

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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" . . . Karma, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or by our more intimate astral inner man, who is but too often the evil genius of the man of flesh. . . . Both these lead on . . . man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation (and retribution) steps in and takes its course, following faithfully the fluctuations (of the conflict). When the last strand is woven, and man is seemingly inwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions."—H. P. BLAVATSKY, *The Key to Theosophy*, page 179

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 N one of our Theosophical devotional books, LIGHT ON THE PATH, is given a glimpse of the Ancient Wisdom which reveals a perception of the depths of human nature and its needs such as all great Teachers must have had, whose message is for all time. What a wonderful world it would be if, in the twinkling of an eye, all men, all peoples of the earth, could receive that message of Brotherly Love which has been passed on to us through the ages — the message that Jesus taught, that beautiful sentiment, 'Love one another,' the message of Divine Sympathy, the Heart Doctrine.

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"Listen to the Song of Life. Look for it, and listen to it first in your own heart. At first you may say it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause, and look deeper again. There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced — but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive

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*“that none, not the most wretched of creatures, but is a part of it, however he
“blind himself to the fact, and build up for himself a phantasmal outer form
“of horror. In that sense it is that I say to you: All those beings among whom
“you struggle on are fragments of the Divine. And so deceptive is the illusion
“in which you live that it is hard to guess where you will first detect the sweet
“voice in the hearts of others. But know that it is certainly within yourself.
“Look for it there, and once having heard it you will more readily recognise
“it around you.”*

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We all know that a certain amount of knowledge is within our reach; and that we can find good things in knowledge, and in sharpening our intellects; but there is something infinitely more important than these, and that is to discover in the mysterious recesses of the soul those operations which give power to the mind and heart, illuminating the mind so that all thoughts and all acts can be vivified by spiritual light. If we look around the world and look back into the records of the past and into tradition, do we not find that there has been one thing lacking,—that the reality of Universal Thought and Universal Love has been overlooked, or set aside, ignored, by the human mind, and that this is why all down through the ages there have been such differences, such continuous separations among men, such accentuations of unbrotherliness, the very opposite of the Heart Doctrine? Is it not simply because the human mind under the processes of modern education has been psychologized by the limitation of the one life of seventy-seven or a hundred years, psychologized by the conception of one limited life, and not only by this but by those ideas which are the result of the religious dogmas regarding heaven and hell?

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The human mind has been so fashioned by false education during centuries past that even while it may be indifferent most of the time, yet there are occasions — such as of death or of great difficulty — when man comes face to face with these problems, and he asks whether after all there is a heaven, a point in space, and another point in space, hell. With these two pictures facing him, and because of lack of faith in himself, and lack of spiritual knowledge from which springs that divine sympathy of which I speak, there arise all the trials and heart-aches and disappointments in life.

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Humanity has wandered so far from these Universal Truths which men could have found even if they had never had a teacher, if only they had stopped

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to think, if they had believed in themselves, if they could have seen Nature in its magnificent beauty and aspiration and have fashioned their lives in accordance therewith; if they could have worked in consonance with Nature and could have listened long enough, as the ancient teaching urges, just to hear the melody of the Song of Life.

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The message of this New Year, 1919, should be, it seems to me, an accentuation of the Heart Doctrine, of Divine Sympathy — that each man and woman is absolutely challenged by the Divine Law of his own nature, and by his responsibilities and his duties, to question the Self, to face the Self, and to reach that point of understanding, that infinitely important point where he can come into harmony with the universal plan that was intended in the great scheme of life, when man first awoke on this earth. It is to bring about a balance of all the faculties of mind and heart and soul, with the soul's infinite powers illuminating life all along the way.

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When we look at the general record of the races of men today, we find dissatisfaction and discontent and unrest and much despair and doubt — all recorded in the very atmosphere of life, among all people, from the poorest to the richest. Why? Is it not because there is a lack of understanding on the part of man in regard to himself? Is not this the great difficulty? — that man is standing away from himself, so to speak; and that by his own selfish efforts, his desires, his passions and his love of material things, he stands, as it were, between himself and himself. That part of his nature which is seeking to evolve and to express itself and to beautify his life, is set aside as a mere nothing, because it, the soul, does not present itself in an outer aspect, it does not have any human array. Truly, the soul does not speak in words, or express itself outwardly, but it is in the very silence of life, in those moments when we seem to be a little more than we have ever been before, when we seem to be just touching the fringe of some great truth, when with just one more effort, just to go a little further on, we could find ourselves. But we falter and often fail. Why? Because man stands away from himself, as I have said; because of lack of trust in himself and his divine possibilities.

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Yet such self-knowledge can be reached, bringing with it a consciousness of those regal powers of the soul-life, such as the old Teachers had, such as Christ

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had when he went among the multitude and taught his simple truths of the Heart Doctrine. All these things could be ours and could be made a very potent part in our lives, individually and collectively, all along the way, if we could believe that there is something more in life than the material and outer seeming; if we could conceive that there are millions of stars that we have never seen, and planets upon planets that are evolving and will ultimately come into manifestation and affect the life of the world; if we could believe that there are wonders in the world around us of which we have never conceived; if we could believe in the greatness of life and in its beneficence, and in the peace and joy which must come as we are purified through suffering; if we could learn the lesson from our troubles and our despair and from those things which we think we cannot control or overcome. Only through suffering can we realize that, either in this or some other life, we have sown seeds along the path that have caused the suffering.

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This is the question then: Shall we continue sowing in this New Year, as we open the new path of life, so to speak,— after all we have passed through — shall we continue sowing as we have done in the past? Shall we continue sowing in recklessness, in indifference, in doubt and selfishness; or shall we turn the other way, and move on the path of righteous and peaceful and spiritual endeavor, and bring into every act of our lives some of the potent powers of the soul that are ours if we will but call upon them?

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There are some, materialists, who ask for absolute proof of the soul, to have it right in their hands, so to speak. They look for it only outwardly, they will not throw themselves back into the recesses of their higher natures and bring forth the marvelous powers of real knowledge. For when the outer senses are stilled, when self-control takes possession of the mind, then, in the silence spoken of in the ancient teaching which I have quoted, listening, one can hear the divine melody of the Song of Life; and I can assure you that once that comes into your life, once the Divine Sympathy strikes your nature, you can never turn back. That is why I have so little faith in ordinary religious conversion, where the mind only is converted, and the heart is untouched. It has to be the real thing. There must be an adjustment of the life established on basic fact, and that is the Essential Divinity of Man. Is it not conceivable? Is not the picture a beautiful one? So just take it as a possibility, and look at it long enough, and think long enough about it, and you will feel the power of the soul, its surging pulsation will bring a realization of it home to you, giving you the strength to go through

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life, meeting its trials and difficulties, even persecution — the Immortal Man triumphant over all.

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The Song of Life is the Voice of the Soul, and that is the voice of this New Year time. Think what might be done today if those minds which are working for the adjustment of human affairs only could be turned for just a little while to these thoughts, as to a wonderful picture with a great blue sky — to the possibility that all the world's difficulties can be adjusted: but it cannot be done until each one finds the way for himself. What is needed is that each one shall get down into the recesses of his own nature, his very soul, and once that is done, you will find that the desires and passions that have hunted you down through life will all disappear under the great universal power of the Divine Life which is in every human heart, even in the most wretched and unfortunate, and is sweeping all onward just so far as each will open the doors of mind and heart to that divine touch which all humanity needs.

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From a Theosophical standpoint it is a very blessed thing to be brought face to face with difficulties, it is a blessed thing to suffer. Even in being persecuted we may develop a spirit of pity for those who persecute. One is going through the test under all these; one is called upon to find out if there is in one's heart the desire to serve others, whether love is there, and when we get to the point where we can feel the Fire of the Divine Life, then will come the power of sympathy, that attribute of the Soul that must be active in our lives and must fashion our thoughts, else we do but little for the welfare of Humanity.

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For instance, look at all that has been done in the way of prison reform even by the most sympathetic workers; can we rest satisfied with these efforts? Do you not agree with me that it is a travesty on humanity and on human life that our prisons should go on piling up to the fifth and sixth story, and be spreading out in area, and increasing in number, and more and more of our poor, blind, unfortunate brothers and sisters going into them, into the shadows, in doubt and fear — and all the result, not only of their but of our mistakes? To see them there, with the doors shut on them and feeling that even the sunlight is left out — as it is in many prisons — even the physical sunlight that every

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beggar and every thief is entitled to outside the prison doors: with all the prison-reform that there is — are we satisfied? Do we see many men coming out of prison readjusted or reformed — better citizens? Alas! There are only a few, just a few, who have experienced any sympathy from their fellow-men which has brought to them some inner knowledge, has spurred them on and made them dare to strike for an honorable position in life, and in their turn dare to serve for the benefit of others.

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Tears are in my eyes and an ache in my heart when thinking of all who are in the prisons, because the Heart Doctrine has been ignored; the Light of the Soul has been shut out and the Divine Sympathy that is within the very Heart of Humanity is not expressed. And so criminals are being made all along the way, and how can the New Year time come to the world, how can we sing out our Songs of Peace and Goodwill, and make great and wonderful pictures of the future, or say that the war has made us wiser and better, while these things are as they are?

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The only way that we can begin to find knowledge is by making the contrast between the evil and the good, between the weaknesses and the strength of human life, between the yesterday and the today; and unless we are wiser than we have ever been before, unless we have the illumination that comes from the soul, and the magnificent and glorious support that only the soul can give, we shall be sowing seeds again for another war, and more suffering, and all that goes to separate human hearts and lives.

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It is a great beginning, this New Year, if we choose to make it so,— it is to take the narrow path, to set aside our selfishness, control our passions, and try to make our lives absolutely sincere. But how many are true to themselves and to their fellows? They are half-hearted, no matter what principles they profess; they have not found the path of determined right action. And so the great message of Theosophy for the New Time is: Find the Path, find the True Man, the Real Man, the Soul, live in it, for it is within the reach of every one. It is the Warrior, the Warrior-Soul, that carries man on from life to life, from experience to experience, till he attains perfection and shall “go out no more.”

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What a picture, how optimistic, how inspiring, how comforting! How splendidly beautiful in comparison with the old idea that we are born miserable sinners. How hopeful and encouraging the teaching that "As ye sow, so shall ye reap," compared with the idea of a Heaven and a Hell. It is hard to realize that such ideas are still held, for they are barriers to the truth. Still we must be tolerant with others, but we must be on guard, we must be ready to take up the life of this New Year in a way that may lead to better things; we must follow the Path so sweetly and humbly and so conscientiously that we shall find ourselves, and bring the material and intellectual part of our nature into closer touch with the wonderful, mysterious power of the spiritual life that is at the very root of our being. It is mysterious because we do not find it often. Only occasionally a little of it comes into our lives. But to have its full companionship, to go through life depending on it and guided by it — it is all in the great scheme of life; and you and I can have it; and even the humblest, the most unfortunate, the most depraved, they too must have it.

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We must all drink from the Fount of this great Spirit of Truth. The eternal truths are for all if we will but open our hearts to them. So let us go forth into the New Time with that spiritual courage that belongs to the Higher Man; with that confidence in life that will carry us through all difficulties; and with a love of our fellows that will challenge all critics, and challenge the whole world. The very power of such a love sent out into the atmosphere will affect others and make possible for them and for us new knowledge and a new life before the end of this year; we shall see other New Years whose record shall be written on the Screen of Time — an Eternal Record of Life crowned through self-conquest.

KATHERINE TINGLEY

EDITOR

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"IF Theosophy . . . find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed." — *H. P. Blavatsky*

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FROM JUN CHOU CITY WALLS

CH'IU WEI

FROM THE CHINESE: BY KENNETH MORRIS

WHEN eventide grew gray, and day was on the wane,
From Jun Chou City Walls 'twixt Yangtse and the sky,
I saw the rainbows span the mournful glory on high,
The purple storm-cloud fringed with golden fire and pain.
I watched the high tide rise about the isles amain,
Until they seemed to sway with each wave rippling by,
Afloat on that wide waste while day was on the wane,
And eventide grew gray 'twixt Yangste and the sky.

I saw the lonely tree — the mist o'erdrift the plain —
The lonely sail afar — the lonely sea-gull fly —
Only I could not see where those dear low hills lie
Whereafter all my days my lonely heart is fain.
I could not see my hills, when day was on the wane,
From Jun Chou City Walls 'twixt Yangtse and the sky.

*International Theosophical Headquarters,
Point Loma, California*

MAN: ANGEL AND DEMON

HERBERT CORYN, M. D., M. R. C. S.

UR title may seem strange. It might be objected at once that though some very few men or women might perhaps be called angels or demons, yet the great majority are neither. In most of us there is a very visible streak of good and a very visible streak of evil — as it were a reasonable mixture, neither element greatly predominating, and with the casting vote varying from side to side.

This is true, but it is from the extremes of the few that we can at times best study our own more normal natures and learn our possibilities in both directions. For the Demon is but the overgrown and uncounter-balanced lower or *matter* pole of human nature, and the Angel the *divine* side developed and freed for action.

These two elements are not passive growths in the two fields of our nature — the upper and lower, the spiritual and animal or material. They are forced products of active imagination. It is the middle principle between matter and spirit — namely, the thinking, imagining mind, the thinking self, the essentially human thing in our total make-up — that alone is capable of intensifying blindly instinctual animalism into a demon, and latent pure spirituality into an active god, the Angel. The human self stands between these two, matter and spirit, sowing itself into either and thus generating the Demon or the Angel. It is actively aroused imagination that does the work, imagination alone that can so powerfully stimulate one or the other field of our being. Imagination can be equally curse or blessing. It can create Angel or Demon. And Angel or Demon, once created, tries to absorb its creator more and more, so that as the drama proceeds the man's whole intelligence is merged into spirit or matter. Matter thus lit with the intelligence it has absorbed becomes the Demon; and spirit which has absorbed human intelligence becomes full Divinity. The same statement, the other way around, is that in the one case the man has become a fiend, in the other a god.

'Matter,' in this sense, is not the affair of atoms and molecules that science studies. These outward forms of matter are but the result of a private arrangement between *real* matter and our perceiving senses and sense-imagination and the general apparatus of sensation — an arrangement arrived at for the purposes of physical active life.

In the other and deeper sense, matter is conscious sensuous impulse,

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appetite, desire for sensation; in its highest form instinctual animalism. Matter consciously seeks relation with matter. When the Gnostics and old Persians made matter the principle of evil, they were promulgating an indictment not against molecules and crystals and pepsin and acids and alkalies, but against the *soul* of matter, the concupiscent urge of matter; and only then so far as man let it be *his* soul, or let his soul merge into it and be dominated by it. Spirit was a passive divine essence, a harmony, the cosmic mother, and became a divine *potency* only when it had assimilated intelligence, or when intelligence had assimilated it — when there was union between these two, the man becoming divine and spirit human. But the onus, as it were, of making the move to union rests with the man. And this seems to be the meaning of the many cosmic myths of the Logos or intelligence re-uniting itself with passive spirit, of which it is the actively creative emanation. The 'Logos' includes all active intelligences in cosmos, and therefore includes man, the lower pole of it, the last grade of the actively intelligent hierarchy. He too has some of the creative power of the upper gods, and as he evolves he will get more and more of it.

We do not call the tendencies of matter demoniacal till we see them at work in man, nor then unless they pass a certain point. They may pass that point in him because he can intensify them with imaginative thought. The tendency of molecule to unite with molecule is not a blot upon creation. It is one of nature's processes of progress. The living cell, animal or vegetable, with its composing myriads of united molecules, comes about precisely through the working of that tendency. And the desire of the cell to assimilate other molecules as food is likewise in the natural plan. The cell gets added consciousness as well as growth and maintenance through it. The same activities, manifest to us as the desires of our own bodies, have properly nothing demoniacal or evil about them. For, properly, they are all in balance and proportion for the maintenance of health; and though our human consciousness is in a measure aware of them, no evil arises till it lends more of itself, of its attention, to them than is necessary to give them the needed help, due opportunity. Our incarnation does not mean the mere entry of our human conscious self into a body, but also an open conscious relationship between us and the consciousness of the body, sensuous and appetitive. In putting on flesh we put on the consciousness that is in flesh. Most of what modern psychology calls the subconscious is this field of flesh-consciousness lit up and made very complex by the human mind-consciousness that plays in it and keeps it so perturbed and strained. A greatly quickened evolution for it results from that, of course. Its progress in intelligence is, from one point of view, artificially speeded-up.

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But evil begins only when it is allowed to dominate and absorb the man. That opens its career as the Demon.

The purely bodily consciousness knows much more on the plane of its own life than we do. Who knows how he puts forth his arm or moves an eyelid? We simply will these acts, and that which knows how effects the movement. Who knows how a stomach cell in his own body secretes pepsin, or how any cell multiplies itself into two? These are the secrets of the bodily consciousness. Every law of matter is used in our bodies, not by us but by a consciousness which knows matter because it *is* the subjective side of matter. None of that magical knowledge have we yet assimilated and made ours. Nor shall we ever in this sense 'know matter' by any advances of science, for science looks on from without; but by direct inner cognition of what goes on in our own bodies. We have to know what the cells individually and collectively know, and in the way they know it — the way that enables them to do what they do; and know it not only instinctively, as they do, but also under the forms of our own intelligence. Then our pupil, the bodily monad, having opened to us its knowledge, will in return have received by association with us the light of mental intelligence, so that, our work here accomplished, we can pass on higher to new work and acquisition.

