and plains, some remaining in Northwestern Canada to become the Tlingits, others moving

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out to Queen Charlotte Islands off the west coast to form the Hida group, and others penetrating the deserts of the southwest."

A few months ago a stone figure, resembling a Buddha, was found at Tizapan, in the Mexican State of Jalisco; it is now being studied in the Mexican National Museum. This, and other Central American sculptures of Chinese type, do not necessarily support the theory of the Asiatic origin of the Indians, but tend to strengthen the belief, based on certain oriental legends, that Chinese Buddhist missionaries reached the shores of America at no very early period and strongly affected the art of the Mayas. The distinguished anthropologist, Dr. W. H. Holmes says:

"The problem to be solved is whether or no these exceptional features which appear in Toltec and Maya art are due to the intrusion of Asiatic elements in comparatively recent centuries. . . . In general contour the face strongly contrasts with that of the average Indian, the features lacking all the boldness and virility of the tribes of today. At the same time there is in the smooth, roundish, placid face, the small mouth, the tilted eyes, a decided suggestion of the features of the Orient and especially of the placid countenance so characteristic of the sculptured image of Buddha. . . .

"To one at all conversant with the architecture of the East Indies these Central American ruins have a familiar look not readily explained except on the theory of relationship in origin. . . . In the pose of the figures the parallelism is truly remarkable, and that this parallelism should arise in two centers of culture (and two only) among totally isolated peoples occupying opposite sides of the globe, challenges belief."

One of the greatest difficulties in accepting the Buddhist theory is the absence of any representations of the Wheel. No trace of this most important Buddhist symbol, the Wheel of the Law, is found; and, so far as research has shown, the very principle of the wheel was utterly unknown in North and Central America (and supposedly in South America) until the coming of the white man. If barbarous Asiatics had come over thousands of years ago, before the invention of the wheel — whenever that may have been, who knows? — this would be no difficulty, but to think that Buddhists from the great civilizations of India or China should have impressed their ideas so forcibly as the 'Buddhist' theory implies without introducing and popularizing the wheel, seems incredible.

It has been suggested that the wheel was known and used in ancient America, perhaps to a very limited degree, and that we have simply not discovered the records. If man existed here a hundred thousand years ago or so, before the disappearance of the horse, it might well be that wheeled vehicles were in use at that time. It is hard to understand, however, that if the wheel had been introduced by Buddhist missionaries, who are supposed by some to have brought the Chinese facial type and oriental 'yoga position' as shown on some of the monuments, there should be no trace of it.

But, in considering the value of evidence from antiquity — *and*

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*especially the import of the absence of evidence* — great caution is necessary, for in so many cases during the last century of intensive research apparently established conclusions have been completely upset by new discoveries. Troy, Crete, and the Spanish Palaeolithic cave-pictures, come to mind immediately, but quite recently there have been many significant revelations, such as the great color picture at Corinth, the prehistoric cities of high culture in very ancient India, the highly ingenious calendar of the Mayas, and many others which have been discussed in THE THEOSOPHICAL PATH.

The latest surprise has been the discovery of the remains of two horses in Egypt, mummified with the same care that was given to the sacred bulls, cats, etc. No such mummies had ever been found, and it was not even suspected that the Egyptians preserved the horse, yet those animals had been lying in their tomb for more than three thousand years!

The Buddhists may have been in Central America less than two thousand years ago and they may have said nothing about the wheel, but stronger proof than anything yet advanced is necessary before the difficulties can be overcome.

There is an account in the great Chinese Encyclopaedia, vol. 231, referred to by Dr. C. E. Chapman in his *History of California* (Macmillan, 1921) which speaks of the mysterious kingdom of Fu Sang, 'the land of the century-plant.' The Buddhist monk Hwui Shan described his route from that country to China in the year 499 A. D., and many think his description agrees well with a journey by way of Japan, the Aleutian Islands, Alaska, and California to Mexico.

There are other Chinese records which give some color to the possibility that Buddhist travelers had reached Central America about the same time. Chinese coins found in British Columbia and regarded as being 3000 years old, provide another unsolved puzzle.

Dr. G. Elliot Smith's theory that the Egyptians set out from the Nile Valley not earlier than 900 B. C. on a great cultural migration and finally reached Mexico and Peru, would explain certain religious and social habits and beliefs but hardly the Buddha-faces and attitudes, and it does not solve the great obstacle provided by the absence of the wheel in America, for the Egyptians were perfectly familiar with wheeled chariots and the potter's wheel ages before 900 B. C.

While it is no doubt true that many cultural ideas and forms have been carried from one country to another, the teaching of Theosophy is very definitely that the chief reason why we find so many strange resemblances in religions and traditions in places thousands of miles apart is that there was once a comprehensive and unified body of teaching

## NEWS FROM THE ARCHAEOLOGICAL FIELD

about man's true place in nature based upon knowledge and not speculation.

The initiated teachers, who possessed this wisdom, gave the people all they could understand through forms suitable to their different stages of intelligence. In the course of time, according to the inevitable law of cyclic rise and fall, these teachings became more and more materialized, until now they can only be seen in distorted form and with difficulty in the dark mirrors of ancient religious myths, and rapidly-disappearing ceremonies and customs. They have become a concealed or 'Secret Doctrine,' some of whose fundamental tenets H. P. Blavatsky was commissioned by its present Custodians to bring forward again in her great work of that name, because this Ancient Wisdom-Religion is the only substantial foundation upon which a real brotherhood of man can be raised.

### THE ISLAND HALL AT ABYDOS, EGYPT, THE SO-CALLED OSIREION

THE study of antiquities found last season at Abydos, sacred to Osiris, and recently exhibited in London, has, it is claimed, solved the mystery of the so-called Osireion at Abydos, one of the most extraordinary of all the relics of Egyptian greatness. This subterranean structure, the only one of its kind known, lies forty feet below the surface of the desert and close to the famous Temple of Seti the first, one of the great Pharaohs. The central part of the main hall, built of immense red and gray granite blocks, is surrounded by a canal about ten feet wide containing water enclosed within steep walls of unadorned sandstone. Stairways descend from each end of the central island down to the water, but there is no bridge for crossing. Seventeen curious cells face inwards towards the canal, and are said to have been provided for the guardian spirits of this weird place.