In an animal a desire arises out of a need, and dies away when the need is met. The desire for food arises from the need of food; it is the conscious side of the need, not recurring till the need recurs. That should also be the rule for the highest animal, man — man, considered as an animal. And the desire of the animal is normally for the kind and amount of food that will properly meet the need.

But now consider the respective memories of the man and the animal. The animal's memory is negative, dependent upon the stimulus of needs and of externals. It remembers food at the times of need for food. It remembers what it did yesterday when the time comes round at which it did the thing yesterday or when it chances to see the place at which it did it. To arouse its memory, it requires the external prick of suggestion and association, or the internal prick of need.

But man's memory, always passing over into imagination, is continually active on its own account, independent of any suggestion. Man's consciousness does not flow on as part of the general flow of nature. It *lingers* over the memory of a pleasant sensation when the occasion that furnished the sensation has gone by. It keeps reproducing it. And at every reproduction in imagination there is a desire for reproduction in fact.

Memory and imagination likewise enter into the actual moments of the sensation. When you read a sentence in print, you still have the first part of it with you when you reach the end. Otherwise you could

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have no understanding of it. But if an animal could read and understand all the separate words as he came to them, his power of attention and voluntary memory is so small that by the time the end of the sentence was reached, almost by the time the second word was reached, he would have forgotten what went before.

The same with a prolonged sensation. The *animal* consciousness takes it instant by instant as the instants pass. *Man's* consciousness keeps it all, so that by the end it has meant much more to him than to the animal. And it is this vivid whole sensation that keeps reviving in man's consciousness (if he lets it), or that he voluntarily recalls, each time with the desire that it may be actualized again.

If we consider that man's proper being is *thought*-being, an ever-advancing thought-flow, we can see that this ever backward-looking preoccupation with past sensation is so much check to and annulment of his rightful progress, so much transmutation of thought, of ideation, into imagined sensation, so much transmutation of will into desire. We can see the extreme outcome of the process in the case of the victim of alcohol or morphine or sexuality. In the end there is no mind left save what is in his desire, no thought save of his one sensation, no will save as represented by desire, no imagination save of the gratification.

Is not this a transmutation of man into Demon — a transmutation not possible to an animal, and possible to man only because he is Man, because he is the all-potential *plus* of imagination, will, thought, and memory? In the last stages he *is* the Demon; short of that he *has* one, is the victim of one and knows it. While anything remains of the man, that remnant of him knows he is the helpless victim of a Demon he has created, that may at any moment — and will surely at some near moment — sweep in upon him and compel him to its gratification. It has become an independent potency, overwhelming, and remains so if, as is often the case, what is still left of the man has lost the taste for the particular gratification and may even now loathe it. And, moreover, just as it has become independent of the man who created it, if there is any of him left, so it has become independent of the body in which it was created. For while this body will be getting feebler and feebler till it has almost lost the power of motion, the insistent and always-growing Demon may be compelling body and man to gratify it as long as there is anything left of either. Can we suppose that at the next step, when the body is at last exhausted and dead, this creature is necessarily likewise dead? May it not still persist and from time to time, as opportunity offers, force itself into the sentient sphere of living men, youths, weaklings, already a few steps on their own account towards the same fate, and so provoke those strange and apparently causeless outbursts of depravity of which

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the newspapers occasionally record examples? May not some of the medieval ideas of vampirism and obsession have this basis of truth?

It is clear that there is a division among such cases of submersion in matter. In the one class are those whose submersion is complete. There is nothing but the Demon, no *man* now at all. In the other, for instance in most morphine victims, the real man is left, however powerless, however often swept beneath. His longing for release from the chains of his own forging is the mark of his continuance in his humanity.

In the first class, including the cases of sexual monsters, especially those marked not only by excess but by perversion, there is strictly speaking no humanity left. The man has become the Demon. Nothing enters or is of interest to his consciousness but sensual gratification; there is no thought save of ways to accomplish this. There is no love for any human being, no interest in any of the questions or issues of human life, no stir of response to any finer appeal. What was a man is now soulless, has broken forever the thread that attached him to his soul, to the spiritual source of his being. As a center of impulse, a disembodied crave, he would live on, long after the dissolution of the body, as one of those evil presences in the atmosphere of humanity of which we have just spoken. With no hold, of course, on the principle of immortality, on the soul from which he has cut himself off, this intensely vivid and vivified center of impulse might yet be very, very slow in fading out and dissipating into the forces of nature.

And it is the teaching of Theosophy that there may be even one or two more incarnations for a creature of this sort. Some of the members of the famous Jukes family were evident examples. And among the offspring of normal parentage there is sometimes one who from the very first will give indications of the extremest moral degeneracy. There will be precocious sexual perversion, depraved habits of other sorts, total absence of affection for anyone, cruelty, and incredible cunning. There may or may not be brain-intelligence enough — derived from the parents — for some amount of school education; but if there is any, it is usually clouded over and extinguished before adult years have come, either by epilepsy or by the practices of degeneracy. Otherwise there is the typical degenerate criminal, ending — if he escapes the rope long enough — in the criminal insane asylum.

Theosophy throws light upon another perplexing phenomenon in the field of human nature. Some men lead two lives in periodic alternation, the poles asunder — a program more or less of the Jekyll and Hyde type. There is a normal, sane, sound, sincere life, running quietly along perhaps for months. Then comes an outburst in an absolutely different and unrelated key, a short and intense period of utter debauchery, perhaps

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only alcoholic, perhaps much worse, with or without the assistance of alcohol. The subject may disappear from his home for days or weeks, and return at last a depressed physical wreck, presently resuming his normal routine of work and usefulness -- work, perhaps, as poet or other form of creative genius.

Without reincarnation there is no real explanation of this. For in previous lives a Demon had been gradually developed within the victim's being: not however to the point of extinction of its creator; rather a constant conflict between the best and worst of him. So the case stood at death. If the sensuality of the man's life has been pronounced enough for integration of it into an actual presence — a cohering potency, the Demon — this will live on as such across the gulf between death and rebirth, spanning that between-lives rest-time in which all that the man has developed of good in the life just closed, can flower and mature.

And so, with the ripened seeds of this flower, and with the latent Demon in the background, he comes to birth again, perhaps in an environment of heredity and education that enables the best of him to come into action and manifestation. And while he is safeguarded from his own Demon, and if he is wisely taught and his will evoked, the latent evil may never show, and may even be starved out and transcended altogether.

But nearly always a time comes when his weakness and a temptation and opportunity conspire: the Demon comes in with a rush, and there is an outbreak, to himself and his family horrible and unexpected. And thereafter, in nearly every case, there will be at certain more or less periodic intervals a repetition of the same catastrophe. The intervals may shorten and end in total wreck, or the victim may finally struggle through to victory. There will indeed always be final victory for the man who, whatever the depth of his falls, fights through and on, undespairing, regaining time and again his hold upon his higher nature, evoking thus that other presence and power which in the end becomes unconquerable, the Angel.

The lighter and initial degrees of this Jekyll and Hyde phenomenon are of course common enough, often wrecking lives of high apparent promise. Within the Theosophical Society we have had men who forgot that Theosophy is a philosophy not only to be studied but to be applied in honest self-analysis and in constant struggle for self-conquest. Sometimes of fine intellect and proficient scholarship, commanding the respect of their fellow-students for the power to present the philosophy and ethics — which they had acquired intellectually only, and had not made a part of their natures and the guide of their every impulse and act — they were all the time permitting some hidden failing to exist, not only

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unconquered, but unstriven-against. Perhaps long suppressed in act, it nevertheless grew inevitably, becoming at last powerful enough to break the artificial barriers set up by desire for the respect of others or for social position. And so the life was wrecked. For few are strong enough and self-honest enough to face themselves as they are, to refuse the temptation to self-excuse and self-defense, and to learn the painful lesson and begin anew. The Demon is established, and in the next life, when pure aspirations awake, rooted in the half-memory of the agony and degradation, the dust and ashes of the past, it will be there to demand its recurrent gratification.

There are other cases likewise needing the key of reincarnation for their understanding. How otherwise shall we account for the degenerate or decadent genius, poet, or artist — the man who, with the light of genius unquestionably upon him, the light whose source is the soul, not only shows no other mark of the soul's presence, but shows in the more or less refined sensuality of his whole life and in the sensual grossness or suggestiveness of everything he produces, that the link with his soul has been broken for good? There have always been examples of this in the worlds of art, of poetry, and of music.

Genius *is* inspiration from the soul, and like all great qualities is slowly won through successive lives of special effort along its line. And the once-struck rhythm may persist long after the efforts have ceased, even after sensuality has once and for all divorced the soul. So, where that has happened, when in the preceding life, the link has been broken, we may find that in this life the undeniable and unmistakable rhythm and echo of genius still persists, dying down very visibly, it may be, and perhaps extinct long before death is reached, but while it lasts animating all that is written or painted or composed. The spiritual fire-center of consciousness from which the light and fire of inspiration flowed, is gone. But the receiving and expressing center, the thinking mind, remains for years or even a lifetime, still glowing with what it once received but now receives no longer.

We found, a little space back, that we had to draw some distinction between the man who has become the victim of a Demon of his own creation, which at last he cannot master,— and who may be susceptible of cure — and the man who has himself become the Demon, in whom there is nothing else, in whom there is no longer any inner protest, who has cut every strand of connexion between himself and the now withdrawn soul. We have to ask whether it is sensuality alone that can ever do this?

There is a finer sensation, to some men more seductive and more intoxicating than any that flesh can give, though in its beginnings it

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sprang from flesh: I mean the love of power. In its ordinary forms it is ambition, desire for social place or fame. In his desire for power the strong man will as unhesitatingly dominate the ordinary failings of flesh, all the forms of sensuality, as does the athlete in his weeks of training; even as thoroughly become the ascetic, if that will serve him, as the saint who wants the vision of God. That is why, when we see such an ascetic, perhaps among the princes of a church (more rarely in some other field), we are inclined to credit him at once with the true saintliness that is usually associated with asceticism. And of course the church is one of the chief ways to power, a power over men's and women's inner lives and thought and conduct to which no other field offers the equal or the like.

The desire for power, just like sensual desire, grows with the gratification of it. More and more power is reached after; and if the man is strong enough to override the setbacks and correctives that will oppose him, the desire may at last fill the whole field of his consciousness, calling out every faculty of an intellect which, partly from one-pointedness of aim, partly from freedom from the hampering instincts of the dominated lower appetites, may reach an extraordinary pitch of strength and subtlety. In such a man there may at last be no gleam of thought for any other interests than his own; and it will be for his own interests alone that he will serve, apparently with absolute loyalty, the body or organization to which he may belong. Just as in the other case the centre of consciousness has passed over into sensuality, in this it has passed over into love of power. Conscience and love are replaced by calculation. Other human beings are but instruments for use or obstacles to be got out of the way, or — nothing.

Here then is a Demon, self-separated from the stream of common life, self-divorced from the higher nature, serving no purpose in the general plan, finally paralysing in itself the spiritual force of evolution which is unifying mankind in preparation for higher levels of consciousness and attainment. As a self-conscious center it is doomed to ultimate extinction, though many incarnations may be necessary to exhaust its impulse. Such beings appear here and there in history — human scourges of their times — and in other ages have often been credited with the practices of sorcery.

We can now see more clearly the principle underlying these transformations. A man tends to become wholly that part of his nature to which he transfers the consciousness of himself, his self-consciousness. He does it by thinking of that part, by thinking in that part, having his imagination there, and then by acting in and with that part. And the acting from there again reacts upon his thoughts, fixing them there still more firmly and exclusively. It is the circle of habit-making. We all

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know how binding and at last unbreakable habits may become. Man is a self, is what has the consciousness or feeling of self. Self is what imagines and wills, and gradually becomes what it imagines or feels itself as being, or identifies itself with. It becomes whatever sort of being it makes itself feel itself as, or allows itself to feel itself as. Here is the great secret of life, of the Angel and the Demon.

On a wider scale we can consider the whole universe as a divine consciousness that has thought of itself as, has felt itself as, each and all of the lives that make up the universe, and so started each of them out on its own career of self-being — each of them to climb in its own way the ladder of evolution; to awake more and more fully to knowledge of itself; to ripen in its consciousness by the gathering of experience, by opening out into relationship with the rest, and finally by voluntarily sought reunion with the source of them all. Each of us, in this view, is a sent-forth ray or thought of the divine light, of the supreme consciousness which thought of itself as you and me and the rest, and so called us forth as individuals; in that sense became ourselves, and yet, being inexhaustible, 'remained apart.'

The ordinary conceptual mind is necessarily inadequate here. It is with a deeper, higher function of consciousness — one capable of looking more directly upon life — that we can come to understand how, on the way back to our origin, the sense of separation one from another and from our source dies out, though each self remains one and itself. It is unity in diversity and diversity in unity. The *diversity* is already secured; each of us *is* a self; it is the *unity* we have to achieve. The whole course of evolution shows the gathering together of units into a higher unit, each one thus gaining an infinitely richer and higher life than would ever have been possible to it in its separateness. The principle of separateness has done its work: further progress lies in unification. The awakening of compassion, of the sense of brotherhood, of the desire for universal human harmony, is the mark of the workings of the spirit of evolution, is the first move to the next height, is the only way to the illumination which shall utterly clear up for us the mystery of life and the mystery of self on all its planes. Till we get that we are only intellectualizing. Says H. P. Blavatsky:

"In order that one should fully comprehend *individual* life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother man, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand, and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first to 'attune his soul with that of Humanity,' as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of *Man-*

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kind, and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own *Self*."

And again:

"Do as the gods, when incarnated, do; feel yourself the vehicle of all Humanity, and act accordingly."

So, as the Demon is so much of a man — at last the whole of him, it may be — as has utterly and finally separated itself from the rest in the fierce quest and development of sensation or personal power, going deeper and deeper into matter: in the same way, but reversed, the Angel and at last the god is so much of a man as has become divine, has thought and felt itself as divine, has passed beyond the sense of self into that of unity with and compassion for its fellows, thought begetting divinely right action and right action deepened feeling and realization.

The Angel is an actual presence, say the Teachers, in every man from the time he has made his real choice between the two ways. Like the Demon, it grows from year to year and from life to life by the food of thought, of feeling, of aspiration and of action which the man offers it. It is an ever-present Other, a Companion, and yet also the man's true self; his creation and yet also his savior. After death he becomes one with it, separating again when at the next birth he once more takes up the consciousness of matter. At last, in some life, it finally overmasters, not *him*, but the *evil* of him,—all the lower tendencies — and he is thenceforward consciously immortal in it and at one with it. He stands in full self-knowledge as the god, self not lost but transformed.

All this may be achieved by those who will day by day strive to stand back from personality, back from the ever-moving current of thought and desire, and feel themselves as Light. The attainment of every height, like the fall to every depth, must have its beginning. That which attains or falls is the thinking self. Spirit and matter are at war for the possession of this thought-center we call ourselves. To whichever we lend our reason, towards that we have taken a step.

There are many philosophies of sensuality nowadays, systems in which sensuality is given a deceptive dress of mysticism and philosophy. And there is no thinking man with an erotic instinct he will not master or be honest with himself about, who has any difficulty in sophisticating himself into a belief in its respectability or even spirituality. And that is the first step downward upon which all the rest may follow — to permit a sensual instinct to use the intellect for its own defense, to disguise itself in mystical or philosophic terminology. It is human nature to be weak or to fail. But failures do not become irredeemable till they are allowed to juggle reason into their service. We only need self-honesty and ever-

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renewed striving towards self-conquest to make final victory assured.

Some time in every day a man gets some touch from his better nature, from that spiritual light and presence which is in us, in heart and brain, and invisibly all about us, in all the air, in the rising and setting sun and the still stars; some impulse to take in all humanity as comrades; some sense that all of us are somehow one and together across space, and that all over the world are hearts unknowingly dependent upon our courage, our efforts, and our compassion, for their sustainment in hope.

If we take that touch, that impulse, as the beginning of our real self, remember it, encourage it, let it repeat itself, think of it, try to tune the mind with it, to raise the mind to it and from that elevation try to begin a new order of thought and insight into the meaning of things: that indeed is a daily-taken step upward to the victory that opens a new life. For it is creating the Angel, whose power will ever after continue to grow.

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R. MACHELL

IT is a strange thing that Religion, Science, and Art should have parted company, in the way they have. And that Art should have been relegated to a position of inferiority: for of the three Art should be the most practically illuminating and the most directly instructive. But it is now regarded as a charming superfluity, a luxury, a toy for leisure moments, a distraction. It was not always so: nor will it necessarily be so in the future. Religion, which is said to be the binding-power that unites man to his divine source, has long since lost that power, and may be said to be rather a mode of expressing man's belief in his separateness from Deity.