This mysterious underground building was discovered about twenty-three years ago, by Professor Flinders Petrie and Miss M. Murray, and partially explored, but the war delayed the excavations necessary to solve the problem of its use and its builder. Its striking resemblance in some ways to the so-called Temple of the Sphinx near the Great Pyramid of Ghizeh, gave rise to the belief that it was of very great age — possibly contemporaneous with the Temple of the Sphinx, — and was a prehistoric monument erected to preserve and conceal the head of Osiris which was said to be buried at Abydos. No other building in Egypt resembles the enigmatical Temple of the Sphinx, which is built of immense blocks of granite splendidly worked, but no vestige of decoration or inscription has been found in it — a unique feature for an Egyptian temple. In plan it is a cross. The cyclopean building at Abydos

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contains many carvings and the new evidence seems to prove that it is far younger than the singular temple at Ghizeh.

For some time many Egyptologists have come to hold the view that Osiris was probably a living man, afterwards deified, which is in harmony with the teachings of H. P. Blavatsky, given out long ago. If so, it seemed not unlikely that his mummy, or perhaps the head only, would be found at Abydos, and probably in this so-called Osireion, or 'Strabo's Well.'

The Egypt Exploration Society, under whose auspices the recent excavation has been conducted by Mr. Henri Frankfort, declares, however, that it is not the tomb or even the sanctuary of Osiris, but is actually a kind of Cenotaph of Seti first, the builder of the great temple nearby (1313-1292 B. C.) and second king of the famous 19th Dynasty. His mummified body was originally entombed in the famous 'Belzoni Tomb' in the Valley of the Kings at Thebes in a magnificent sarcophagus (now in the Soane Museum, London), but it was removed, apparently in the 21st Dynasty, with the mummies of many other great Pharaohs to a secret chamber in the hills at Deir-el-Bahari, for protection against robbers. This well-concealed hiding-place remained inviolate until 1881 when it was found and the royal remains transferred to Cairo.

The Cenotaph at Abydos — the Empty Tomb of Seti first — is supposed to have been constructed to maintain a close connexion for him — through appropriate ritual, no doubt — with the sacred spot where the head of Osiris was buried, according to tradition. From the earliest periods Abydos was a favorite burial-place for Egyptians.

The main feature of the Cenotaph of Seti first is not, however, the great chamber at one end of the building which may be dedicated to him, but the unique central Island Hall with its colossal eight-foot square pillars, which is now declared to be an expression in monumental form of one of the leading features of the Egyptian philosophy in which the Primeval Hill as an Island, surrounded by the Primeval Waters of Space in the 'Underworld,' played important parts, and were connected with esoteric teachings about Osiris. It is believed, then, that for the first time a building has been found depicting in some way the Underworld — or perhaps better, the Inner-world.

Students of Theosophy may find in H. P. Blavatsky's works references to Osiris and the Waters of Space and the Underworld which contain clues to some interpretations of these mysteries, but the ancient Egyptian initiates knew well how to conceal, while apparently revealing, teachings which can only be understood by those who are inwardly duly and truly prepared, a rule which without doubt prevails today.

## THE ESOTERIC CHARACTER OF THE GOSPELS

H. P. BLAVATSKY

[Extract from an article first published in *Lucifer* (London), Nov. 1887]

“ . . . Tell us, when shall these things be? And what shall be the sign of *thy presence*, and of the *consummation of the age?*”<sup>1</sup> asked the Disciples of the MASTER, on the Mount of Olives.



HE reply given by the ‘Man of Sorrows,’ the *Chrêstos*, on his trial, but also on his way to triumph, as *Christos*, or Christ,<sup>2</sup> is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:

“Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many astray. . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the *presence* of the Son of Man,” etc.

Two things become evident *to all* in the above passages, now that their false rendering is corrected in the revision text: (a) ‘the coming of Christ,’ means *the presence of CHRISTOS* in a regenerated world, and not at all the actual coming in body of ‘Christ’ Jesus; (b) this Christ is to be sought neither in the wilderness nor ‘in the inner chambers,’ nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric SAVIOR — *is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has the strength to roll back *the stone of matter*

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1. *Matthew*, xxiv, 3, *et seq.* The sentences italicized are those which stand corrected in the New Testament after the recent revision in 1881 of the version of 1611; which version is full of errors, voluntary and involuntary. The word ‘presence’ for ‘coming’ and ‘the consummation of the age’ now standing for ‘the end of the world,’ have altered, of late, the whole meaning, even for the most sincere Christians, if we exempt the Adventists.

2. He who will not ponder over and master the great difference between the meaning of the two Greek words *χρηστός* and *χριστός* must remain blind forever to the true esoteric meaning of the Gospels; that is to say, to the living Spirit entombed in the sterile dead letter of the texts, the very Dead-Sea fruit of *lip-Christianity*.

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from the door of his own *inner* sanctuary, he *has the risen Christ in him*.<sup>3</sup> The 'Son of Man' is no child of the bond-woman — *flesh*, but verily of the free-woman — *Spirit*,<sup>4</sup> the child of man's own deeds, and the fruit of his own spiritual labor.

On the other hand, at no time since the Christian era, have the precursor signs described in *Matthew* applied so graphically and forcibly to any epoch as they do to our own times. When has nation arisen against nation more than at this time? When have 'famines' — another name for destitute pauperism, and the famished multitudes of the proletariat — been more cruel, earthquakes more frequent, or covered such an area simultaneously, as for the last few years? Millenarians and Adventists of robust faith may go on saying that "the coming of (the carnalized) Christ" is near at hand, and prepare themselves for "the end of the world." Theosophists — at any rate, some of them — who understand the hidden meaning of the universally expected Avatâras, Messiahs, Sosioshes, and Christs — know that it is no 'end of the world,' but 'the consummation of the age,' *i. e.*, the close of a cycle, which is now fast approaching.<sup>5</sup> . . .

Many and many a time the warning about the 'false Christs' and prophets who shall lead people astray has been interpreted by charitable Christians, the worshipers of the dead letter of their scripture, as applying to mystics generally, and Theosophists most especially. The recent work by Mr. Pember, *Earth's Earliest Ages*, is a proof of it. Nevertheless, it seems very evident that the words in Matthew's Gospel and others can hardly apply to Theosophists. For these were never found saying that Christ is 'Here' or 'There,' in wilderness or city, and least

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3. For ye are the temple ("sanctuary" in the *revised* N. T.) of the living God. *2 Cor.*, vi, 16.

4. Spirit, or the Holy Ghost, was feminine with the Jews, as with most ancient peoples, and it was so with the early Christians. *Sophia* of the Gnostics, and the third Sephira *Binah* (the *female* Jehovah of the Kabalists), are feminine principles — "Divine-Spirit," or *Ruach*. "*Achath Ruach Elohim Chim*." "One is *She*, the Spirit of the Elohim of Life," is said in *Sepher Yezirah*.

5. There are several remarkable cycles that come to a close at the end of this century. First the 5000 years of the *Kali-yuga* cycle; again, the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or 'Fish-man' *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2155 solar years, but having a true significance only when computed by lunar months. It occurred 2410 and 255 B. C., or when the equinox entered into the sign of the *Ram*, and again into that of *Pisces*. When it enters, in a few years, the sign of *Aquarius*, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

6. The earliest Christian author, Justin Martyr, calls, in his first *Apology*, his co-religionists *Chrestians*, *χρηστιανοί* — not Christians.

## CLAIMING TO BE JESUS

of all in the 'inner chamber' behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal — the symbol of symbols — namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said: "I am the Chirst"; for those born in the West feel themselves, so far, only *Chrêstians*,<sup>6</sup> however much they may strive to become *Christians* in Spirit. . . . Can the prophetic insight of him who uttered this remarkable warning be doubted by anyone who sees the numerous 'false prophets' and pseudo-apostles (*of Christ*) now roaming over the world? . . .

## CLAIMING TO BE JESUS

WILLIAM BREHON (WILLIAM QUAN JUDGE)

[From *The Path*, Vol. X, No. 7, October 1895]

**I**N one of the letters written by [one of the Teachers] it is said the world (including doubtless East and West) is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But

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their having followers shows how far superstitious and gullible other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that 'superstition' which sees in every dark-skinned Hindû either an Adept or a teacher, or at least a high disciple of some Yogî through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahâtma." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself!"

## THEOSOPHY AND SOME OF THE VITAL PROBLEMS OF THE DAY

KATHERINE TINGLEY

*[The following extract from an address given in Isis Theater, San Diego, February 28, 1915, in connexion with the two preceding articles, is also peculiarly applicable today]*

### WHAT THEOSOPHY IS AND WHAT IT IS NOT

**I**T occurs to me that there are many strangers here tonight, who would be interested to know, not only what Theosophy is, but what it is *not*. Theosophy is not superstition, it is not blind faith; it is not speculation; it is not the product of the brain-mind of man; and it is not miraculous — it is scientific philosophy and religion.

Theosophy, while accepting and teaching the age-old doctrine of periodic descents or incarnations of Rays of the Divine, also sets forth very clearly the danger, both spiritual and social, of blindly following the teachings or beliefs of people who advance claims to divinity either for themselves or others. While of course, each such incarnation, or Avatâra of a Ray of the Divine, necessarily must have a human body to appear among men and teach them, no mere claims or representations of being such an incarnation have any value whatever. History both

## NEW SCIENTIFIC CONCEPTIONS

past and present is full of false Christs, false prophets, and of deluded and deluding teachers.

### THE CHRISTOS SPIRIT IS WITHIN YOU

Theosophy teaches that the Christos Spirit is in every man, that he who seeks to resurrect this Christ Spirit within himself, that he who crucifies his own earthly passions, has strength to roll back the stone of matter from the door of his own inner sanctuary. Thus he finds the Christos that was buried in the sepulcher of his desires, risen within himself.

'The Coming of Christ' means the manifested presence of the Christos Spirit in every man, in *all* men.

If men had the knowledge now that was taught in the early days, long preceding the time of Jesus, they would be in a better position to understand the meaning of Jesus Christ's teachings and of the Theosophical teaching of the essential divinity of mankind. They would better understand the inner meaning of the Sermon on the Mount, and would be better able to meet the confusing problems of our day. But alas! the world's children have lost their way. There are of course some few who discern the light more or less dimly, but as a body we have strayed afar.

One of these problems lies before us Americans, for our present position as a nation in relation to other nations, is a question that demands our closest attention and our greatest effort for the common good.

## NEW SCIENTIFIC CONCEPTIONS

H. TRAVERS, M. A.



IN the (London) *Times Literary Supplement* for March 18 is a notice of Dr. A. N. Whitehead's new book, *Science and the Modern World*; and we take this notice as text for the following remarks.

One thing we gather is that science is really a religion, for it is founded on faith in a deity. This deity is called the 'Order of Nature.' This belief is regarded by Dr. Whitehead as an assumption; it does not seem to form part of the instinctive mental habits of Asia. It comes, he thinks, from our own local medieval insistence on a personal, rational

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and energetic God. Such a God must have constructed an orderly methodical universe; science still retains the idea of an orderly universe, even though it may have given up the creator. Thus science rests 'not on reason but on faith.'

Science claims to be inductive, and to reason from observed facts; but philosophers have often pointed out that the fundamental conceptions of science are assumptions, which cannot be observed or demonstrated: time, space, matter, energy, etc. Thus an artificial system, or imaginary scheme of the universe, has been constructed. It has enabled much to be discovered in the way of practical achievement, but it does not conduct us to a knowledge of the vital truths of life. We have become so habituated to this picture of the universe that it is hard to see how artificial it is, and that an indefinite number of alternative schemes might be devised.

It has become apparent today that this scheme needs total revision and will no longer suffice, even for the purposes of science itself, much less for the needs of the thinking man whose interests are wider than those of mere science. The notion of atoms as being points having a definite location in space gives us two abstractions — space and the atom — to neither of which a definite meaning can be attached. Nor is there any means of explaining or even of imagining how action can be communicated across the space from one particle to another. We can achieve a great deal by making this assumption about particles in space; but it has proved insufficient to the average individual in search of saving truth. We are feeling more and more every day that a wider and better founded philosophy is required to help the world through its present crisis.

But, more than this, science has lately found that, even for its own special requirements, its former assumptions are inadequate. It has discovered many facts in nature which can in no way be explained in accordance with the familiar mechanism of nature. It is in the position of having 'bitten off more than it can chew' — shall we say? And so Dr. Whitehead has been trying his hand at suggesting new assumptions and a new scheme — a new scaffolding, as it were, to hold together the facts discovered and relate them logically to one another. In order to reason scientifically, we must of course abstract. The important point is to avoid mistaking our abstractions for entities, to remember that they are abstractions; and there follows the question of selecting the most suitable set of abstractions. So far we have got along fairly well on a scheme of particles in space; but both the space and the particles are assumptions, and so is the nexus between them — how can we explain the action of one particle on another? So here we have a Trinity at

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the root of science, three mutually independent deities, inseparable, inscrutable.