Science, in our day, emphasizes the separation, and makes absolute the divorce of man the Divine and man terrestrial, by the glorification of matter, and by the practical denial of Deity. Science, which claims to know, has come to be regarded as an exposition of the nature of man's ignorance. It speculates as to causes, while tabulating and correlating effects; but fails utterly to explain the essential nature of things or their relation to original causes. Modern science has been well called a system of nescience.

And Art, which has the power to reveal, to some extent, the hidden mystery of life, and to indicate the relation of effects to primal causes,

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instead of being a revelation of Deity ensouling Nature, has become a plaything or an ornament, an elegant superfluity, an accessory to civilization, not in any sense a serious factor in evolution.

If the Drama is now looked upon as a mere pass-time, who shall say that it has proved itself worthy of a higher consideration? And yet the stage displays the working out in nature of causes rooted in the unknown abysses of the heart, where Deity abides.

Religious history tells how various deities in the past worked out the destinies of the world through Man, who was their accredited agent in the material universe.

The Drama shows how those same forces work today in human nature, in tragedy and comedy, weaving upon the loom of life the strange designs of destiny, which gods forgotten or unknown still draw in mystic characters upon the screen of time behind the veil of the invisible: gods, who are verily ourselves, unknown, unrecognised divinities.

It is a truism to say that "All the world's a stage, and all the men and women merely players." But when Shakespeare chronicled that speech he did not play the preacher; he was too true an artist to push in and make the melancholy Jaques talk as an inspired teacher. He let the poor cynic speak for himself, and so we have that word 'merely' interjected by this pessimist, who philosophized, but who was so far from being a teacher, as to draw down upon himself the rebuke of the Duke, who tells him he would do "most infamous foul sin in chiding sin," being what he is, a worn-out libertine, who would poison the world with his pessimism.

To Jaques the stage was merely a mockery of the world, an imitation perhaps of the unconscious mockery of true life, that the world presented to his jaundiced vision. And so his 'seven ages' make up a picture of man's life on earth, that is indeed a bitter mockery of the ideal life, not even redeemed by a prospect of any future, here or elsewhere.

But Life is a drama in the true sense. It is a presentation of the pilgrimage on earth of the incarnate soul.

Each incarnated soul is an actor playing a part; but the part is his own, and he is made up to the character as well as the means at his disposal will allow. The Soul may perhaps make choice of the surroundings into which it desires to descend; but that choice is obviously limited by circumstances; and the event may be so modified as to result in something like a misfit. But still the actor plays his own part, as far as circumstances may allow; and the play is real to him, as it must be to his soul, the true actor, however false the position may appear.

I once heard a man rebuked for speaking disrespectfully of his parents by one who had acquired some slight acquaintance with the doctrine of rebirth, and who based his reproof on the supposition that the man was

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himself responsible in the matter. He said: "You ought to have made a better choice of parents; next time you will be more careful."

The recognition of one's own responsibility for the circumstances in which one finds oneself is an act of justice that makes life seem more dignified and more intelligible. It does away with pessimism, and brings in responsibility.

Acceptance of what comes as the result of former lives compels attention to the probable results of present conduct, and makes man feel that he is, in some sort, the maker of his destiny and the author of the part that he will play when next he comes upon the stage. Once that a man feels his responsibility his sneers at the hollow mockery of life must cease.

True it is that men and women are actors, and that "one man in his time plays many parts": but 'his time' is almost infinite, and counts perhaps as many incarnations as there are days in a lifetime, and as many births and deaths for the soul as there are bedtimes and wakings for the body.

Instead of the unpleasant picture drawn so harshly by the melancholy Jaques, we may see: first, the infant chortling in jubilation to greet the wonder-world around; then the schoolboy with love and laughter in his eyes, eager for knowledge, grasping each opportunity and wringing from it new experience; then the lover feeling the incompleteness of his solitary life, and yearning for true companionship upon the flowery path of progress; then the soldier facing courageously the demons that arise within him to turn his heart into a battlefield, till he asserts his mastery even at the cost of all the joys the demons offer him: and then the justice, stern and inflexible in his adherence to the Truth, just in his judgment, patient, and wise, and full of confidence in the Good Law: the sixth age shifts into the peace and fulness of accomplishment. All the rich harvest of a life's experience well garnered, to serve as seed-corn for a future generation, now scattered broadcast by the pen, and stored in granaries of knowledge, testifies to a life well spent. The last stage of all that ends this strange eventful history is meditation, when the soul, withdrawn from contemplation of the passing pageant of the outer world, turns to the great reality, and sees the Sun of Life arising, and the Light that gilds the Pathway of the Infinite. In patience and in confidence the undying soul waits for the dissolution of its shadow and for the hour of its emancipation.

Had the world then been ready to receive the message of Theosophy, surely Shakespeare would not have let the pessimism of Jaques stand between his own vision of the true life and the audience, who would have looked for something deeper than the shallow cynicism of the embittered

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philosopher, whose highest ambition was to be a licensed fool. "Invest me in my motley," was a cry that came from that part of his distempered organism that served him for a heart, and it may stand as the keynote of his mock philosophy of sadness.

The Joy of Life is the expression of confidence in the Great Law, not as the arbitrary dictum or decree of any Deity, but as the inherent Nature of the Universe. The optimist is he who feels intuitively that all Life is beautiful in essence and, naturally, conformable to the Law; the disregard of which brings discord into Life.

But ignorance of the Good Law means pessimism, and hopelessness, and misery, and pain. Then Death, which is joy and liberation to the soul, becomes a thing of terror to the body and the lower mind locked up within the perishable body.

The Drama of Life is the pilgrimage of the soul; and our stage-drama is but a mimic presentation of the great tragedy or comedy, in which we all take part. It is so, whether the actors know it or not, whether the dramatic author has seen the light or sits in the darkness of self-satisfaction, and spins words, or weaves them into a tapestry, that he believes to be entirely original in design. Unconsciously perhaps, he too tells the story of the soul's experience in its long search for self-knowledge and for complete expression of the divinity incarnate here on earth, since there is nothing else to tell in all the universe.

When the dramatic author is a man of genius he sees the Soul moving behind the screen of life, and feels, more or less clearly, the might and majesty of the Great Law made manifest in human plots and plans, and crimes and heroisms. And not in tragedy alone, but in the most boisterous comedy, in the delicate intricacies of invention, as well as in the faithful presentation of what we call character-studies.

The Soul is behind it all; if not, the play is tedious. That which distinguishes the Great Drama from the vulgar is just this, the immanence of the overshadowing Soul.

The classic Drama owes its endurance to the intuitive perception by the author of this Reality behind the shows of life. So his every personage is 'some-one': and, what is more, that some-one lives, and outlives his generation; for he is an expression of the immortal Soul, and has in him some positive element of immortality.

It seems probable that the stage-plays familiar to us had their origin in mystery-plays performed in the temples in antiquity for the instruction of the neophytes or for the entertainment of the multitude, whose education was more rudimentary. But whether performed in secret for the benefit of candidates for initiation, or even as features of the initiation itself; or played in public, in the outer courts of the temple for the

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populace, those dramas were avowedly descriptive of the experiences of the Soul incarnate or discarnate, either as man, or demigod, or god, or demon. There was no other explanation possible in times when as yet the deadly blight of intellectual materialism had not made pessimism general, and infidelity most fashionable in all classes. The people would seem to have been more generally religious than in our day and the power of the church was dominant. But as religion lost its hold upon the people the mystery-plays would naturally lose their original significance and, instead of being educative and spiritually enlightening, they became at best an entertainment and in general merely a ritualistic mummery without sense or power to elevate the imagination of the spectators. From superstition to buffoonery and grossness is but a step, and so the dark ages intervened between the forgotten days of the true spiritual mysteries and the dawn of our modern intellectual drama, vital and full of natural vigor but devoid of the deeper qualities that were the essence of the true mystery-play.

The dark ages passed, and the spread of education brought enormous increase of prosperity, culture, and luxury. Literature and the arts have become popular both as entertainment and occupation. But the reawakening of the dormant spirituality in the world has not yet become a positive factor in the life of civilized nations. The hysterical excitement due to the horrors of the day must not be mistaken for a spiritual awakening. But the smooth self-satisfaction of our commercialized society has been shaken to its foundation. The bed-rock of national and individual selfishness seems foundering beneath our feet; fumes from the unknown world beneath are streaming up to the surface, and the world is being 'gassed' with its own emanations. The result is bewilderment and confusion, in which all barriers seem powerless to resist the influx of some new ideas, the nature of which has yet to be revealed.

But in the general upheaval surely some long-forgotten guide-posts on the path of life may be exposed to view once more, and men may find there indications of the truths that have lain buried for so long.

There is already a great need felt for a more convincing answer to the problems of life than can be had from any of the current religions of the day; and this demand reaches the field of art, literature and the drama.

The drama was once a teacher, or rather an inspiration and an appeal to humanity. It did not preach sermons, nor did it teach dogmas, but it presented pictures and revealed mysteries. It raised men's minds from the vulgar view of life to the heroic, and it pointed the way to the divine.

Why can it not do so again? For the reason that authors and actors, in common with all the rest, have lost the knowledge of their own divinity, and now they can scarce believe in the existence of the Soul.

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The path of descent into materialism and negation is well described in the *Tao-Teh-King*. We read:

“ . . . Thus it happens that, when Tao is lost, Virtue takes its place.
When Virtue is lost, Benevolence succeeds.
When Benevolence is lost, Justice ensues.
When Justice is lost, Expediency follows.
But Expediency is the mere shadow of the right and the true, and is the portent of confusion.
Superficial Virtue is the mere tinsel of Tao, and the fool makes use of it. . . .”

Tao is the Divine Wisdom; it is the Path, it is the Gnosis, it is Theosophy.

And Theosophy was lost to the world at large long ago. But it was not lost entirely. There have been Theosophists who kept the Secret Doctrine intact, and who kept the Divine Light burning here on earth all through the darkest ages, so that the darkness, deep as it was at times and still is, was never complete nor universal. Now it has been revealed to the world in a new Theosophical movement, which was founded by H. P. Blavatsky, and is now kept alive by her successor Katherine Tingley. And what they have given to the world is a lost key to the temple of the mysteries in their own hearts, for each to use who will.

As soon as men begin to use that key they will begin to see a light that will make them dissatisfied with the miserable substitutes they have been fain to satisfy themselves with so long.

Already there are symptoms of an awakening. The theater has not lost its charm, but its patrons are dissatisfied, and know not what they want, although they feel the hunger in the heart that will not be content with soulless intelligence, or heartless nonsense. The theater has lost its hold, because it had no more to give than the public already had.

Dramatists of high intelligence and masterly technic have given us problem-plays that leave the problems all unanswered and unsolved. Satirists have written scathing criticisms of the follies of the day, and stood aloof as if they were themselves superior to the weakness and vulgarity around; but for a clue to lead the world out of the swamp, we look in vain in all their works, and are compelled to wonder if they really had any light to give.

Denunciation is so easy. Satire seems scarcely more than a morbid tendency of a mind embittered by consciousness of its own deformity.

When Theosophy has brought back the Light; or rather, when the Light, which is Theosophy, is once more recognised, then there will come a dramatist who will reveal the ancient mystery of the Soul incarnate, and the eternal drama of its pilgrimage on Earth. And then the people will flock to the theater as they did of old to the Temples in the Great Ages of Antiquity, and their heart-hunger will be satisfied.

DESTINY AND FATALISM

H. TRAVERS, M. A.

“‘It is destiny!’ — phrase of the weak human heart! ‘It is destiny!’ — dark apology for every error! The strong and virtuous admit *no* destiny! On earth, guides Conscience — in heaven, watches God. And Destiny is but the phantom we invoke to silence the one — to dethrone the other!’” — *Bulwer Lytton*



DESTINY is the name for a legion of strong forces which we ourselves have set in motion. It is the accumulated effect of our past motives, desires, actions. We weave for ourselves, each moment of our lives, a web of destiny. But it is not binding. The same will which set the forces in motion can resist them; the same mind which planned them can evade. And the voice of Conscience, which stood aloof when, by yielding to our selfish desires, we created this destiny, stands aloof still, and can interpose to save us, if we will but invoke its aid.

The aphorism quoted above says that the strong and virtuous admit no destiny. Is there then such a thing as destiny or not? There is and there is not, according to the varying sense given to the word. The word Karma, and the meaning attached thereto, clear up the question. Karma is the accumulated effect of tendencies which we have set up in the past, both in the present life and in preceding incarnations. This is Destiny, if by Destiny we mean a strong predisposition; but it is not irrevocable fate, for man has the power to resist it.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

Scientific speculation often tends towards a rigid and mechanical interpretation of the laws of nature, based on very narrow and elementary mathematical principles. Thus we get a misinterpretation of nature, and make things even worse by attempting to apply the same rigid interpretation to human life. Some have sought to represent nature as a system of linked causes and effects, which, once started (who knows how?), goes on automatically like a machine without the interposition of an influence from outside the system. But we see that the life-soul in the plant sets aside the inertia of the physical matter and superimposes an entirely new set of laws upon it; and in the animal a still freer will comes into play and introduces still higher laws. In man there is an infinitely greater power of independence; and it is far greater than most men usually think. Not only does his intellect set him far above all the lower kingdoms, but there is even that which transcends the intellect

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(as the word 'intellect' is ordinarily used). Is not this what is meant by the Wind (or Spirit) that bloweth where it listeth? A man may be predisposed to disease, and yet set it aside by the use of his intellect. An ignorant man in such a situation would have yielded and said, 'It is Destiny; who can fight against Destiny?' The man of intellect recognizes not this Destiny; he makes his own Destiny.

We cannot solve the problem of freewill absolutely — we can solve nothing absolutely — but we can solve it relatively. The animal is free with regard to certain laws that limit the possibilities of the natural kingdoms below him; but yet the animal is subject to the laws that limit his own kingdom. Similarly man is free with regard to certain laws that limit the animal, and yet bound by certain laws that govern human nature. But we cannot stop at this point of the argument; our illustration is very imperfect. For human nature is not a rigid quantity, but a very elastic quantity; and man's character may truly be described as made up of a great many layers, one above another. We have various grades of human intelligence, and consequently as many grades of independence, ranging from the most elementary and uncultured type of man, who moves in a narrow circle of habits and customs, up to the most developed and self-cultured man, who can subject many of his habits and powers to the force of his will as directed by higher principles. Thus, while an absolutely free will — a will bound by no law whatever — cannot be conceived as being anything short of mere chaos, it is easy enough to conceive of a will which follows a high law and thereby controls all lesser laws. So we may say that man controls destiny by Destiny: he controls the momentum of his personal desires by the force of his will acting in accordance with high principles. It is like a charioteer who, instead of sitting in abject inaction while the horses drag him where they please, guides and drives them whither he will. He is bound only by his own plan, not by the caprices of his steeds.

But fatalists, while admitting the relative freedom of man's will, as compared with the animals, say that man is nevertheless bound by an endless chain of his ideas and propensities, which generate each other and thus form a network of causes and effects from which man cannot escape. This is where we take issue with those fatalists. The fact that man is able to contemplate such an idea, to state such a proposition — does not this fact suggest that his mind possesses an attribute which places it, partially at least, outside of the chain, independent of the network? Has not the human self-conscious mind an indeterminate value which prevents us from using it in a scientific equation, or from making it a link in such a chain of causation? If this be so, then the human mind must be capable of unfolding at any moment new and

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unforeseen capabilities that would upset the calculation. A scientist devises formulae and equations which express what he knows of the natural forces; and when he discovers a new source of energy, he simply readjusts his equations and makes them square once more. In the same way a fatalist may make out a scheme of human conduct and destiny, based on what he knows; and yet stand ready to readjust it whenever it may become necessary to recognise new factors in the problem.

Karma, the chain of causation, works on many different planes. A man has physical Karma, mental, psychic, moral, spiritual. Thus the problem of determining a man's future conduct or destiny resembles a very complex mathematical problem, in which a great many different modes of variation have to be taken into account. And while it might be possible for a prophet to determine, with more or less approximation to accuracy, what a man's conduct would be likely to be, so long as that man were a simple character, with the bulk of his mental powers latent; it would become increasingly difficult to foresee the future if the man in question had a more evolved mind; while the difficulty of the problem would increase infinitely, in proportion as the latent powers of the mind became unfolded.

In the stars is written the destiny which a man may or may not fulfil. Even the common astrologist has to admit that a man is (to some extent at least) independent of the destiny and character written for him in the zodiac; for otherwise why do the astrologists warn and advise their clients? If the signs were binding, the advice and warning would be of no use. To give the advice is to admit that the indications are not binding, and that they can be resisted. In the same way with phrenologists and palmists; they show you what your tendencies and liabilities are — and enjoin you to resist them. That is largely what people go to phrenologists for; it is largely the reason why phrenologists delineate these tendencies: to enable parents to see how to train their children and what trade to put them into. Perhaps I have in my horoscope some large and potent planet with an unknown and incalculable influence, which will overrule every other influence. If so, the work of the astrologer becomes very unimportant for me. Some astrologers go beyond the zodiac and its planets and introduce fixed stars; which makes the problem yet more uncertain. If now I choose to believe in the real existence of invisible planets, or any other unknown celestial bodies — and who is to gainsay me? — what becomes of astrology?

Pythagoras advises us to study mathematics, and one of the things I find there is that a point, free to move where it likes, but within the limits of a certain law, will generate a certain curve. For instance, if a point is free to move whither it likes, so long as it never strays nearer or

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further than one foot from another point, it will generate a spherical surface round that point. But, if the restriction should be removed, if some other condition should be imposed, then the curve generated would no longer be spherical. So with man: before we can predict his conduct or fate, we must know the law under which he is moving.

Knowledge reveals to man other laws different from those which he has been following; and his power of choice enables him to follow these new laws. A study of Theosophy enlarges greatly the boundaries of knowledge, and therefore gives the student new possibilities. It enables him to escape from many things that have been holding him. Let us take as an illustration the familiar case of despondency. A man is disappointed, weary, sick, getting old; and he thinks this is the end of his hopes and possibilities, and that all he can do now is to make himself as comfortable as possible for the remainder of his days. But perhaps his case may be like that of a laborer who is tired out with his work; and he does not despair, because he knows that his latent energy is still whole and will restore his powers by the morrow. If the cases are similar, the desponding man ought to feel that he has a store of latent energy. Perhaps he has not dug deep enough into his own nature. If the ordinary resources are really failing, it may be the best opportunity for calling in other resources. In short, it may be the time for taking a new lease of life. Perhaps there are further stages in life which the majority of people never reach to, because they do not know of them, and so give up and go down hill. Perhaps we go on producing leaves and do not know that it is possible for us to produce fruit, and so give up in despair when we cannot produce any more leaves.

The general principle involved is that, whatever forces are ruling us, we can perhaps escape from their thralldom by calling in the aid of higher forces, or by assuming a mental attitude of independence of the lower forces. Theosophy enables us to invoke a higher quality of the will, so as to overcome anger, lust, selfishness, etc. It shows us where to look for strength — in the better part of our own nature. True, there is a danger to guard against: the danger that, in trying to invoke help from within, we shall merely call up another form of selfishness. This is a danger against which the schools of New Thought do not sufficiently guard; some of them even — to judge by their announcements — seem to appeal directly to selfishness. But a man who knows that selfishness is the root of evil, and who wishes to escape from it, does not make this mistake. Anything offering him a purely personal and selfish advantage would be rejected by him as containing the very poison which he was seeking to overcome.

It is selfishness, purely personal ambition, that binds a man down

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in a chain of fate; and it is by stepping out of selfishness that he allies himself with a higher law and escapes the domination of the lower laws. Thus man is not bound by any destiny that can be calculated; and whether or not he is bound by his spiritual destiny is a question too remote to be of any practical consequence to us yet awhile.

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T. HENRY, M. A.

E find the author of a history of ancient Greece saying (preface of book dated April, 1888) that some myths owe their existence to mistakes in etymology. The first half of the word Aphrodite resembles ἀφρός (foam), and this, he says, has given rise to the birth of the goddess of love and beauty from the sea. But we find that the Hindû goddess Lakshmi or Śrî, also the goddess of love and beauty, rises from the sea. As the orientalist Monier Williams says,

“ . . . Then seated on a lotus
Beauty's bright goddess, peerless Śrî, arose
Out of the waves.”

And in the Babylonian creation-story Ishtar (Venus) is shut up in the ark and sends out a dove (sacred to Venus) in search of dry land. And it could be shown by more instances that there is a general connexion between the goddess of love and beauty, and the sea or waters. Hence the theory that the ancient Greeks were misled by a false derivation breaks down, and it is more likely that the myth gave rise to the name, than that the name gave rise to the myth.

Another instance of the same kind is that of Prometheus. The historian asserts that the name is derived from the Sanskrit *pramanthas*, a stick used for producing fire by friction; and that the Greeks' own derivation of Prometheus from προμυθάνειν (to look or know before) is a mistake. Further, he asserts that a great part of the story of Prometheus is derived from this alleged false etymology. But the story of Prometheus is found elsewhere; it belongs to a well-known class called 'myths of fire-stealing.' In the mythology of ancient Hindûstân, the Mahâsura is said to have become envious of the creator's resplendent light; and at the head of inferior Asuras to have rebelled against Brahmâ; for which Śiva hurled him down to Pâtâla, the nether regions. Similar things are related of Loki, the fire-god in the Scandinavian mythology.

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In the Hebrew *Zohar* we find that the Ishin, the beautiful B'nai-aleim or sons of God, mixed themselves with mortal men and were chained on a mountain in the desert. The same story is found even among tribes called savage, as the Murri of Gippsland, Australia; and in Brittany, New Zealand, North America, etc. (See THE THEOSOPHICAL PATH, Vol. XII, No. 3, p. 234.) This shows that the story of Prometheus was not invented from an imaginary derivation of his name; but it is very strong evidence that the name was invented from the story, as the Greeks said. Hence the theory of the modern historian is a sheer guess, and not a good guess.

The myth of the discovery of fire, so universal and so greatly honored, never meant the discovery of *physical* fire. Would such a discovery, supposing it to have been made, have commanded such universal veneration and inspired such marvelous allegories? Again:

"Fire was never *discovered*, but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. . . . Let a new race of men . . . appear now on any uninhabited spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all."

— H. P. BLAVATSKY: *The Secret Doctrine*, Vol. II, p. 252

How ridiculous appears the charge of ignorance and fancifulness brought against the whole ancient world by people whose imagination has led them to invent such a theory! Man lives for ages without knowing of fire, although lightning is playing around him and starting brush fires, and volcanoes are pouring their molten streams. He then discovers that he can make fire by rubbing two sticks together, and thenceforth celebrates the discovery in elaborate myths in every part of the world!

It was not physical fire, but spiritual, that was thus celebrated — the endowment of previously animal man with the Divine Fire or Intelligence. The myth of Prometheus is in fact part of a history of the origin of humanity. To find the origin of the story, we should have to go back to a time when humanity was homogeneous throughout the earth and had a common set of sacred teachings. Following the dispersal of humanity, and its breaking up into separate races, the story was transported hither and thither, and adapted and localized. We have it in one of its adaptations in the beginning of the Hebrew-Christian Bible.

"The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that even which is historic . . . is, in almost every case, attributed by modern criticism to the ignorance of antiquity."— *Op. cit.*, II, 794

This of course applies to all that vast and complicated mass of myth that we find, not only in Greece and Rome, in Egypt and India, but in

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ancient Scandinavia and ancient America. As well try to stand a pyramid on its apex as try to base all this on a theory of ignorant fancy in the childhood of humanity. It is what is left of the Sacred Science of the Past. H. P. Blavatsky, in *The Secret Doctrine*, brings together the parts and shows the original teachings underlying them.

The existence in ancient Greece of so many sacred rivers and mountains exercises the ingenuity of the historian to invent explanations competent to satisfy his own mind on the subject. He says that it was only natural for the people to feel gratitude and veneration for the streams that had watered their fields, the trees that had sheltered them from the sun, and so forth; and that they therefore invented elaborate myths, in which the natural scenery was deified. But other scholars find that other races had myths, the same in form, but attached to different rivers and mountains — to the rivers and mountains in *their* country. The question then arises whether the one nation borrowed from the other or not. A comprehensive study of nature-myths shows that they must indeed have sprung from a common source, for thus only can their similarity be accounted for; and the corollary is that these myths were localized by each race to its own topography. Thus the Styx is a symbolical river, having its analogs in the mythology of older countries; and at the same time it was the name of a particular cataract in Greece. In the same way we have a number of Gardens of Eden and Mounts on which an Ark rested.

To say that the ancients vivified natural objects is merely expressing one point of view; the opposite point of view being found in the saying that the moderns have unvivified natural objects, have killed the gods and nature-spirits, and reduced everything to terms of dead matter. We read that even the lonely hills, the forests, and springs had their deities; and the very trees and flowers were sacred: the olive to Athena, the bay to Apollo, and the white poplar to Herakles. The earth was not an inanimate clod but a joyful mother and a liberal housewife who repaid the riches intrusted to her. But nowadays the rivers turn mills, the trees are cut down and made into the Sunday editions of newspapers, and the earth yields up her stores of coal and iron to be turned into machinery for various uses.

We are informed that the Greeks believed the Gods had once dwelt on earth among men, had guided and instructed them, and afterwards by their union with mankind left as a heritage a race of heroes, which again was succeeded by the race of ordinary mortals. Modern wisdom, peering between its legs and seeing the top where the bottom should be, reverses the order, and presents us with an (imaginary?) picture of a race of anthropoid apes, succeeded by a race of ape-like men, which again was

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succeeded by ordinary mortals. But mythology also speaks of monsters half human and half animal; it gives a fuller outline of evolution than does modern speculation. We have in it the traces of a far more comprehensive science than that of today. It recognised the distinction between mind and matter, and never thought of trying to define mind as a form of matter. Thus it studied the derivation of the mental part of man as well as his physical part. The Gods came to earth and mingled with mankind, thus begetting a race that was divine-human. Then began a stage of evolution leading at first downwards towards materiality, as an inevitable stage in man's eventual destiny — that of resurrection towards spirituality. Here we have the real key to mythology: it is a condensed and disguised history of human evolution.

As to the seeing of spirits and divinities in natural objects and scenery, is it not largely true that what we call 'Nature' is simply the interaction between what is inside of us and what is outside — that, just as a blind man's view of nature is different from that of a seeing man, so the ancients' view of nature may have been different from ours? Nature is responsive, yielding up what is given, answering according to the appeal we make, revealing just so much as we are able to see. It is stated in the article on Second Sight, recently appearing in this magazine, that the possessors of this faculty were able to exercise it only in the Highlands and Islands of Scotland, and lost it elsewhere. This fact shows that there can be more in nature in one country than in another.

Our historian suggests that the myth of Herakles slaying the Hydra of Lerna may "perhaps" be connected with some attempt to control the sudden rush of waters which flooded the deep Arcadian valley. And perhaps not, we say. The myth is a familiar feature of the book of ancient symbolism, its analogies are to be found in every mythology, and the fact that it was localized does not interfere with its rôle of a universal allegory. Herakles is the Tyrian Melkart. He is the Babylonian Izdubar, who slays a winged bull, a tyrant, and two scorpion men. One of his symbols is that of the Sun passing through the twelve ecliptic solar mansions; this again being a symbol of the conquering Soul of man passing through its various trials on the way to its final victory. But all myths and symbols have a sevenfold interpretation; so that Herakles may stand for a race or a great hero, as well as for the Sun-god.

"Allegorical and mythological ornamentation around the kernel of tradition in no wise prevent that kernel from being a record of real events."— *The Secret Doctrine*, II, 235

The vast mass of ancient mythology offers us a very tangled skein to unravel; but, just as a long cryptogram is easier to decipher than a short one, so in this case the very plenitude of the material provides us with a proportionate abundance of clues; so that time and patience will

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conquer the problem. Of prime importance is the attitude of mind with which we approach the subject. It is all very well for scholars to say that questions must be considered in the cold light of reason and without emotional bias of any kind, and so forth. That is only their way of clearing the ground for the erection of their own machinery. It is not their own bias, but other people's, that they wish to get rid of. If we set out with the resolve to represent ancient Greek history as merely a prelude to modern history, we are indulging in considerable bias; and the ancient history is likely to become altered in much the same way as our conceptions of Shakespeare's works have to be altered in order that we may argue that they were composed by Bacon. But times have changed since the date of this book — the same year as the publication of *The Secret Doctrine* — and people are not so infatuated with the glories of modernity as they were. As to Greece, the discoveries in Crete have since been made. We must try to bear in mind, and attach due significance to the fact, that the ancient Greeks created art that has never since been matched. This fact bespeaks a superiority which forbids us to look down on them as children. When, because of some feature that to us is obscure, we charge them with puerility, we should beware lest, through our own dull literalness, the epithet should become transferred to ourselves; like the celebrated mathematician who called the poet to order for stating that a man was born and a man died every moment, and suggested the amendment, "And one and one-sixteenth is born." In brief, we must approach the study of ancient mythology in the spirit of a student desirous of knowledge, and who is convinced that this mythology enshrines something worth knowing — is the key to the forgotten ancient knowledge.



"LEGENDS, myths, allegories, symbols, if they but belong to the Hindû, Chaldaean, or Egyptian tradition, are thrown into the same heap of fiction. . . . The same myths — when and because mutilated — are accepted as Sacred Scriptures, more — the word of God! Is this impartial history? Is this justice to either the past, the present, or the future? . . .

"There are few myths in any religious system but have an historical as well as a scientific foundation. Myths, as Pococke ably expresses it, 'are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.'"

— H. P. BLAVATSKY: *Isis Unveiled*, II, 431

WHO BUILT FORT ANCIENT?

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WITH NOTE BY C. J. R.



THIS question has for years occupied the thoughts of the writer. He has searched all extant archaeological literature for answer, but has found none that seems to him satisfactory. True it is that answers have been offered, but they, one and all, seem almost childish. Archaeologists have completely succumbed to the propaganda that the historical American Indian was the original inhabitant of this continent, and the sole author of the existing archaeological relics. Let us examine the question as it stands today, in order that we may clear away the rubbish, and arrive at a probable answer, if possible.

Fort Ancient is located in the very center of Warren County, Ohio, on a high plateau overlooking the Little Miami River. It is guarded on some of its sides by very steep ravines, and thus from its location and construction, being the greatest prehistoric structure of the kind upon the continent, it may properly be called the 'Gibraltar of America.' The distance around the walls of the Fort is three and two-thirds miles; the area, 126 acres. The walls, built partially from stone, vary in thickness, according to position *in re* the ravines, from four to twelve feet. The average height of the original walls was probably twenty feet, and they were surmounted with palisades. Inside the wall was a moat from four to seven feet deep. Part of the wall is built from surface loam and clay that now resembles a heavy railroad embankment. The stones are limestone varying in size from two by three feet to eighteen by twenty-five inches. Some large stones were used to keep the edges of the embankment from washing into the ravine. No mortar or cement was used in the construction.

For convenience of discussion, the structure has been divided into three parts, viz: the Old Fort, the Middle, and the New Fort, though it is really only one.

There has been much speculation as to the original purpose of the structure, though now it is acknowledged by all archaeologists that it had only one, namely, military.

The majority of American archaeologists accredit the fortification to the Indian; they consider it a proven fact that the Indian built all the

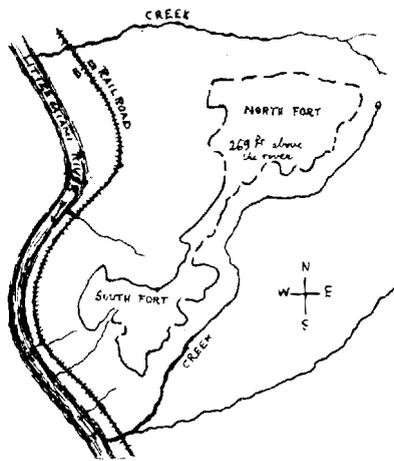
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earthworks in the Mississippi-Ohio valley. This theory has become such a fad that scientists seem unable to break away from it, though their better judgment protests against it. They base their theory upon the following facts:

1. Lodge circles found within the walls.
2. Pottery fragments, etc.
3. Burials and skeletal remains.
4. The absence of copper tools and artifacts.

We do not purpose to deny that the Indian came to the American continent some time and that too in a but we do purpose that the American forebears built Fort the earthworks in States. There extradition among all section that they far advanced in civi-

Whoever built were well versed in mathematics. They tary fortifications to knew how to wage



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during its history, very remote past, to deny strenuously Indian or any of his Ancient or any of central United isted a prevalent the Indians of this found a white race, lization, in posses- when they arrived. these earthworks, engineering and had reduced mili- a science; and they defensive warfare.

What of the fact that lodge circles were found within the walls? It only proves that the Indians did occupy the site even within historic times, for the advocates of the theory say that the circles were plainly marked before the plow obliterated them. It would be the most natural thing in the world for the Indians to pitch their camp upon the site. It is a beautiful spot, and makes an ideal place for an encampment.

The second fact can easily be disposed of in the same manner. The pottery found there is unquestionably that of the Indian as we know him. There is nothing ancient or prehistoric about it.

The burials are, no doubt, intrusions of a far later date than the time of the construction of the Fort. Why is it necessary to hold that the original builders buried there at all? The structure is a fort, and it may be possible that the builders, for some reason, did not remain long upon the site. It may be that they never fought a battle there, being compelled to retreat without offering battle. Such has often been the case in so-called civilized warfare. The skeletal remains are those of

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the Indian, though two methods of burial are indicated, but both common to the indigenous inhabitants during the historical period.

The absence of copper tools and artifacts tells us nothing, except the fact that they are lacking. That would not be a thing to be wondered at. All such tools could have been removed just as well as abandoned, as was the case of the prehistoric miners on Royal Isle, where, up to a few



PART OF THE WALLS, FORT ANCIENT, OHIO

years ago, the traveler could see the tools in the same place where the miners left them when quitting work.