Of course we cannot get to the very bottom of things: it is necessary to assume something in order to think at all. And for practical purposes we must make such assumptions as that the earth is standing still: a navigator would not sail his ship according to the map and motions of the solar system. In science it is thought to be advisable that certain things once assumed to be fixed should now be regarded as variable in relation to something else which is regarded as fixed. This is the so-called doctrine of relativity. Such a change can be achieved mathematically before it can be conceived in our imagination. Evidently the road to truth lies in the direction of studying and developing our own faculties. What we call the universe is but the picture we make in our minds; change our minds, and the picture changes too. The postulates of science, such as space and dimension, have no meaning in the interpretation of our mental and emotional life. Hence the scientific universe is quite a special affair, and there is another universe pertaining to our mental and emotional life. The word 'Nature' is a group-name for a collection of observations and ideas about the external sensory world, as it appears to us. The word 'God' stands for another group of ideas, including wisdom, power, goodness, etc. We can but study ourselves, and so we get back to the old injunction, "Man, know *thysself!*"

## KARMA AND EVOLUTION

R. MACHELL

**I**T is often said that history makes pessimists, for the study of history compels us to admit that the essential character of human beings has not shown sufficient signs of general improvement during the few thousands of years included in the period covered by history to justify the claim of progress made by civilization. Neither the claim nor its repudiation can be definitely proven for lack of evidence as to the condition of humanity in prehistoric times.

Archaeology may prove that there were human beings on the earth in ancient times who lived in a state of barbarism: but this is no evidence that there was no state of civilization coexisting with that barbarism, just as there is today. Archaeology reveals the fall of great civilizations, but the rise of barbarous peoples into civilization unaided

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by superior intelligences, is a matter of theory. On the contrary we are forced to admit that the earliest periods of great historic civilizations are often the richest and the most highly developed. And the traditions of all the known races point to a divine origin for the national culture and religion; the theory of ascent from a degraded ancestor was evolved in the brain of a latter-day product of modern civilization.

We cannot insist too strongly upon the fact that the evolution of civilization from barbarism within historic times is a theory resting upon no known fact nor upon recorded tradition, all of which seems to point the other way, that is to a divine origin with revelation by a more highly evolved member of a higher race followed by instructors who voluntarily sacrifice their own further progress by coming among the people of the new race as their teachers and law-givers.

And the traditions speak of that as the golden age of the race when the people knew their teachers and obeyed them lovingly. Then when the new civilization was fairly started the teachers withdrew and the people began to speak of them as gods and worship them; and so came a new religion to the world; and so came culture and civilization; and so the teachings crystallized into a system of law, and gradually ceased to be practised as the rule of life, and passed into tradition. It would seem that in all lands and in all ages tradition points to a preceding age as the source and origin of civilization and culture. Nowhere do we find evidence of a civilization self-evolved from barbarism unaided by teachers who revived the memories of antecedent culture.

Where then does progress come in? Is all our culture but a repetition of past experience?

It is sometimes said that life on earth is a school through which the human soul must pass, just as the students pass through the curriculum of school or college progressing from primal ignorance to full knowledge. But the various classes remain unchanged, only the scholars make progress as they pass from class to class until they finally leave college and proceed to put into practice what they have learned by study of the writings of former learned men. Thus there is progress in the school made by the individual students while passing through the various classes. But there is also progress of the school as the advancing scope of human knowledge compels the colleges to extend their curriculum and to expand the range of study for the students. This progress may be slow and almost imperceptible to a casual observer, but it is measurable so long as the life of the nation is healthy and has not passed its prime.

With the spread of education the sum-total of human learning may

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increase, and this raising of the standard of learning may indicate progress for the people; but men of genius seem to be independent of the general standards, and cannot be said to progress in this way. They seem to arrive at knowledge by interior perception of truth and their function is to act as teachers to the people. Yet they too are learners making progress in new studies.

Some colleges have endured for centuries apparently unchanged; indeed it is a common experience for those who late in life revisit their former school to feel as if nothing had changed; there are the same buildings, the same professors, the same students, coming and going, making the same old jokes, playing the same old games, which are as fresh and as exciting as in former times. And yet the change is there. The boys and girls of former days are the parents of today: for them there has been progress. And may it not be so too with the world we live in and the rest we know not of?

Humanity has been on earth for millions of years and seems to have hardly at all changed its chief characteristics. The cave-man of the archaeologists is with us today. The savages of the stone age still linger on the earth in spite of all our boasted civilization.

What, one naturally asks, is this? If man has been evolving on this earth for all these ages and has been progressing all the time, how is it that his essential characteristics are unchanged? I think the answer to that question is suggested by the analogy of the students in the college who have finished their term, and have to leave school and enter the real school of experience that we call Life. Those who have made the most of their opportunities are qualified to take positions for which the ordinary man is quite unfitted. They are so far progressed and so highly developed as to appear almost divinely wise. It requires but a slight effort of imagination to accept as true the tradition which tells of the great heroes and divine saviors of the race passing on to higher spheres of existence. We know that there are countless worlds floating in space, and who can say how many of them are inhabited or by what race of beings they are peopled?

May it not be that souls are bound by Karma to reincarnate on earth only until the lessons that may be learned here are all learned or the opportunity to learn is exhausted? And as the school-boys must some day leave college and enter on a wider field of experience, so too the long series of incarnations karmically allotted to student-souls on earth must have its limit, and the 'pilgrim soul' must pass to other spheres on which experiences may be gained that were impossible on earth.

So it may well happen that humanity is all the time progressing

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and yet the people on the earth today may act and think in much the same way as did their predecessors of a million years ago. Time is a great deluder, and a million years may pass in a flash. Of the supreme spirit it was said "A thousand years in thy sight are but as yesterday."

Karma is no bar to progress, nor are they alternatives. There is no clash between karmic recurrence of events and evolution.

### ARE YOU FULLY CONSCIOUS?

#### MAGISTER ARTIUM



MAN is not yet fully conscious." These words occur in *The Ocean of Theosophy*, by W. Q. Judge, chapter viii. This is the reason, says the author, why life has so many mysteries. The religious idea has usually been that man can never solve these mysteries in this life; and this has led people to undervalue their own nature and to seek help and guidance in some external fount of wisdom. It has even been declared that to desire to know is impious and presumptuous. Doctrinaires have always been upset when any man has dared to use his own intelligence in the study of external nature or of human nature; and they have tried to suppress the man and his works; history furnishes well-known instances of this, and the tendency still exists, among doctrinaires of all kinds, whether religious, scientific, or otherwise.

Surely it follows from the doctrine of evolution that there must be higher steps of attainment before man in the future; hence that his present status is not the culminating point. This quite agrees with the statement quoted above, that man is not yet *fully conscious*.

The real Man is the Higher Triad, *Âtmâ*, *Buddhi*, and *Manas*, which lives throughout the cycles of time, incarnating periodically. The evolution of man is accomplished through many successive re-incarnations. The Higher Triad is not yet fully incarnate in this race. This trinity —

"use and occupy the body by means of the entrance of *Manas*, the lowest of the three, and the other two shine upon it from above, constituting the God in Heaven."