The question, 'Who built Fort Ancient?' could never be answered by archaeology alone. In order tentatively to find our answer, we are compelled to turn to other sources, *i. e.*, history and descriptive geography.

The books referred to are found in the Chinese and Hindû literatures. The writer, in full accord with Mr. Alexander McAllan of New York City, is not going to contend that any Chinese or Hindû priest or traveler ever visited America in the dim past ages, and then returning home wrote an account of his journeys; but rather that a tribe, who afterwards became what we know as Mound Builders of the Mississippi valley, being driven from their homes in Mexico, found their way to Arizona, the Grand Canyon, the Gulf of California and vicinity, thence to the Mississippi-Ohio valleys; from there they found their way *via*

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the Arctic regions to the coast of Siberia and Tartary where a great destiny awaited them. This host was led first by a Toltec princess born in Mexico, then by her son who was born in Arizona. The knowledge and description of America was carried into Asia by this tribe and there embodied into its literature.

We will not pause to inquire into the extent of their detailed knowledge of our continent, but will say in passing that they knew the exact distance



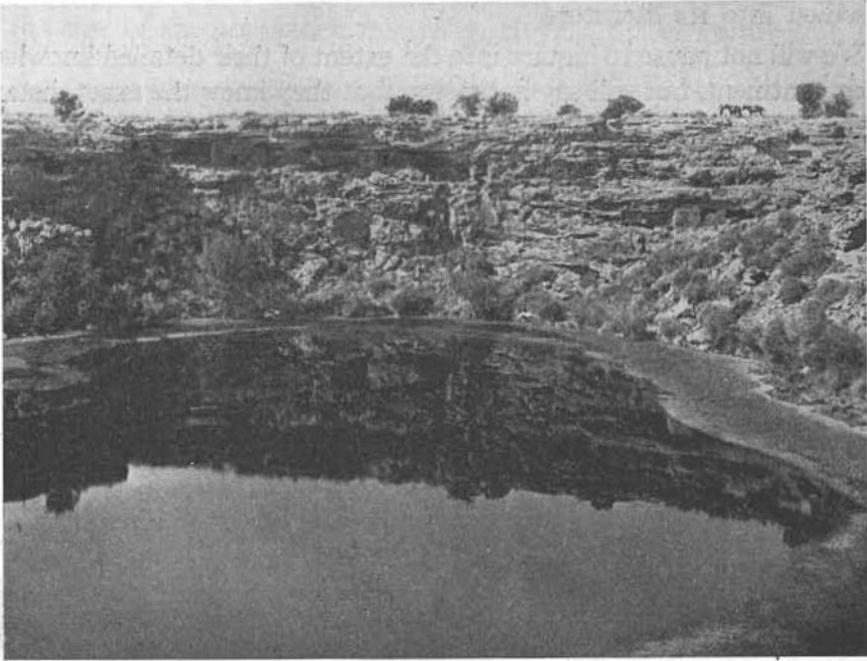
ONE OF THE NUMEROUS OPENINGS IN THE WALLS
OF FORT ANCIENT

from Canton to America; the exact width of the continent; the location and extent of the Rocky Mountains; the position of the Great Plains, the Mississippi and Ohio valleys, the Great Lakes, Yellowstone Park, the Grand Canyon, the Gulf of California, the Arctic regions, and the Atlantic Ocean. They further knew the general shape of the continent — that of a huge mulberry tree — the trend of the mountains, the direction of flow of the rivers, and the chief distances on the continent. For further detailed information in regard to this particular, I refer the investigator to the Chinese books known as *Shan-Hai-King*.

The Chinese account describes the Grand Canyon with such degree of accuracy that a modern traveler, using the account as a guide book,

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could easily find his way about and identify the different spots of beauty and interest. Immediately following this account, mention is made of a place in the "southeast corner of a desert beyond the Eastern Sea."



MONTEZUMA'S WELL, ARIZONA

With prehistoric cliff-dwellings built into the face of the cliff.

The "Eastern Sea" of the Chinese is the Pacific Ocean. The exact distance to this place "Pi-mo" is given. Following the directions, the traveler comes to the desert of California and Sonora; the southeast corner of that desert brings him to the modern "Pi-mo," itself a desert and dependent upon irrigation for its power to sustain human beings. This place teems with the ruins of a prehistoric culture whose origin is shrouded in mystery, and whose antiquity is very great. It is in the vicinity of the great cliff-dwellings, among them Cliff Palace.

When interrogated as to the origin of these cliff-dwellings, the Pimo answer is given something as follows: "It was built by the son of a very beautiful woman who once dwelt in yon mountain; she was fair, and all the handsome men came to court her, but in vain; when they came they paid tribute, and out of this small store she fed all the people in the time of famine and it did not diminish. At last she brought forth a boy, who was the builder of all these structures."

The Pimos of today still hold in grateful remembrance the Princess of

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a harassed race of builders who kindly succored them in time of famine.

The word *Pimo* is formed by combining *Pi*, which signifies 'skin' or 'case,' with *mo*, which means 'mother.' Then *ti* means 'place,' *kiu* refers to 'a level place on an eminence.' The Chinese records describe a place called "The Hill of the Maternal Case"; the Pimo, when asked the name of this eminence, raising his arm and pointing to the hill, exclaims, "The Hill of the Maternal Case."

In this Chinese record we find great stress placed upon a royal baby, Ju or Mu, connected with the Grand Canyon and Pimo. He often has the title Ti or Te. The part *Mu* is spelled in several different ways: *Mu, Mo, Moc, Mok, Mon*; such is the spelling of the first part of the name of the king of the Pimos who ruled during the 'Golden Age' of their history. *Ti* or *Te-cuh* signifies 'warrior,' or 'lordly warrior'; then follows still another part of the name, *suma* or *zuma*, which means 'sad,' 'angry' or 'severe.' But the spelling or the ideograph may be wrong, and the correct form may be *soma*, referring to 'water,' 'immortality' or 'divinity.' The Chinese records also give the ruler of Pimo the name of Mu-ti. The Pimo give exactly the same name; they also give him the full name, which his successors in Mexico always bore, 'Mon-te-zuma,' 'the divine, lordly ruler, Mu, the one who has Grace, Majesty, and Patience,' for *Mu* is either an adjective or an abstract noun.

The record further sets forth that the builder and ruler of the fortresses beyond the "Eastern Sea" was Mu, Mo, or Mok; that he ruled over the land stretching from the Grand Canyon to the Arctic Ocean in the Sun and Moon Shan, and that he finally ruled over the "Country of Great (giant) Men."

What and where was the "Country of Great (giant) Men"? It is necessary to call to our assistance Korean geographers. Without going into the details of the *apparatus criticus*, it is sufficient to state that the country referred to is exactly identical with Wisconsin and adjacent territory. This geographer mentions that in this country were great men 35 *chih* long, but they were unable "to go, run, travel, get away, depart from lizards, dragons, and serpents, because they were imitation, patterns." Thirty-five *chih* is equal to thirty-four English feet. The effigy of a man was found in Wisconsin thirty-four feet in length; Squire, Davis, and Dr. Peet found others that they readily called giants; there were also found in these same regions imitations or effigies of lizards, serpents, etc. The Chinese records proclaim that in the "Great Waste beyond the Eastern Sea" there is a place where the Sun and Moon rise in the "Great Men's Country." In another place this "Great Waste" is called Kwun-lun Shan or the 'Sun and Moon-lit Shan.' *Shan* means 'mountain'

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or heights; *kwun* or *kwen* signifies 'many'; *lun* means 'to unify'; so the term, Kwun-lun Shan really signifies 'countless rolling valleys and mountains.' Taking this with the measurements that are given, Kwun-lun Shan becomes identical with the upper Mississippi and Ohio valleys. The "Great Men's Country" is identical with Wisconsin and adjacent territory.

The royal infant Ju, the mature Mu, was ruler over the "Country of Great (giant) Men" in the Kwun-lun Shan beyond the "Eastern Sea."

Who was the father of this infant Ju, the Prince Mu?

The legend among the Pimo makes his father a drop of water that fell upon the Princess' stomach while asleep. But this is merely evading the question. It is probable that the Princess was secretly wedded, but for political or other reasons she dared not reveal the fact, and when her son was born she invented the Heaven-given idea to allay all suspicion in a political way or otherwise. Her friends, and perhaps the priests, at once spread the story of the divine origin of the infant. These people were hard pressed by their enemies: why not grasp at the idea that Heaven had furnished them a leader who should guide the despairing people to new fields of national glory? Whence did he lead his people?

To say the least, it is a strange coincidence that Asiatic writers record that a Te-mu, Te-mu-dzin or Temugin arose in Tartary during the early part of the twelfth century, and therefore contemporary with the Mu born at Pimo about the year 1100 A. D. These writers say that this Tartar conqueror was called Timou or Timur-chi, and that his origin is shrouded in mystery. Anyway, this Mu came from a distant land; some writers say from Irkena-kon ('mountain valley') in the vicinity of the Caspian Sea, while other writers say that he came from the Arctic Ocean.

In his old age, or about the year 1150, a son was born to Te-mu upon whom the name Temugin was bestowed. When the boy was thirteen years old the father died, and the empire fell to pieces, apparently. This Prince's name has resounded throughout the world, for he became a great conqueror, none other than Jenghiz Khan — King of Kings — the grandfather of Kublai Khan, the forebear of Tamerlane, the Great Moguls, and the Moslem Sultans. The father of Temugin was the founder of the Yuen dynasty.

When the contest between the Cross and the Crescent was wavering in the balance, Jenghiz Khan burst forth from the wilds of Tartary, assaulted the strongholds of the Moslem, gave their cities to sack and flame, put an end to the Caliphate in Bagdad, and threw his weight in favor of the cross. The grandson, Kublai Khan, completed the conquest of China, and formed the Empire that stretched from the Pacific Ocean to the Mediterranean Sea, from the Indian Ocean to the Arctic, or in

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other words, formed the greatest empire that the world has ever seen.

Who was the Princess that gave birth to Mu, and whence came she? It is almost generally conceded (except by those who would make all structures on the American continent the work of the ancestors of the present American Indian) that the Toltecs of Mexico were a white race. M. Charney states that we see carved upon the tottering walls of the temples of Yucatan, Greek, Celtic, and Semitic faces. Vining says these probably

reached America by crossing the Atlantic Ocean. Though the types may be Greek, Celtic, and Semitic, why is it necessary for them to cross from Europe to the continent that produced them? How account for the white men. How account for the Aino? Whence, could the Aino have traveled in-

Father Sahagún, a Franciscan monk, went to Mexico in 1529 and stayed there until his death in 1590. He tells us that he saw an extensive account of the Aztecs, their customs, their tombs. He tells us that years ago the

came in ships and landed at a port called Pauntla. This is supposed to be on the Panuco river. After they settled there a large part of them, including their leaders and priests, went south as far as Guatemala. The party left behind organized themselves into a body politic; they reconstructed the calendar from memory, became powerful, built the pyramid at Cholula and finally built the sanctuary at Teotihuacan. For some reason, not known, they abandoned their homes, and wandered across the plains and deserts in order to discover new lands. There is no date given, but Prof. Valentine thinks that the date is referred to on the calendar stone, that is, 231 A. D. Just twenty-four cycles elapsed between that date and the dedication of the calendar stone and the great temple at Mexico City in 1479. The Mexican cycle consisted of fifty-two years. The same tradition exists among the Maya tribes, who give the date "of the beginning of things" as 245 A. D., but further state that their ancestors and those of the Nahua tribes appeared on the gulf coast about 231 A. D. These dates are arrived at by knowing



SEATED FIGURE FROM COPAN, HONDURAS,
WITH CHINESE ASPECT

reached America by crossing the Atlantic Ocean. Though the types may be Greek, Celtic, and Semitic, why is it necessary for them to cross from Europe to the continent that produced them? How account for the white men. How account for the Aino? Whence, could the Aino have traveled in-

Francis Pizarro came to Mexico in 1519 and stayed there until his death in 1542. He left us a very extensive account of the Aztecs, their customs, their tombs. He tells us that years ago the

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the year by the Mexican calendar of the Conquest, which was the year Three Calli. Tracing back the first thirteen Acatl we meet the year 1479. According to tradition, this was the year that the great temple was finished and dedicated. The top date on the Calendar Stone is Thirteen Acatl. On each side of this date are the signs for cycles, twenty-four in all, twelve on each side. Now if these cycles count for anything, and they must, they carry us back 1248 years from the date, Thirteen Acatl, or 231 A. D.

About the year 1000 A. D. there was formed a confederacy of tribes, of which Mayapan seems to have been the head. This federation seems to have been formed for war purposes; at any rate, war broke out about the beginning of the eleventh century, and the Aztecs, a name which signifies a confederacy of tribes rather than an ethnological distinction, drove someone from the country. That someone was the Toltecs whose 'last king' fled northward from Chapultepec.

In the Tonto Basin are pictographs depicting the driving out of a white people by red men, and the present Indians have legends that their land was formerly occupied by white men with long, white beards. Therefore the Toltecs were settled in Mexico several centuries before the eleventh, when the last remnant disappeared according to Aztec records and the writings of Father Marcos Niza. Aztecs and other red tribes almost annihilated the Whites at the Vale of Mexico; Topiltzin Quetzalcoatl, "the last king of the Toltecs," fled northward from Chapultepec — the historic Chapultepec.

Is it not a consistent conjecture that the beautiful Princess at Pimo belonged to this fleeing royal family? At least the curtain of history goes up for a moment, and we find the 'Queen of the Builders' on the hill at Pimo. The structures there, according to the aboriginal testimony, were reared about the year 1100 — the time when the Toltecs disappeared from the Vale of Mexico.

M. Charney asserts that the Toltecs were expelled from Mexico in the eleventh century, and that they were scholars, artists, astronomers, and philosophers. The *Shan-Hai-King* states that in "the region beyond the Eastern Sea," there is a country of Refined Gentlemen, whose temples are built upon pyramids (*k'iu*), the dwellings upon mounds (*ling*). The temples of the Toltecs were built upon pyramids, and their dwellings upon mounds. They were gentle and would not fight.

So the discomfited Toltecs fled northward; their Queen stopped at Pimo, built the cliff-dwellings, gave birth to a son, Mu, who was to lead his people further into the wilderness. The Queen even left her name embalmed in the name of the State that finally incorporated part

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of her former small domain within its bounds, Arizona — *Ari*, 'Maiden,' and *zona*, 'valley.'

Driven out of their fastness homes either by strong enemies or famine, or by some other cause, the Toltecs or Builders migrated northward, built the earthworks of the Mississippi-Ohio valleys, then passed through the Arctic regions — for they describe the "land of ten suns" (Parhelion), the walrus, etc. — and carried with them the Mexican Zodiac consisting of the Mexican Tiger, Hare, Rabbit, Serpent, Monkey, Dog, and Eagle, which is thus much identical with the Tartar-Manchu zodiac. They passed through the Arctic regions and finally reached the coast of Siberia, though some may have remained in the Arctic regions, and this would account for the blond Eskimos. It is also probable that some of the Toltecs were taken prisoners by the Aztecs, and their descendants are the anomalies on the western coast of Mexico known as the 'blond Indians' with blue eyes and auburn hair. The records tell us that Mu was a great chief and that his forts (*tai*) held the "Great Men's Country." Only forts could 'hold' a country.

He held the country for a while, then passed on to Tartary to become the father of such a line of conquerors as the world never before had seen, to save the torch of civilization from utter extinction, and, in the far future, hand it on to America, the Kwun-lun Shan of *Shan-Hai-King*.

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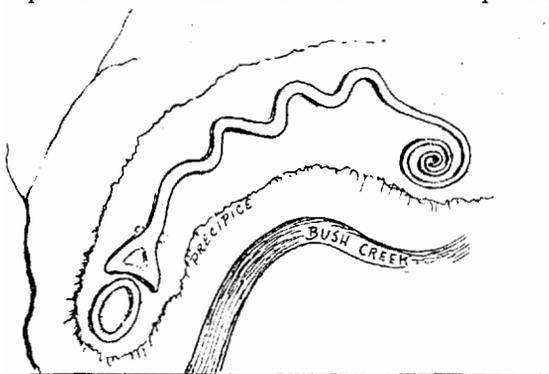
NOTE: by C. J. R.

THE question of the age and origin of the Great Mounds of America has given rise to much speculation, and every new hypothesis based upon intelligent research is welcome, for it stimulates inquiry and draws attention to hitherto neglected points which require consideration. While there is obviously something in favor of the outline given in Dr. Kinnaman's contention that a fleeing remnant of the peaceful Toltecs escaped northward from Mexico about the twelfth century A. D. and wandered towards the Aleutian region, finally reaching Asia; and while there can be little doubt in the minds of well-informed students of Theosophy that the historic American Red Indian did not build the wonderful and mysterious Mounds — animal, serpent, human, and other mounds, 'forts,' square, circular and polygonal structures, etc.— found in Wisconsin, the Valley of the Ohio, etc., there are some points in Dr. Kinnaman's interesting article which call for comment in a Theosophical magazine.

According to the scheme of human history briefly outlined in *The Secret Doctrine* from the archaic records of the ancient Wisdom-Religion, the Mounds belong to an age far antedating historical records ordinarily accessible, an age within measurable distance of the palmy days of the civiliza-

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tion of the lost Atlantis, from which our historical races have arisen after cyclic descent into savagery for many thousand years. The Mounds have close relatives in nearly every part of the world, and they vindicate the teaching of H. P. Blavatsky concerning the general unity of belief and its outward expression in so-called 'prehistoric' times. It would take up too much space to give even a partial list of the localities where such structures are found with even bare mention of their significance. One of the most striking resemblances among far-distant prehistoric mounds is that of the immense Wisconsin and Scottish snake-mounds. In these the serpent, a world-wide philosophic symbol, is represented as swallowing an egg. According to *The Secret Doctrine* the world in general, including



Great Serpent Mound, Adams Co., Ohio
Length: 1385 feet

America, received sacred knowledge from Atlantis, and some of its symbols, constructed in imperishable form, are still existing. Students who desire further details will find many curious particulars in *The Secret Doctrine*.



Otanabec Serpent Mound near Toronto, Canada
Length: 250 feet

According, then, to Theosophical teachings, it does not seem likely that all the Mounds were built by a wandering

tribe who 'happened,' so-to-speak, to have fallen upon the snake-pattern, etc., in a haphazard way; and if some had a different origin, why not all?

In regard to the theory that the supposed Toltec migration in the twelfth century A. D. may be the origin of the geographical descriptions which appear to refer to the North American continent in the *Shan-Hai-King* book of China, there are difficulties, for:

"According to the commentator Kwoh P'oh (A. D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties distance. Yang Sun of the Ming dynasty (commencing A. D. 1368) states that it was compiled by Kung Chia and Chung Ku (?). . . . Chung Ku . . . at the time of the last emperor of the Hia dynasty (B. C. 1818) fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin."—Gould's *Mythical Monsters*, p. 27. See also Knight's *Encyclopaedia of Biography*—Chung Ku is said to have written the *Shan-Hai-King* from engravings on nine urns made by the emperor Yü (B. C. 2255).

It looks, therefore, as if the Asiatics were well acquainted with the general topography of North America at a very early date. And there are traditions in Hindû literature that support the statements in *The Secret Doctrine* that

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the descendants of the 'Nâgas,' the human 'serpents of wisdom,' peopled America when it began to rise in Atlantean times. H. P. Blavatsky says:

"But as to the Nâgals and Nargals; whence came the similarity of names between the Indian Nâgas and the American Naguals? . . . Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one: that Arjuna, Krishna's companion and Chela, is said to have descended into Pâtâla, the 'antipodes' and therein married Ulûpi, a Nâga, or Nâgî rather, the daughter of the king of the Nâgas, Kauravya. Ulûpi (Ulûpl) has an entirely Atlantean ring about it. Like Atlantis it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names. . . . The late Pandit Dayânand Sarasvati, certainly the greatest Sanskrit and Purânîc authority in India on such questions, personally corroborated that Ulûpi was daughter of the king of the Nâgas in Pâtâla or America, 5000 years ago, and that the Nâgas were Initiates."— *The Secret Doctrine*, Vol. II, Commentary on Stanza IX, Section 37

In these days of broadening scientific opinion, when *Darwinian* Evolution is becoming more and more discredited by eminent scientists in view of new researches, it is no longer considered preposterous to believe that mankind has existed for hundreds of thousands of years or even millions, and 5000 years seems a mere yesterday. In regard to ancient India and the American Mounds, Lord Avebury in his *Prehistoric Times*, says:

"They vary much in size; five or six of them, however, are exact squares, each side measuring one thousand and eighty feet — a coincidence which could not possibly be accidental, and which must possess some significance."

The four sides, then, measure 4320 feet, a significant number in the Brâhmanical calculations of terrestrial and cosmical time-periods. It is held by some that the English foot, as a standard of measurement, was derived from Egypt, and there are strong reasons to believe that both Egypt and America derived their culture from Atlantis.

Another sidelight upon a possible connexion in very ancient times between America and Asia is thrown upon the subject by the outward appearance of certain modern American tribes and of some ancient sculptures. In Puebla State, Mexico, there is a Toltec pyramid which has carved figures of men with Chinese features and dressed in the Chinese manner, and Mr. W. D. Parmelee, who took part in the recent Peabody Museum Expedition to Yucatan, says:

"Even today there are certain small tribes of Indians in Central America and especially in Honduras, whose appearance, both in face and body, is decidedly Oriental, and who, except for their language, are practically Japanese. From the ruins in Copan, Honduras, we have a date which refers to some event which took place around 1000 B. C."

And some carvings from an altar in Copan represent figures with strongly marked Japanese or Chinese features. The famous Chinese longevity symbol was recognised on one of the pyramids near Mexico City.

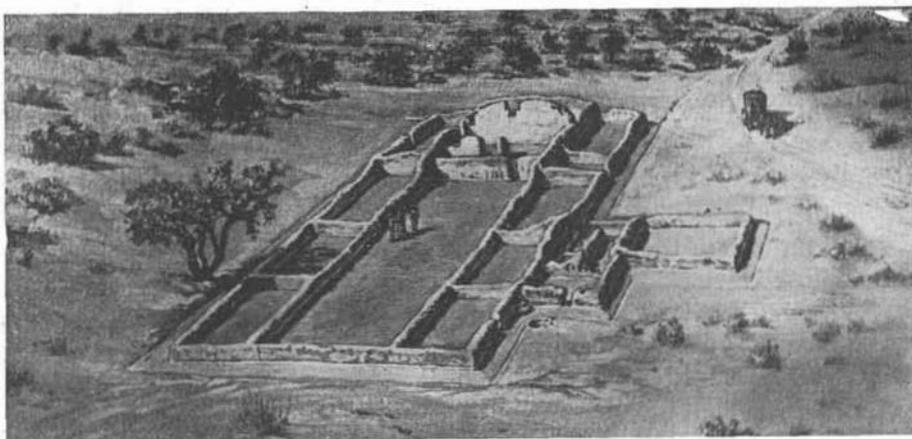
It seems, therefore, that even if we do accept the claim that the *Shan-Hai-King* book really contains a recognisable description of the main geographical features of North America, its enormous antiquity, and the existence of singularly East-Asiatic types of men and statuary found in America, have to be given due weight in considering the hypothesis that the knowledge

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and description of North America were carried into Asia by a nomadic Toltec tribe as recently as the twelfth century A. D.

The reference to the Land of Great (Gigantic) Men, presumably Wisconsin, is very interesting, but it suggests another reading. It may be a reference to certain prehistoric Atlantean races whose stature far exceeded that of ordinary men. Reports have frequently been made of the discovery of gigantic human footprints in Nevada, etc., and not long ago there was a very circumstantial report of the finding of a skeleton eleven feet high in Nevada.

In considering the East-Oriental characteristics mentioned, it will not do to jump at the conclusion that there were ever Chinese settlements in America. While it may be regarded as firmly established that many striking resemblances have been found between the Old and the New World, according



RUINS OF THE CLAN HOUSE, CASA GRANDE, ARIZONA

to the Theosophical teachings, largely derived from careful analysis of the records handed down in the sacred literatures of the nations, these connexions can be explained in the simplest and most scientific way by the hypothesis of a civilized continent in the Atlantic region from which colonists went forth to populate the lands which were gradually rising as Atlantis broke up. The Chinese, being a conservative race, may have preserved the characteristics of their own original Atlantean branch, part of which may have reached Central America, but not from China.

The existence of a great Atlantean continent is now admitted by leading geologists — there is no other reasonable explanation for innumerable geological, geographical, and biological problems — and in view of the breaking-up of the popular beliefs in the comparative shortness of human existence on earth, there is unlimited time for a great civilization on the lost continent and islands, a civilization which culminated and perished, leaving traces of

JAPANESE POPULAR ODES

itself in legends and a few material objects handed on to us from the so-called 'primitive' peoples familiar to us, and in other ways.

Attempts have been made to explain the singular resemblances between Egyptian customs and remains and those of America by means of supposed migrations from Egypt or from America.

Le Plongeon, and lately Dr. G. Elliot Smith, were both so highly impressed by these coincidences that they evolved migratory theories, which, however, do not agree. There are indeed astonishing similarities between American and Egyptian forms, such as the Winged Globe, the Tau, and the general appearance of some of the buildings and carvings, but there are also striking Hindû types found in Central America, such as figures in the 'yoga position,' elephants' heads, etc., and what are we to think when we find the exact pattern of the Minoan Labyrinth, a most complicated design found on a coin from Knossos in Crete (B. C. 200-67) as an ancient Indian game in the Pima region of Arizona (the pattern is called "The House of Tcuhu") and also scratched on the prehistoric walls of the Casa Grande? Did the Cretans reach America in historic times, or is it not more probable that this unique and very peculiar design was carried by colonists from Atlantis both to the East and the West?

If a migration from Mexico took place as recently as the twelfth century A. D., as suggested in Dr. Kinnaman's thought-provoking article, it would seem certain that artifacts and traditions, rich in Toltec characteristics, would be found throughout its whole course. Can these be traced?

JAPANESE POPULAR ODES

E. S. STEPHENSON, Professor in the Imperial Naval Engineering College,
Yokosuka, Japan

 HE theme for the annual poem competition is announced in the Official Gazette of October 15th this year (1918). It is 'Snow on a fine Morning.' Tens of thousands of people every year take part in this, and thirty-one-syllable odes called *Wa-ka* are sent in, most of them exquisitely written on thick paper of a certain size prescribed by the Department. At about New Year the best poem is published in all of the newspapers. The introduction of this poetical tournament has been traced as far back as the ninth century.

Even shorter than the *Wa-ka* is the *Hokku* which has only seventeen syllables. The greatest master of the *Hokku* is acknowledged to have been a poet named Bashō who lived at the end of the seventeenth century. Inspired by *Zen* to see the divine everywhere in the beauties of nature,

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he scattered precious jewels of poetic fancy and tender appreciation directing the attention of his countrymen to the things of beauty all around them. With "single and sufficient thrust" of delicate poetic phrase, he presents an aspect of simple objects that one recognises with a glow at the heart as a real revelation. For his tiny vignette is not only a masterly delineation — of a common flower or weed or whatever it may be — but he reveals something that ordinary observers — even such nature-lovers as his own countrymen — might miss. And yet one joyfully recognises it as just the thing — the quintessence of loving observation, simply and sufficiently expressed. How often have I seen the face of a Japanese light up, as he quotes or recognises some *hokku* of Bashō or some other poet — lines that come up to enhance the appreciation of the natural beauties of their native land.

Interwoven as they are with the associations of Japanese art and poetic feeling, they cannot be translated in any satisfactory way. One might as well try to translate into Japanese such lines as,

"The moan of doves in immemorial elms
And murmur of innumerable bees."

It might come out something like "pigeons crying in elm trees and bees buzzing," and would convey a very poor idea of the original!

Bashō's *hokku* about the Japanese *hagi* (*Lespedeza bicolor* — one of the seven flowers of autumn in Japan) for example:

"*Shiratsuyu wo kobosamu*
Hagi no uneri kana!"

'Ah! those feathery, willow-like branches of the *hagi* curving so softly —
How tenderly they cradle the dew-drops and do not let them fall!'

This pombungling paraphrase can give but a poor idea of what Bashō's seventeen syllables convey to a Japanese. But anyone who has seen the *hagi* in the freshness of the morning in some old Japanese garden, with the shining dew-drops nestling on those dainty branches, can feel the truth and beauty of Bashō's word-picture — and appreciate the unerring artistry that gives you the essential character of the plant so simply and yet so graphically.

The ideal of the best Japanese and old Chinese artists was the same. To make a picture of a bird they would observe not one bird but thousands, and then give you — perhaps with a few rapid strokes — not a picture of any individual but the essential characteristics of the whole species, with not a single stroke or touch that is not necessary to the picture. And above all — what Robert Louis Stevenson said was the secret of true art — to stimulate the imagination: to suggest and to suggest.

THE MESSAGE OF THEOSOPHY

MONTAGUE MACHELL

FOR many generations the watchword of modern civilization has been 'Progress,' a watchword, the ardent effort to realize which, sustained through several generations, has caused civilized peoples to live at an enormously high rate of speed. Where such strenuous efforts were being made to achieve this progressive ideal, it was impossible that very evident and tangible results should fail to manifest themselves; and results have manifested themselves, evident, tangible, and unmistakable.

The wealth of the world has increased; the material resources of the world have increased; the conveniences and luxuries of the world have increased; material efficiency has increased; scientific knowledge has increased; human happiness has . . .?! Why, yes, to be sure, human happiness *must* have increased. How could it be otherwise, with added wealth, added luxury, added conveniences? How could it be otherwise when we have learned to traverse earth, air, and water? And though we have not yet learned to create life, at any rate we can destroy it with greater speed and ingenuity than ever before, so that where others despatched their hundreds and thousands, we despatch our millions. And surely, if we can destroy life at that rate, we *must* be just on the eve of discovering how to create it!

Unquestionably we have progressed, and we are progressing very, very rapidly — only — *whither are we headed?* According to statistics crime is steadily increasing and finding new and more horrible expressions (it too is 'progressing' apparently); our health record seems not to be improving, rather otherwise; scientific writers are calling attention to the fact that longevity is decreasing rapidly; insanity statistics show signs of 'progress' in their figures too.

Dear me, should some Martian tourist, 'doing' our planet, avail himself of these statistics, and glancing at conditions across the water, declare us a world gone mad with the 'speed' mania — whose 'speeding' had terminated in the spectacular smash-up of a world-war, what should we be able to say? It would be rather embarrassing to be overheard talking about 'modern progress' under the circumstances!

In any case, it is an undeniable fact that with the great majority, 'life' — external life, with its technique and paraphernalia — has so engrossed our attention and so far usurped our best energies, that we

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simply *have not had time* to consider what it is in us that lives, what it lives for, nor what will become of it after it ceases to live (if it ever does cease). Indeed, speaking frankly, is it not an indictment of purblindness on our part that we have quietly accepted and made to serve for religion certain dogmatic distortions of the true, sacred, and essential truths of life and the spirit, given out by a World Teacher nearly two thousand years since? Is it not evidence of a partial ignorance of the real meaning of 'life' and 'progress'? And while it seems incongruous to say that the greatest world-war in history is affording us more time to think about these questions, it is correct to say that present conditions are *compelling* mankind to reconsider them, and putting the world's manhood into a position where they are pondering upon them as they never have done before.

The men across the water are face to face with realities and essentials; doctrines, theories, and philosophic speculations are of no use to them whatever. Unquestionably there are those among them who, saved to return from this struggle, will tell humanity certain of the simple and eternal truths of life with a force and conviction of personal knowledge that will make the efforts of our greatest preachers and orators seem puerile and unconvincing.

If, as Theosophy teaches, there is an Immortal Self in every man, which Knows; if, as it also teaches, we all come in touch with this Self and receive flashes of Truth in moments of supreme unselfish effort, or when in the performance of our whole duty we face a great crisis in our life: then certainly thousands of men in this titanic carnage across the water have, more than once, stood face to face with that Self, and have caught flashes of Truth. But, according to Theosophy, religion should aid a man to keep in touch with, and draw ever nearer the realization of, this Divine Self that is himself, so that these flashes and rays of Light may grow more and more common and on every manifestation be more fully grasped and incorporated in his daily exterior life. "All life is for the experience of the soul."

How far this end is accomplished depends largely upon the philosophy upon which a man's life is built. If his philosophy has been accustoming his mental vision to teachings and laws that his heart *knows* to be true, then every crisis he passes through burns those truths more indelibly into his nature and makes them more and more a living power in his life. What a man learns from the personal experience of one crisis, all the preachers and philosophers in the world will be powerless to eradicate. But in this connexion the action of the mind, a neutral quantity, is to be taken into consideration. According as the mind has been trained in a true or in a false philosophy of life, so will it either indorse the vision that the crisis brings him and rejoice in its message, or reject this revela-

THE MESSAGE OF THEOSOPHY

tion which the Self (far transcending the mind in wisdom) *knows* to be true. And so will the after-effect of that revelation either permeate the life of the man readily, treasured by heart and mind, or as a source of contention between these two, with difficulty exert a working force in his life at all. Hence the importance of having a right philosophy.

One of the *truths* which the Soul knows, is that life is a far grander and more significant matter than the mere seventy-seven or one hundred years' scramble to which we give this name and into which some minds would cram the beginnings and ends of destiny. It knows too, that real life, rightly understood, is fraught with a great and magnificent purpose eminently worth living for. Further, it knows that it is linked to every other soul in the universe, that Spirit is one for all, and knows not 'mine' and 'thine.' Lastly it knows that Harmony is the law of life; that there is no chance, but all is Law, causing every effect to be the just and complete fruition of every cause, from the creation of a universe to the thought in the mind of a child. These truths the Soul *knows*, even though the mind ignores and refuses them recognition through many lives, and even though education, so-called, strengthens this mental perverseness. And it is these truths, and revelations leading to their realization, which come to men in the hours of crisis on the battlefield.