This *Manas*, which means Mind, or the Thinker, is the link between the Divine and terrestrial natures of man. It is the possession of this that makes the vast difference between man and the animals.

## ARE YOU FULLY CONSCIOUS?

It is the self-conscious I-am-I, which makes man introspective and able to take a calculated choice. This faculty can never be 'evolved' from the mind of animals. From what has been quoted we understand that the highest attributes of man are not yet fully manifest in the standard type of present humanity, but can only be faintly and occasionally transmitted through the Manas, the mind-principle; but that, at a future stage of evolution, they will become fully manifest and man will become as a God.

There is a quotation made by H. P. Blavatsky in the preface to *Isis Unveiled*, from Philip James Bailey's poem 'Festus,' to the effect that the human heart has not yet fully uttered itself. This occurs to one as appropriate to what has just been said. And furthermore it is interesting because it suggests that reason is not the only source of knowledge — perhaps not even the best source. There may be a wisdom of the heart which is inexpressible in terms of reason and logic. It is possibly by means of this wisdom that we can solve those enigmas of death and bereavement and remorse and eternal love, which defy the searchings of the mere intellect. Dimly conscious as we are of the existence of some such deeper knowledge within us, we are consoled, feeling that in some way all is right, or will be made right, though we cannot see how.

Some people may have found that, when tortured with perplexities, anxieties, and regrets, a determined silencing of the turmoil of self-reproductive thought will permit a little of this deeper wisdom to infuse itself, bringing a mysterious relief, the cause of which is not known until later. I think that many of us must be able to think of many different ways in which the evidence of a wisdom that surpasses the understanding makes itself felt, often inspiring beneficent action. All this is a foreshadowing of what lies in store for man in the future; a future which, however distant for man in the mass, may be nearer for any given individual.

The first step towards attainment is to feel convinced that there is something to attain. And this first step is a very important step. There must be many barriers which existed only because we had not that conviction, and which will therefore be at once removed when we have it. Before we presume to say what is in us, and what is not, let us ask ourselves how much time have we so far given to the search.

And now, what sort of knowledge is this to be, that we shall become the heirs of? More intellectual knowledge? Cleverer brains? An ability to discover new explosives? A mass of learning about forces and powers and principles? Very likely such knowledge will come incidentally — as a heavy responsibility, rather than a perquisite — but

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God forbid that this should be all or even chief. There are other kinds of knowledge much more badly needed. What about the knowledge of how to treat each other, for instance? There is a story of some children who saw the little birds in the nest opening their mouths, and thought they must be thirsty, and poured water over them from a garden water-pot. This is something like the form which our good intentions too often take when we try to help each other.

Neither good intentions nor intellect nor a combination of the two suffice, as far as one can judge from experience, to show us the best way to treat each other. We do not even know each other's minds and hearts; and, even if we did, there would still be the problem of how to act on that knowledge. Hence, if this twofold problem is solvable, it must be by means of an agency beyond the present resources of the average individual. Here therefore is where there is room for a superior wisdom and a superior power of acting; and we may well presume that it is with such questions as this that the wisdom to come will deal.

It will be apparent from what has been said that distinction is drawn between the heart and the emotions; for we said that the wisdom of the heart might succeed where the emotions (or good intentions) fail. So it seems necessary to call attention to the loose way in which the word 'heart' is used. One can point to certain figures of speech which connect emotion with other centers than the cardiac: thus the Bible says that Joseph's bowels did yearn upon his brother; and we have the phrases, 'being in the right kidney,' 'white-livered,' 'a fit of the spleen,' and such-like. This illustrates the undoubted fact that emotions are of different orders, and, in the main, of two different orders, which might be called higher and lower. We know for instance that what is called the heart may seriously injure the object of its feelings, by indulging his weaknesses when it ought to call out his power of self-conquest. This cannot be what we are to understand by the heart-wisdom that surpasseth the understanding.

Instead of quarreling about evolution and religion, we should avail ourselves of all possible sources of knowledge. Evolution, properly understood, and not taken in a narrow materialistic sense, can help us very greatly. It can help to convince us of the fact that we have these deeper sources of knowledge latent within us, able to be called forth. This will remove pessimism and doubt; for we shall see that the laws governing our life are not inscrutable. What appears to be chance is only laws that we do not yet comprehend, but which we may understand later on. Surely we find here one explanation of what is meant by saying that Theosophy gives us a purpose in life. For here is a new and vast

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field of exploration opening before us — the mysteries of our own and other people's natures. Avoiding capricious and unstable emotions, and the delusions of the ungoverned imagination, we can look within for the wisdom that is gentle and impersonal, free from desires and all such disturbances.

We can learn to 'incarnate a little more fully' — to bring down somewhat more of our real Self into manifestation; instead of living in the mere husk of our nature, as though we were just strumming the keys of our instrument, when we might be calling forth grand music. We can become a little more *real*, a little more genuine and sincere. As Katherine Tingley so often says, we are doing a great wrong when we presume to harbor doubts and to set limits to our own possibilities.

## WHY DO WE LIVE?

R. W. M.



WHY do we live? Why do we cling to life? Perhaps it is because we hope for happiness. But is such a hope justified by experience? May we not ask, Is hope ever justified by experience? I doubt it: for hope looks ever to the future, while experience recalls the past, in which there is no place for hope.

It is often said, and with some show of reason, that the sole cause of life and its sustaining principle is Desire, which overrides experience and is itself the origin of hope, as well as the first cause of all existence. But this use of the term desire is too philosophical for the ordinary man who looks on life as a necessity: and there are many such, who cannot think the world could do without them, or who are unable to imagine that they can ever really cease to be.

There is in the human mind a sort of subconscious conviction of the continuity of life, which defies all reason and experience, being of the nature of faith; and it is this deep-seated conviction of the enduring reality of life that justifies to each of us the care we take to sustain our personal existence. We know that death must come to all that lives; but with a deeper consciousness we feel this certainty that life for us can never cease, no matter how our reason may convince our intellect of the absurdity of any such conviction.

It is when we try to reason out such problems that we discover

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the truth of the Theosophic doctrine of the duality of mind. There is no other key that will unlock the prison-doors of intellectual materialism and religious bigotry or blind superstition. Truly Theosophy is the liberator of the soul if rightly used.

And how may the mind be used for the liberation of man? It is necessary first to realize that man is a spiritual being seeking to create for his own use a body capable of manifesting the divine qualities of the spiritual soul here on this material plane of earth. For this purpose an instrument is needed capable of acting on both the spiritual and the earthly planes. Such an instrument is the human mind. The study of the human mind is necessarily the most difficult of all pursuits if attempted by the intellect alone, but on the other hand it is the only subject on which direct knowledge can be gained if the intuition is invoked; for the intuition is itself the operation of the higher mind illuminating the intellect or lower mind.