Now, if a man can go into battle imbued with the consciousness, drawn from a complete and rational philosophy, that these things are so: that human life is a mighty drama of which this earth-life is but one short scene with innumerable scenes preceding and innumerable opportunities opening ahead; that life itself is splendid and purposeful; that man's destinies and possibilities for growth are infinite — then the supreme revelation of a crisis will bring home to him a vindication of what he already believes and has accepted mentally and will vitalize these truths in his daily life. In short, if he has grown familiar with the ideas of Karma — as ye sow so shall ye reap, the idea of the nobility of his calling, the possibility of perfection through self-directed evolution — then he is already equipped to meet whatever life holds for him, fearlessly and understandingly.

These are some of the fundamental teachings of Theosophy, and these are the answers to some of the vital queries which are rising in the minds and hearts of thousands of men now facing death at all hours of the day and night. They are the queries concerning *real* Life which in our mad fever of so-called living we have forgotten or ignored, and which it has taken one of the most ghastly cataclysms in the annals of humanity to make us fall back upon and recognise. And these Theosophical answers to the heart-cries of desperate men are the expression, not of theories, ideals, aspirations, or dogmas, but of the LAW governing human life

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and the universe in its entirety. Hence it is that Theosophy is receiving and will receive ever wider recognition and appeals from hungry hearts; it is holding its own and will continue to do so, against all the sects, isms, and orthodox dogmas of the day.

Theosophy has a tremendous message for humanity — for humanity at large and particularly for the men in the trenches. It is a message of Truth, of Law, whose learning brings hope, consolation, peace of mind, and a realization that life is mighty and worth while, swayed not by the heartless demon, Chance, but by COMPASSION — “the law of laws.”

THE ‘OM’—A STUDY IN THE UPANISHADS

A STUDENT



Y means of the ‘Word’s’ power, both Brahms may be found within the Body,” says an obscure text in one of the Upanishads.

There was Brahm the Supreme, one, the true God, holding in Itself the Idea of the whole Universe, the secret of its origination and the power of its sustainment and final indrawing, Krishna.

And there was Brahmâ, its particulated and hierarchied energy, only a God for the profane; but really as many of him as there are centers of evolving life. Each such conscious center — innumerable but not infinitely numerous — each such ‘atom’ or monad, was a ray of the Supreme, the exhaustless, sent out individualized for evolution in matter.

But how about this ‘matter’? Whence came it?

Each such monad, once individualized, was on the one hand a conscious center and on the other an energetic center. And its own outgoing energy condensed into objectivity to it and to all of them, condensed through a number of grades, the last being fully objective gross matter. Thus we have Spencer’s ‘Unknowable,’ “welling up” on the one side as consciousness and on the other as matter. Thus grades of objectivity; and to them corresponding, grades of sensitivity; fine senses, subtle matter; the gross sense confronting gross matter.

So each Brahmâ is a sounded forth ‘word’ (logos) of the one Father, one of Its logoi, the collectivity or synthesis or diverging point of these ‘words’ being *the* ‘Word,’ the OM, which is thus the ‘name’ of the Father, and the appeal-word, the prayer which opens our consciousness to its Source, turns consciousness inward so that it becomes aware of its inmost

THE 'OM' — A STUDY IN THE UPANISHADS

selfhood and of the One Self. "By means of the Word's power, both Brahm̄s may be found within the body."

Sound is only audible *to the ear* — the gross sense or one of the finer ones of the same kind — when it is making some matter vibrate; just like light — which is darkness when there is nothing for it to illuminate. So the OM sounds in silence at first; it is *living spiritual silence*. Then it comes outward into the first forms of the seven vowels, and breaks at last against the barriers of the seven groups of consonants, which are the forms and grades of matter. And yet these groups *are* but the limits or modes of hush or prolonging embodiments of the vowels.

The OM becomes also Fohat and Daivīprakṛiti and Kundalinī and electricity according to its various planes. And of course it is Eros, desire of manifestation, "which was the primal germ of mind"; and will. And later on it is compassion; and the creative impulse of the artist. As desire in matter, it is desire of *procreation*.

Brahm̄ is thus the eternal reality of the temporary Brahm̄s. And yet "by the Word's power" they can win out of their temporariness and establish themselves in the Father. The monad is Brahm̄-Brahm̄ā, Ātm̄ā-Buddhi. Its presence is the cohesion of the crystal, flashing away when the crystal is crushed so as to be 'killed'; the vital unit of the plant, living where root and trunk join; the vital unit of the animal and man. In man it has begun to be aware of itself; and in the hearts of some men, of its Father.

In looking at matter we are thus only envisaging our own emanation or energy as it comes back to us. And yet, as that energy in one sense comes (or came) *through* us, it is the Supreme that underlies and pervades and is all things.

The whole thing is of course at and beyond the limits of mental grasp, for mind is a form of subjectivity which has thus far been reared on the food of the objective and is only beginning to be capable of inward states. It has a kind of *bodily* sense of self — the 'Bhūtātman' of the *Bhagavad-Gītā* — and then a dawning *mental* sense of self. A *spiritual* sense of self marks the beginning of the end of the cycle of pilgrimage.

So let us cultivate silence more, and try to find the OM in all its significances — this is the message of the Upanishads. Is it still valid?



"THERE is an eternal cyclic law of rebirths, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Aeons* — by the highest and the earliest *Nirvāṇis*. It was the turn of those 'Gods' to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories." — H. P. BLAVATSKY, *The Secret Doctrine*, Vol. II, p. 232

THE INWARD SOURCE OF POWER

PERCY LEONARD

THE current teaching on religious matters usually directs us to seek outside ourselves for power to overcome temptations and to bring about a reign of righteousness. "I will lift up mine eyes unto the hills," says the Psalmist, "whence cometh my help": we are recommended to look to the Strong for strength and to seek power from on high. As a matter of fact we have plenty of force at our disposal; but we allow it to run to waste. The ceaseless flow of thought which seems to constitute our very life, if properly restrained and used, would recreate our characters, regenerate our intellectual powers, give birth to opportunities, and emanate a moral oxygen to sweeten and revivify the atmosphere of thought in which men's minds are bathed.

When we hear the message of Theosophy as to the divinity within which quells the force of passion, and is potent to transform our ruined lives into careers of usefulness and power, we are apt to think that the strength of the animal passions is not sufficiently taken into account. But granting the fierce momentum of the lower tendencies; does it ever occur to us to enquire into the source from which they drew their power?

Robert Burns once complained to his 'Maker' that he had "fashioned him with passions wild and strong" whose "witching voice" was responsible for leading him astray. It is easy to see that Nature has infused the will to live, and the desire for sensation, into all forms of embodied life; and our physical frames, as part of the animal kingdom, share those tendencies with the lower orders of animated Nature. But are we not to some extent responsible for fanning those desires by our continual thought, and heaping fuel on the flames by feeding them with currents of our mental force?

The very fact that misdirected thought can force the growth of such a brood of monsters, is sufficient argument to prove the power at our command. A Leyden jar is capable of slowly accumulating a charge of electricity which in an instant may be liberated with a powerful flash:

"THE human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature."— K. H. in *The Occult World*

and in the same way any thought continually dwelt upon, absorbs a store of energy which may at last break loose from our control.

The power of man to hold the reins of thought is a basic truth of

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Theosophy, and is still for most of us a startling novelty. The teaching that a man can stand still in the center of silence and dismiss an evil thought at will, entertain a helpful thought, or, if he so prefers, suppress thought altogether, remaining in the condition of a "spectator without a spectacle," needs to be pondered over so deeply that it may become a rooted conviction and an effective power in our lives.

The region in which a man lives while thus standing over his mind and holding it in control, is like the wilderness through which the Israelites journeyed to the Promised Land. The fleshpots of Egypt have been left behind while Canaan flowing with milk and honey is still ahead, and such is the ghastly stillness of that solitude that none but the brave and steadfast will persevere to the distant goal. The purity and freshness of the desert wind are fatal to the petted darlings of the mind; our little self-conceits, our flattering illusions, pine and die: our very personality, fondly imagined as the central self, dissolves and disappears in that 'thin air.'

For those who regard the Old Testament as truly historical this interpretation may seem far-fetched and fantastic; but for those who accept the statement of Paul that "these things are an allegory," it is profoundly suggestive. As long as we hold the mind in our grasp, we exist in the world of causes. We step into the fruitful matrix of the silence out of which all things proceed, and for a moment's space our hearts beat with the rhythm of eternity. It is to this region of rarefied atmosphere that reference is made in *Light on the Path* where directions are given for the destruction of that giant weed of selfishness which flourishes not only in the heart of the man who lives in his desires, but also in the heart of the devotee of secret knowledge.

"Live neither in the present nor in the future; but in the eternal. This giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought."

By entering the silence which extends beyond our ordinary field of thought, we may in time familiarize ourselves with that vague, undiscovered region into which we all must go when death lays his cold hand upon the busy brain. 'Die before death' say the mystics, and here we have the outline of the great process which may be practised without retiring to a hermit's cell, or binding ourselves by any fantastic vows whatever. Fulfilling all our natural duties, we may live an inner life of perfect peace, combined with a resistless unimpassioned power:

"Serene and resolute and still,
And calm, and self-possessed."

Our feet may tread life's miry pathway; but on our faces beats the strong sunshine of eternal day, and we may rest our gaze on the illimitable blue.

THESE ARE THE TIMES THAT TRY MEN'S SOULS

R. MACHELL

O said Tom Paine in the dark hours of the struggle for Liberty when even the chief himself was almost in despair.

We think of the times that try men's souls as days of suffering and disaster; but experience will teach those who are ready to learn that the time of trial is perhaps even more frequently the hour of triumph or the day of prosperity. So we are sometimes caught napping, and fail to rise to the height of our possibilities, which are more readily revealed to us in adversity.

There are times of danger and difficulty that call out our strength, that rouse our courage and stimulate hope; these times evoke the hero in us, and we display great qualities, that had been long lying dormant in our nature. Under such conditions the most ordinary man may become a hero: indeed heroism in some circumstances becomes general.

Those are not the times of trial: they are the times of display. They are the harvest-times, the days of reckoning the value of the crop. The times of trial lay far back in the season of the cultivation of the soil and the sowing of the seed.

The times that try men's souls are the times when all seems to be going gloriously and there is nothing to do but to swim with the tide and shout songs of victory. Men are tried when they think that all is well with them. It is then that they reveal themselves; it is then that they sow the seed for the future crop. It is in times of prosperity that a man lays the foundation of a solid business or of a future failure, and it is when all seems full of hope that men enter upon the undertakings that establish life on a sure basis, or that entail unutterable ruin in the days that are to come.

Prosperity and disaster are fruits that grow on trees of our own planting, and the future shall in similar fashion spring from the seed that we are now sowing. This is the simple fact that mankind so constantly forgets, attributing the good or evil fortune that is their lot either to God or Destiny, their own cleverness, or to the malignity of other men. "As ye sow so shall ye reap." A most unwelcome truth apparently; and yet it is the basis of hope for the betterment of human life: for in this truth we find assurance that we are not the slaves of Fate, but its masters. In the light of this truth we can see that the ills we suffer now

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are our own deeds come back to us for our indorsement or repudiation. In the assurance of this great Law of Natural Justice we can accept what comes, as if it were our due, without complaint and without resentment, but with a serious consideration of the best way to avoid a repetition of the experience.

The reason why men do not learn the simple lesson of life is that they fail to co-ordinate their experiences, and have to learn the same lesson over and over again; simply because each time seems to them the first and only time that such a thing has happened, or will happen. They have lost the knowledge of Reincarnation. They have lost the sense of continuity. They are in a labyrinth without the clue. You know the allegory of the labyrinth through which none could find the way without holding the thread that leads through all the intricacies of the maze. That thread is knowledge of the doctrine of Reincarnation; that is the connecting link in our experiences, past, present, and to come, in the long pilgrimage of the soul, which should be one long joyful progress along the glorious path of evolution.

Tradition tells us many tales of how that memory was lost. Sometimes it is symbolized as a jewel of wisdom; sometimes it is called immortality, sometimes the eye of the seer, sometimes the golden key, and so on: but all legends point to a time when man held this knowledge, this self-knowledge, that is so precious and so necessary for the guidance of our evolution. I should say rather for our guidance on the path of evolution; for, I imagine, it is we who are lost, not evolution, not the Path: that is not lost nor obliterated; but we have lost sight of it for a few thousand years, and without it we keep on repeating unnecessary experiences, in order to learn that effects follow causes as the furrow follows the plow.

Oh! we all know that well enough, of course. We do not need reminding of such obvious truisms. Everyone knows that roses do not grow on orange trees. Well, that is just where we make a mistake; for it is precisely the things we know best that we continually ignore. The thing that we spend a lifetime to learn was probably told to us in our infancy or we knew it all the time without being able to apply it.

That is because we have forgotten ourselves. We have lost the thread of our existence. There is no continuity in our experiences and we do not realize that it is indeed we ourselves who sowed the crop we reap and who shall reap the crop we sow. We have forgotten Reincarnation, and put our faith in Chance, hoping that something may turn up to save us from the evil consequences of our own misdoings or to shift the effects of our causes on to some other person's shoulders.

I have said that Man has forgotten Reincarnation, but it is perhaps

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as well to remember that this loss of memory might be also stated as a deliberate robbery. For there are those who, imagining themselves separate from the multitude, have constantly tried to hold back this knowledge from the people, in order to make the masses dependent on some privileged minority, who tried to hold all knowledge in their own hands to use it as they thought best. But humanity is One, and this knowledge, held back from general use, became useless and was lost to more than the masses. Nor are the masses altogether irresponsible for the loss: for the people is One and cannot release itself from responsibility for the acts of its rulers.

When the people want knowledge they will have it: and the need of the people is great; even if they do not realize their loss, they suffer from their ignorance.

In ignorance of the law of Reincarnation they think that they can seize the advantage of the moment and escape the disaster that must follow later; they think that they can alter conditions by a stroke of the pen, when those conditions may be part of a crop of consequences that must flow like the river down to the ocean.

Had men right knowledge they would sometimes keep silence when the ignorant enthusiast is shouting loudest. They would be looking to the future in their plans for the present, and they would be learning from the past the probabilities of the future. Had men the knowledge that is theirs by right they would be centering their energies upon right education: they would not allow a new generation to arise in conditions of ignorance such as sooner or later must inevitably entail a repetition of existing troubles.

The first step on the path of inevitable evolution is the recovery of our lost knowledge. And that first step includes the reassertion of half-forgotten truths, the most important of which is, no doubt, that of Reincarnation.

To many people this truth is obvious as soon as stated, for it agrees with their own internal convictions and latent memory. But to others it appears as a terror. It is perhaps not necessary to inquire why this should be so. It would be more kind to accept the fact and to endeavor to remove the misunderstanding on which such objections are based. The most common of these is undoubtedly due to the general belief that the personality is the real individual.

“Man, know thyself!” was the ancient formula, a teaching in itself. For if man can know himself it is evident that he is not himself, in the ordinary sense; and that there is a man who can be the knower, as well as a self that can be known: that in fact in man there is a self that is

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superior to life and death, and one that is inferior and is mortal. The knowledge of the True Self may be hard to achieve, but the knowledge that there is in every man a true Self to be known is within the reach of everyone.

It is in times of prosperity as well as in adversity that our souls are tried. It seems so easy to swim with the tide of general excitement and to shout with the multitude. But what of the future? What seed are we sowing now for our future harvest? Remember that some seed sprouts quickly, and we shall have to reap that harvest long before the real crop begins to show its head.

Are we sowing for the future? Are we holding to great principles, or are we grasping temporary expedients? Let every man think a little for himself. Let him ask himself how he can best serve the world. Let him try to learn his right relation to the world he lives in. Let him try to see what is his duty. Too many are eagerly trying to grasp some opportunity for personal gain, trying to make capital out of the general excitement, trying to turn the passions of the nations to their own personal profit, or seeking their own advantage in the need of their own nation. Now is the time their souls are being tried, though the reading of the record may come much later. Yet when that record is read on the page of living history they will be there to read it. They will inherit the doom of their own deeds. They will reap as they have sown. For Reincarnation is a fact in Nature, and Karma, the law of cause and effect, is automatic in its action, though dependant on human agency for its ultimate expression in daily life.

And if the souls of men are tried, so also are the souls of Nations, for they are not separate; and who shall say how far the nation makes the man, or the man makes the nation? They are not separate. Those who shout loudest make the most noise, but those who keep silence make the shouting the more audible. Everyone of us has his share in the conduct of the nation and cannot excuse himself by keeping silence. Our thoughts are not silent, and our thinking is one part of our contribution to that great power we call public opinion. We are responsible for our thinking, and it is the duty of a man who can think to do his own thinking and to think strongly. He may have opportunity to speak or he may not, but he has always the opportunity to think. And his thinking will be an actual power for good in the world if he thinks honestly and earnestly.