All education aims at the development of the mind; but all education is not right education, for it is possible to cultivate the lower mind at the expense of the higher; and this is what happens when the teachers do not understand the complex nature of the human mind, for in this age the lower mind is all that receives attention from the world at large, and the highest education generally available is devoted to the cultivation of reason and memory and the critical faculty, without regard to the higher function of the mind which we call intuition.

In rare cases the intuition takes control of the entire thinking apparatus, and the result is some kind of genius. Right education is not aimed at the production of genius but at the achievement of a perfect balance of all the faculties, spiritual, mental, and moral. With such a basis for education genius will find a perfect instrument ready for its high purposes, and need not fear the moral perversion, that so often wrecks the frail ship of genius through ignorance of the true nature of its instrument the mind.

This ignorance is responsible for all the misunderstandings that have clustered around the doctrine of Reincarnation. The natural question as to what it is that reincarnates is plainly unanswerable without some understanding of the constitution of the self or ego with its mortal body and its dual mind. Clearly the physical body dies and is disintegrated; but the physical body is not the self, being indeed little more than an outer garment. Nor is the mind the self, although it sometimes thinks it is so. The lower mind, we are told, dies with the body, while the higher mind clings for a considerable period to the reincarnating self or ego, passing through various purifications, in which the grosser ele-

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ments of its earthly experiences are discarded and the self is at last set free to pass on into spiritual bliss and be prepared for new experiences or for reincarnation.

The whole process is naturally extremely intricate, and there is room for much confusion to arise in any attempt to thus summarize the teachings: it is wiser to refrain from categoric statements as to these so-called post-mortem states, as to just what it is that reincarnates, and the time between two earth-lives. There is a Real Self that survives the death of the body, and the dissolution of the personal mind; this is known to students of Theosophy as the individuality, to distinguish it from the more fleeting personality, and is fully explained in H. P. Blavatsky's *Key to Theosophy*.

The importance of this distinction becomes apparent as soon as one tries to answer such questions as that which heads this paper. The subject is beautifully dealt with by the same author in that truly illuminated work *The Voice of the Silence*, and a new light is cast upon the subject by the inspired works of the present Leader, Katherine Tingley.

## “ALL MEN ARE LIARS”

RONALD MELVILLE



ALL men are liars. So said the Psalmist, uttering a profound platitude, or a simple truism, which was too simple and too true to have any significance in a world where all is illusion, and man himself a dreamer more or less deluded by the great dream in which he plays his part as seriously as if he took it all for a reality.

There are however good reasons for disregarding such sweeping generalizations besides the very reasonable doubt of their veracity excited by their uncompromising dogmatism. For if all men are liars where can we look for a standard of practical veracity? If there exist no truthful people in the world the word 'liar' loses its significance. And we are immediately faced with a more difficult problem in the inevitable question 'what is truth?' The word 'liar' conveys an accusation of deliberate dishonesty and willful perversion of the truth, which would be impossible if truth were unknowable. It is therefore presumable that the Psalmist regarded truth as knowable to man, and the speaking of truth as not only possible but also proper to human beings: although in actual practice no man attained to that desirable perfection.

But then we may with reason and good faith inquire, "If truth is

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knowable, and if truth-telling is desirable, why should all men be liars?' On the face of it the accusation seems as shallow as the assertion that 'man is born in sin'; and equally unreasonable, for if sin is the natural condition of man from birth, man cannot be held responsible for his habitual untruthfulness, and sin that is inevitable cannot be also voluntary. If man is simply the victim of delusion the responsibility for his iniquity must rest with his deluder. Yet if we call a man a liar we imply that he deliberately perverts the truth and knows his words to be misleading. We do not mean that he is one of the deluded who is not responsible for the error that he helps to circulate. If that were all the word implied no one could reasonably object to being called a liar, whereas in fact the word is generally taboo in good society on account of its offensiveness. And yet the assertion that all men are liars is hard to refute; so hard indeed that most people will accept it as a truism negligible, and therefore humorous.

And yet we all despise a person whose word is not reliable, and we respect the one who always tries to tell the truth; although we may avoid the intimacy of such a one, knowing as we do that the very conscientious teller of the truth is liable to sacrifice the feelings of others to the comfortable sense of satisfaction that accompanies the discharge of abstract duty.

Far be it from me to suggest that duty may ever be neglected with impunity; but it is not to be denied that there are some duties that in their performance minister to the vice of mere self-righteousness. And perhaps truth-telling may be one of them.

What then? Must we admit that there may be conflicting duties? Not so; but there may be conflicting concepts of what constitutes a duty. Even if it be agreed that duty is based on certain ethical principles, and demands the ruling of conduct according to such principles in total disregard of personal convenience, there still may be a great variety of opinions as to what constitutes a principle.

What then is the final court of ultimate appeal? It is the Self, the Higher Self, the true Self, the spiritual source of human conscience, man's birthright, and his seal of sovereign authority. For man is inherently divine, and his prime duty is to realize his own divinity and exercise his right divine to choose his spiritual path. This is the secret of our evolution that it is Self-directed.

Therein lies the eternal mystery of mind, the power of man to choose his path in life. This is the proof of his divinity; this the power that separates a human being from an animal, for man alone has the

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power of choice, born of his inherent right divine to know the truth.

It has been said that man only, amongst the other animals, has power to know the right and do the wrong. But the Theosophist, while recognising in man this god-given right of choice, denies that he is to be classed among the other animals who have it not. For the Secret Doctrine teaches that primordial humanity was an ethereal race of godlike beings, who became human with the awakening of mind. Thus man was descended from the gods and so claimed kinship with them. His line of evolution was distinct from that of the animals, who came later into being. They too have separate lines of evolution and with the exception of the mammals are not related to humanity, who alone has the power of discrimination and the right to choose; whose evolution in fact is self-directed.

Tradition has it that primeval man being deluded chose the wrong path and ‘fell.’ In consequence of which mistake he forfeited his ethereal state and was compelled to take on a material body and to forego his primal state of spiritual beatitude. All of which is fully treated of by H. P. Blavatsky in her monumental work *The Secret Doctrine*.

The legend of the Fall of Man is to be found in more than one of the Sacred Scriptures of the East, and has given birth to many a strange superstition and many a religious dogma. It is probable that the crude aphorism that furnishes the text for these remarks owes its origin to just such a source. Thus it is clear that the evolution of humanity being carried on through many ages must include in its history many falls and as many struggles upward towards the light of truth which is continually obscured by the delusive power of matter whose darkness it is man’s duty to combat. This is the great war between the powers of light and those of darkness. Until this fight is fought out mankind is subject to delusion and cannot know the truth in its fullness.

Being thus ignorant and subject to delusion he obviously cannot speak the absolute truth no matter how he tries. But to call him a liar on that account is taking a poetic license. The ancient psalmist indeed apologizes in some sort for the impetuosity of his accusation by the words “I said in my haste. . . .” But he does not withdraw the charge; and so we may infer that he was but voicing a familiar complaint, a truism, which had for its excuse the general delusion under which the whole human race labored, and the consequent untruthfulness of all men.

But it is time that we should have outgrown the cynicism of the ancient singer and have opened our hearts to the new message of Theosophy, which declares Man is Divine, and all men *may know the Truth*.

# THE PRINCE WHO BECAME A BEGGAR TO SAVE THE WORLD

## The Story of Siddhârtha-Buddha

P. A. M.

III

**F**T was the first time that Prince Siddhârtha had left the palace, and all the streets were beautifully decorated in his honor. Rose-petals lined the way; silk cloths fine as spiders' webs and dyed in every color were hung from the walls; banners and flags and canopies were everywhere, and along the sides of the road were great tubs in which dwarf trees grew; costly vessels of brass and porcelain decorated the pavement, and silken curtains rustled in the breeze as the prince passed by in the royal chariot with the four white horses proudly stepping along the way.

And the people came to gaze with eager eyes, though not rudely staring, at their prince. Men left the shops with the money in the till not locked up; rich lords ran to see the prince without waiting for their servants to accompany them as great men usually do; cows were left in the fields with the gates open, doors and gates were left ajar; all the people poured blessings on their handsome prince. Every window was filled and the towers were crowded; every little hill was thronged with people watching the Prince. And they carefully saw that there was nothing old or ugly or ill or dead to offend the eye, as the king had commanded.

But the gods knew that Prince Siddhârtha must learn the truth. He must become a Savior of the World, as the old prophet Asita had said; he could not always remain idle and happy as the world counts happiness; he had his work to do in the world for all humanity.

So one of the gods or Devas came suddenly into sight by the side of the road. He took the form of an old, old man struggling for life, weak of heart and short of breath.

Prince Siddhârtha was astonished to see this strange object amid all the holiday throng. "What kind of man is this?" he asked, turning to Chandaka the charioteer. "Why is he so pale and shriveled and why are his shoulders bent, and why does he need a stick to hold him up as he crawls along the way? Is he dried up by the sun or was he born like that?"

And Chandaka knew not what to answer. Had not the king forbidden them to refer to old age and disease and death and poverty

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and every kind of suffering and unhappiness? But the god who had taken the form of an old man willed Chandaka to speak the truth and he said: "This is old age. Once he was young like yourself, but as the years come on he has become like this, as all must do, yourself among them."

The prince was startled; he had seen nothing like this before. If all must become like this why should youth and beauty and strength of young men be attractive? "Turn your wheels, my charioteer," he said to Chandaka. "Back to the palace! If all must grow old and decay, how then can I take pleasure in any gardens or any temporary thing that lives but must grow old and die?" And he was very sad.

The king saw his son's sadness and he thought he could cure it by causing him to go out again to the gardens, telling the people to make them more beautiful than ever before.

But the Deva or god came again as a sick man, piteously begging for help.

"What kind of man is this?" asked the prince of the charioteer.

And Chandaka was again forced by the Deva to reply, "It is a sick man. The four elements in him are all confused and disordered; he is worn and feeble and has no strength. He is forced to look to his fellow-men for help."

"Is this the only man like that, or are there others?" asked the prince.

"Nay, the world is full of sick and suffering men," said Chandaka. "All must suffer sometime, both rich and poor, great and small."

The prince was overwhelmed with sadness. "If this is so, how then can men appear to have joyous and happy hearts," he said. And he returned to the palace more sad than he had been before, filled with affliction for the woes of mankind.

The king was told the reason for his sadness. "He has seen the pain of sickness." And the king was very angry, because he had told the people to keep all such things out of the way and they had not done it. He did not know that the sick man had been a god who had taken that form in order to teach the prince what sickness is.

And the singing-girls were told to keep the prince amused; their number was doubled and they sang more sweetly than ever girls had sung in Kapilavastu.

The king himself went into the city to see that the gardens were made more attractive. He picked out the most beautiful maidens to attract the eye; he placed guards all over the city to see that everything was clean and perfect and beautiful; he told the charioteer Chandaka

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to choose the road well along which he drove, so that no evil sight could possibly come before the prince's eye.

But what is that to a Deva from the Pure Abode? Again he came, and this time appeared as a dead man. Four men carried him on their shoulders in front of Prince Siddhârtha's chariot. Only the people could not see it. Alone the Prince and the charioteer saw the dead man and the four men who carried him, with the mourners following.

"What is this?" asked the prince. And the Devas made the charioteer answer truthfully: "It is a dead man!" And he told the prince all about Death.

"Is he the only dead man, or are there others in the world?" asked the prince.

And the Charioteer answered: "All, all must die, my Prince!"

And the prince leaned upon the front of the chariot as he thought with sadness: "How can it be that men know this and yet live careless of all that must come? Surely this is not the way to live and die?" Then he told Chandaka to drive back to the palace and waste no more time in idling, while things so serious remained to be considered.

And Chandaka was terrified. Had not the king told him that Prince Siddhârtha was on no account to see anything of the sadness of the world, and he had seen nothing less than Death itself in all its nakedness! So he drove the horses on to the gardens in the hope that the prince might forget what he had seen.

All the beautiful maidens did everything they could to attract his attention, but it was useless. He had seen Old Age, Disease, and Death, and he had no thoughts for anything but the sufferings of mankind. A Brâhman named Udayi told them that even the greatest of the gods could not always resist the attraction of beautiful women, so they made greater efforts than before — but all in vain. His mind was calm and steady, meditating how to overcome the sorrows of mankind. Then he saw what the women were trying to do to occupy his attention and he felt no thought of either joy or sorrow.

"How can one who knows that their beauty will fade, that they will grow old and infirm, that they will die; how can one who knows all this, be attracted by such a fleeting and temporary thing as beauty and women's wiles?" And his heart remained untouched.

The Brâhman Udayi came and tempted him, saying that it is right for a young man to enjoy himself, even as the gods had sometimes done. But the prince answered him: "If you will promise that beauty shall last for ever and these women will all be free from sickness, old age,

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and death, then Udayi, I will think of amusing myself with them. But if you cannot promise this, then I must keep my thoughts for the sorrows of mankind.”

It was evening and the singing-girls went home, seeing that they could not affect the prince. The decorations were taken down from the gardens and Prince Siddhârtha saw that all this was only temporary pleasure.

And the King hearing that the prince's heart was estranged from pleasure, and that he was overcome with sorrow for the world, sorrow that pierced his heart like a sword, assembled the council and asked his ministers how he might be able to make the prince stay at home and marry and be happy as other men are. And they answered, “The sources of desire are not enough to hold and captivate the prince's heart.”

And that was why the prince was so great. He had conquered desire and had begun to live for others and not for himself.

### LEAVING THE PALACE

KING Śuddhodana, which means King Pure-Rice, surrounded Prince Siddhârtha with all the pleasures and entertainments he could think of, but too much pleasure is always tiresome, and the prince longed to be away from it all.

One day he asked the king if he might not again go for a chariot-drive out of the city. Everything was made as bright and happy as could be, but by the roadside Siddhârtha saw the oxen plowing, the plowmen weary with toil, and insects and worms killed at every step they took. The oxen plowed with bent necks with tongues hanging out in the hot Indian summer, mouths open and oppressed by the yokes.

Then he sat down under a tree and reflected on the evils of life and death; presently he passed into a vision and saw the whole burden of all the world everywhere, and he determined to seek the true way out of it all, a noble law by which to oppose birth, old age, disease, and death. Thus he pondered without excessive joy or grief, without hesitation or confusion of thought, without dreaminess or extreme longing, without aversion or discontent, but perfectly at peace, with no hindrance, radiant with the beams of increased illumination.

Then a Deva of the Pure Abode, transforming himself into the shape of a disciple, came to the place where the prince was seated. The prince rose to meet him and asked him who he was. In reply he said: “I am an ascetic, depressed and sad at the thought of age, disease, and death. I have left my home to seek some way of rescue, but everywhere I find old age, disease, and death; all things hasten to decay and there

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is nothing that endures. Therefore I search for the happiness of something that decays not, that never perishes, that never knows any beginning, that looks with equal mind on enemy and friend, that heeds not wealth nor beauty, the happiness of one who finds repose alone in solitude, in some unfrequented dell, free from molestation, all thoughts about the world destroyed, dwelling in some lonely hermitage, untouched by any worldly source of pollution, begging for food sufficient for the body."

Then as he stood before the prince, he gradually rose and disappeared in the sky.

The prince rejoiced exceedingly; he remembered that people had existed such as this deva with perfect dignity of manner and noble looks and presence. He remembered that the Buddhas were like that.

And in a flash he understood what it meant. The Deva had done that to point out to him the way to seek the Path that leads to liberation from old age, disease, and death, and birth.

He would himself follow that path, resigning all the world and seeking the way of peace in seclusion in some forest, living on herbs and roots and begging a little rice, satisfying his thirst with pure water from the many streams that descend from the Snowy Mountains to the north — which we call the Himâlayas.

One quiet night, when it was appointed in the Book-of-Things-that-Must-Be, Prince Siddhârtha determined to go. All the singing-girls and music-maidens were sleeping, and though the palace-doors were locked he thought there might be some way out.

He did not know that the Devas had prepared everything. The singing-girls were there to make him happy and for him to enjoy their beauty; but the Devas had made them dream and they were all sitting about in untidy positions and snoring and ugly to look at. Not for one of them would he stay a single minute.

Softly he called Chandaka and the charioteer came to him. The prince told him his resolve, and the charioteer knew not if he ought to tell the king. But he was overpersuaded by the prince and agreed to go and fetch the horses. First, though, they must open the door. And as they looked the doors seemed to open by themselves, for the Devas were doing it and the Devas are usually invisible. Next, as if by magic — it *was* magic — the prince's beautiful white horse and Chandaka's charger came all gaily caparisoned and saddled ready for the departure. They made no sound at all, for eight of the Devas held their hoofs as they walked, and their footfalls were silent as though treading on snow.

So they mounted and rode away, the prince and the charioteer. For twenty miles they rode through the night until the Indian dawn

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came suddenly and found them in a wood near a hermitage where pleasant streams murmured through the trees and the wild deer showed no fear of man.

The prince dismounted and stroked his horse's neck. "You have borne me well!" he said. Then turning to Chandaka he told him they must part. Chandaka was to take the horses home and leave him in the wood. Then Siddhârtha took off the golden chain he was wearing and laid it upon Chandaka's neck. Next he took the shining crest-jewel from his turban and gave it to Chandaka for the king.

"Take the jewel and lay it reverently before him, to signify that my heart is his. And then, tell him to forget every feeling of affection for me except that which is eternal, and say that I, to escape from birth and age and death, have entered the wild forest of strict discipline. Not for myself, but that I may lift the load of sorrow and suffering from the world. All sorrow and suffering comes from the desires of the five senses, and I will conquer desire."

Chandaka begged the prince to give up his resolve and return home to the palace; but the prince refused.

"Perhaps," he said, "if I succeed in finding that which is eternal by giving up all these things that last but for a time, I will return to visit the palace. Meanwhile, I will say good-bye."

The beautiful white horse heard the words and knelt at the prince's foot. The prince stroked his mane and comforted him. "For a long time," he said, "you shall be free from a birth that is evil. That is your reward for your faithfulness. Meanwhile you shall take also these jewels and my glittering sword and follow after Chandaka to the palace."

All that was now left was the silken robe of the prince and even this seemed too rich for one who would be a hermit and a beggar.

And the Deva who had done so much to help Prince Siddhârtha thought how he might give him a proper hermit's robe. So he turned himself into a hunter and appeared to the prince and Chandaka as if he had just come from hunting. Over his shoulders he wore a long earth-colored robe that covered him completely. It was brown and yellow, like the robe of a hermit.

Softly the prince called to the hunter. "Will you change your earth-colored cloak for my beautiful silk robe?"

"It is a very useful cloak to me," said the hunter. "When I dress like this I can go and hunt the deer and hide myself because they cannot distinguish my robe from the earth. But if you wish it very much, I will exchange."

So the prince and the hunter changed their clothes. And im-

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mediately the Deva who had pretended to be a hunter again changed his shape and disappeared in the sky.

“This is no common coat,” said Chandaka, when they saw him disappear. “It is a heavenly garment, and fortunate.”

So Prince Siddhârtha entered the hermit’s cave and Chandaka said farewell.

“He has clothed himself in hermit’s garb; he has entered the painful forest,” said Chandaka as he struggled home, filled with grief at parting.

And behind him followed the white steed of Prince Siddhârtha.

*(To be continued)*