There is a time for speech and a time to keep silence, but all times are good for thinking: and it is well to remember that acts spring from thoughts: thinking is sowing seed for a crop of future acts. Therefore think clearly, and do not spare yourself. Try your own soul in the silence

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and learn its strength as well as your weakness. Look into your own heart and see what is the particular weakness that hides from you your real strength. In this way alone can you ever learn to read the motives of other men and understand their acts.

Remember it is the motives that count in the long run, for they are the roots of action, and remain when the visible plant they produce has withered. All men hide their motives as far as they are able, but when a man has made a habit of watching his own acts and seeking his own motives he is not so easily deceived.

The two main sources of motive-power in man are passion and principle. The one is the seething energy of the lower nature, and the other the pure light of intuition, the supreme power of principle, the spiritual Will, the energy of the true self, that eternal source of spiritual rejuvenation, which is the goal of the divine pilgrim.

In all ages men have yearned for immortality, and charlatans have grown rich by the sale of some elixir of life, while whole hierarchies of ecclesiastics have acquired power and wealth and all the pomp the world can bestow, by the exploitation of some scheme of salvation. For the desire for immortality and eternal bliss is universal. It is part of human nature, and provides an indestructible basis for human credulity as well as for true faith. So too the elixirs of life and the schemes of salvation are based on some fragment of distorted truth, that is the more delusive because it is not wholly false.

And the divine enthusiasm of the great Leaders of Humanity, Those whom all men in some sort recognise as Masters of Life, is parodied by the delirious excitement of passion. So that it may be hard to say that the insane fanatic is a false prophet, when he sets some corner of the world in a blaze of religious frenzy and stirs the multitude to deeds of self-destruction. His little glimpse of Truth has made him mad. He is a danger. The mere charlatan is not; he is a joke, a public entertainer, who makes his profit honestly enough as a true charlatan, imposing only on those who wish to be imposed upon and are content to pay for their amusement. His offense lies in making personal profit out of the deplorable weakness of the general public.

The fanatic imposes on himself, to some extent at least, and takes his own frenzy seriously. But in this he is most generally aided and encouraged by his followers, who ask for nothing better than to be made drunk with the same fumes that fill the brain of the poor fanatic with fancies, that he takes for visions, and with imaginings that he mistakes for inspiration. There is no need to enlarge upon the folly of their vagaries, they are familiar to most of us; nor need we denounce them, however

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much we may deplore the ignorance that makes such exhibitions possible, and profitable financially.

The divine enthusiasm of the true Master is a steady flame, in which all lesser imitations are burnt up or made invisible, as is the flame of a candle in the full light of day. Its source is principle. And what is principle? It is the real life of the Universe, it is the true nature of all things, it is the true self of all beings, it is the energy inherent in the Spiritual Soul, it is the eternal fitness of things, the which, when a man knows it, makes him a Master of Life, an elder brother of all men, a true Teacher and Leader.

The perfect man is rare; but all men are essentially perfectible within the limits of their individual character; and beyond those limits each individual can aspire to the universal Life of which he is a part: for men are not ultimately separate. So too, while few men know the truth of anything in its entirety, some truth is well within the reach of every man who wills unselfishly, and works to help mankind in any way. No man need fear to trust his own soul, however ignorant his brain may be. If he is truly and unselfishly seeking for guidance on the path of life he will surely get it in his own heart. But it is for him to recognise it and to act up to it. Each man has light enough in his own heart for his own needs, if he will trust it. But if he tries to lead some other man or to be led by him, then he will never find the meaning of that word principle, and he will be forced to fall back on rules of conduct made by other men, or that vague psychological impulse of the masses that men call public opinion. Such are the multitude, who revel in sensation and in the mental debauchery of popular excitement: an intoxication that leaves its victims helpless to resist the inevitable reaction that will follow the momentary frenzy.

It is when such psychological impulses are let loose upon the world that the souls of men are tried. Whether they will yield to the tide and be swept along with the mass, or whether they will stand on their own feet and help to control and direct the flow of the torrent. The fanatic will rejoice in the opportunity to display himself in open useless opposition to the tide. That is a ready road to notoriety, and there is flattery to a man's pride in the execration of the mob. But the wise man will watch the tides and currents in the ocean of life, and try to see just where the torrent may be turned or stemmed: for in all great world-events, as well as in the small matters of daily life, there are moments when a relatively small impulse may change the direction of a great current, and alter subsequent events, with the expenditure of the minimum amount of force, and possibly with no display at all. But these psychological moments are only known to those who are masters of their own will

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and of their own lives, and just as far as they work with the higher law governing all life, and who are eternally on guard over their impulsive lower nature, to see that it does not betray them into action at the wrong moment.

These are the times that try men's souls. The temptation to act at the wrong moment, to say the right thing in the wrong way or in the wrong place, or to hesitate when action or speech is imperative: for the critical moments of life are not the dramatic crises, but the psychological moments, when forces are temporarily in balance, and nothing particular seems to be going on. It is in such moments that thoughts are most potent and do actually turn the tide of history. Therefore it is urgent that men shall at all times think for themselves, that is to say, shall do their thinking themselves, not selfishly for their own edification; such selfish thinking shuts them off from the world and makes them impotent. But individual pondering on the laws of life makes up a stream of right thought that is endowed with vital energy, and that serves to guide the unthinking minds of the great multitude swayed by strange forces that it knows nothing of.

We are all bound together by eternal ties that are unbreakable, and we have duties that few of us discharge, the chief of which is that of unselfish thinking on the great question of our duty to our kind and our true place in the great Human Family on which we are so dependent.

THREE SHORT ESSAYS ON THEOSOPHICAL MANUAL NO. XVII: **Earth — Its Parentage, Its Rounds, and its Races**

I — BY H. C.

HEOSOPHY is said to be a Scientific Religion and a Religious Science. As a religion — or rather Religion itself — its influence must be so far-reaching as to include all races and tribes and classes of mankind. It must be that Universal Brotherhood which is all-embracing and all-sustaining, and in which every individual shall have scope and opportunity for the highest development of which he is capable. Thus it will be seen that no narrow sectarian view can prevail in the practice of this universal religion; neither may

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any injustice nor selfishness in any form which would be a negation of Universal Brotherhood have any place in its polity. The ancient motto of the Theosophical Society is: "There is no Religion higher than Truth."

As Science, this Theosophy must be equally inclusive of all the facts of being and nature. Hence the subject of *Manual XVII* is a very proper one to be included in the curriculum of a student who desires to progress in the acquirement of that knowledge which by its application in his daily life will lead to True Wisdom.

This earth then, the mother of all mankind, is rightly regarded as the repository of all the facts that science would demonstrate. To know its history, to understand its development, and to realize what its great future may be, is surely the most sublime of all the studies we can engage in. All the bibles and sacred scripts of the world have indicated this in language of one kind or another. Generally such language is symbolical or allegorical, for only by symbol and allegory can great truths which are beyond the ordinary understanding be transmitted in elementary form. So it is written in the so-called 'Book of the Dead' of Egypt, in the Babylonian records, in the *Vedas* of the Hindû, in the *Sepher Yet-zârâh*, in the Hebrew *Qabbâlâh*, and in the Zoroastrian and other writings.

To grasp any great truth of this nature there must be a preliminary conception of it. And so we find in the writings of H. P. Blavatsky those three Fundamental Propositions presented, upon which the whole secret teachings of the ancients, now once again clothed in what may be called a local garb, are set forth for our somewhat limited understanding. Briefly, these propositions are:

- (1) An Omnipresent, Eternal, Boundless, and Immutable Principle.
- (2) The eternity of the Universe *in toto* as a boundless plane of activity.
- (3) The fundamental identity of all Souls with the Universal Over-Soul, and the obligatory pilgrimage of every soul in the Cycle of Incarnation through all forms to acquire individual experience.

With such a basis upon which to erect our Temple of Divine Knowledge, we are asked to conceive of the earth as the direct progeny of a precedent activity which manifested in a sphere of which the moon is now the fast-decaying remnant. Both the moon and the earth pass through seven stages or conditions of being, and the monads or groups of lives constituting the sum of the planetary existence at any one period pass over to and inform or become the beings which constitute the group of lives in the succeeding period, and thus on seven planes in seven states, the planetary life gains new experience and becomes fitted to express the

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Divine Man, at once the model and the synthesis of the entire planetary chain of existence.

This progression takes place in a regular orderly manner, and diagrams adapted from H. P. Blavatsky's great work, *The Secret Doctrine*, are used to illustrate the process, with copious extracts from that writing. These explain how "the evolution of the human soul is called the 'ever-becoming' because the path of the pilgrim towards the Divine Ideal is endless, resembling the mathematical concept of an asymptote to a curve, a straight line that continually approaches yet never quite touches it, however far it may be produced."

The seven rounds of the life-wave on this globe of ours include "development through three successive kingdoms of 'elemental' or Nature-Forces, then through the mineral, vegetable, and animal kingdoms," until finally the man-state is attained and variations in form cease, while the spiritual nature becomes more and more manifest, and the struggle through self-conscious conditions up to and until the highest spiritual state is reached, in which the Unity of all is realized; "and Compassion, Peace and Wisdom are its natural concomitants."

The popular ape-ancestry idea of man's development is distinctly challenged as being contrary to the facts of life, and quotations are made from *The Secret Doctrine* to show that "between man and the animal there is an impassable abyss of mentality and self-consciousness." This self-consciousness is awakened in man by his contact with spiritual beings coming from another plane and line of development. Once awakened he progresses by individual effort in life after life, making mistakes in his ignorance and suffering the penalties of the broken law, but ever striving upward into a greater consciousness of the Light of Divine Life, until he has learnt to live in harmony with great Mother-Nature, when he will pass on into other realms of being.

These periodic efforts are combined with times of rest and assimilation, and the whole story of man's progression is set out as a pilgrimage through numerous races and sub-races in each round of activity, from that time when between the third and fourth Races in the fourth Round on this material earth (some 18,000,000 years ago), man becomes man as we now know him and is divided into the sexes. When "humanity finds that there is no easy escape from earth into some fanciful heavenly pleasure-ground for an eternity of personal enjoyment, it will soon see that the wisest thing to do is to set its own house in order and by practical altruism in act and thought change even the face of Nature and find the true Heaven which is about us." Mankind makes its own destiny.

THREE SHORT ESSAYS ON MANUAL NO. XVII

II — BY H. A. H.

“ALL NATURE,” says Patañjali, “exists for the experience of the soul,” and this fact is constantly emphasized in the Theosophical teachings. Thus, the manual under review is entitled *Earth: Its Parentage, Its Rounds and Its Races*, but the book deals almost exclusively with Man and his evolution.

Scientific men present the earth to us as a mass of inanimate matter and study it from that viewpoint. Theosophy, on the other hand, presents the earth as an aggregate of lives — each a spark of the One Life — and teaches that “all beings were, are, or tend to become Man.” Hence, from the Theosophical standpoint, the study of the Earth is in reality the study of Man and the Evolution of Man.

What then is Man, and what has been the course of his evolution?

In the third fundamental proposition outlined in *The Secret Doctrine*, H. P. Blavatsky says that Theosophy teaches:

“The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage of every Soul [a spark of the Over-Soul] through the Cycle of Incarnation, in accordance with Cyclic and Karmic law, during the whole term.”

In order to get any rational understanding of Man, we must constantly bear in mind the fact that he is eternal — has always existed; and further, that whilst he has an individual existence, he is, at the same time, only a part — or aspect — of the manifested Deity, or Over-Soul. Hence, as Man has existed eternally, we must necessarily take up the study of his evolution at a point.

In the words of the manual now under consideration:

“Man is a divine soul temporarily obscured by the conditions through which he has to fight in order to obtain higher states of wisdom and perfection.” (p. 4)

And again:

“The process of human evolution during the first Rounds [*i. e.* during the earlier stages of evolution, commencing many hundred million years ago] and well on into the Fourth [*i. e.* about eighteen million years ago] consists in the formation of a conscious vehicle.” (p. 41)

The life-wave (that is, the lesser lives which were later on to form and constitute the conscious vehicle of Man) came over from the old Moon-chain, when the latter died. These lesser lives were constantly brooded over by the Divine Monad, and in the course of many hundred million years passed again and again through all the lower kingdoms of nature, continually gaining new experiences and constantly being organized into new forms. Some eighteen million years ago the point was reached when a relatively perfect vehicle had been evolved, a fit temple or body for the *conscious* spiritual Man. Thereupon another aspect of the Divine Self

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was manifested; or, in other words, the Mânasic or self-conscious spiritual Being incarnated within the body, and man became as we now know him.

In the words of the manual:

“The Monad is not conscious in *our* meaning of that word until it links with the Mânasic or human thinking principle. The Monad is Ātmâ-Buddhi, and is One in essence throughout the Universe; as it is the One Flame of which each of us is a Spark. . . . In one sense the Monad becomes individualized as the Higher Manas unites it with the physical vehicle, but in its essence it remains a part of the whole like the drop in the ocean.” (p. 87)

According to Theosophy the attainment of full self-consciousness of its greatness and of its divine powers by the god within is the present aim of evolution.

Writing in *The Secret Doctrine*, H. P. Blavatsky says:

“Between man and the animal — whose Monads are fundamentally identical — there is the impassable abyss of Mentality and Self-Consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and in some rare cases of incarnation, the *very essence* — of a higher Being? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?”

Elsewhere H. P. Blavatsky says that the God within the *conscious* Spiritual Man, is the product of preceding Manvantaras, or periods of evolution.

It will be helpful to view life as it exists today, from the standpoint of these teachings. Evolution is an eternal process and is everywhere in evidence around us. Things are not merely what they seem. The Divine Monad still broods over the lesser lives: these lesser lives are constantly gaining new experiences in the lower kingdoms of Nature and are continually being embodied in new forms. Moreover these lesser lives are themselves eternal (or Atomic), conserving for evermore the experiences through which they pass.

So, too, with men now on the earth. The animal man may and does go astray, but the Spiritual Man — the true *I* within the animal form — lives on, striving with infinite patience and unconquerable will to bring under control the forces of life synthesized in the human body.

In the words of the manual:

“Theosophy evokes a picture of the future so glorious that the mind hardly dares believe it, yet it is no fanciful vision, laboriously built up from ingenious guesses of what might be, but is the result of actual knowledge of the nature and powers of the Higher Self. . . . The Elect of the present humanity will be the guides and instructors of a future mankind whose Monads are now imprisoned, semi-conscious, in the most intelligent of the animal kingdom, or perhaps are struggling in the lower ranks. The hierarchies of spiritual ‘Builders’ at present controlling the etheréal machinery of the universe are the Elect of past humanities; and it is even hinted that to be an ‘atom’ in some future Manvantara will be higher than to be a human being now!” (p. 72)

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III — BY W. S.

CONTRARY to the popular and scientific opinion of today that life on this planet made its first appearance in the vegetable kingdom of nature, Theosophy teaches that life and likewise consciousness exist in the mineral kingdom and even in the three elemental kingdoms below that, but in an unindividualized condition; and that only in the vegetable kingdom does life begin to show signs of becoming individualized into separate beings. Consequently, most people view the earth simply as a mass of inert, inorganic, and inanimate matter, having no life or consciousness of its own.

Theosophy teaches, on the contrary, that this planet of ours is a real, living, sentient, and conscious being composed of countless myriads of infinitesimal lives, every atom of matter embodying a spark of life and intelligence. There is, consequently, no such thing as 'dead matter,' for all is living, whether the life be embodied in the elemental, mineral, vegetable, animal, or human kingdom; and consequently all are endowed with varying degrees of consciousness and intelligence in different stages of evolution, each on its way to become 'man.'

Now as to the origin of this earth. Here again the teaching of Theosophy is at variance with recognised scientific and popular opinion; for instead of viewing the moon, now our earth's (so-called) satellite, as the child of the earth, consisting of waste matter thrown off from this planet in the very early stages of its growth and formation, Theosophy considers the moon to be, not the child, but the parent of the earth — consequently a much older planet from which the 'Life-wave,' after passing through ages of lunar growth and experience, has come over into our planet, gradually building and peopling it, as it were, with myriad forms of life in every variety of degree, from the elemental up to the human.

So in its physical aspect the earth would appear to be a sort of factory in which terrestrial forms of life are gradually being built up — evolved, to use a more scientific expression — into fit and suitable vehicles in which 'Life' or 'Being' can become manifest. As the form becomes more and more evolved, and so better fitted to receive and give expression to the Divine Spirit within, so is the Real Man, the Immortal and Reincarnating Soul, known as the 'Higher Ego,' better able to manifest its own true Divine nature and powers as a 'Son of God.' In short, all nature — *i. e.*, external nature — may be truly said to exist for the purpose of the Soul's growth and experience. Perfection being its goal, the Soul finds it necessary to reincarnate many, many times on this earth-plane, which serves it as a sort of workshop in which it has to serve its apprenticeship, and to which it returns again and again until its earth

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education is completed and it has nothing more to learn from this planet.

Although generally considered as consisting only of gross physical matter, the earth, as a whole, may be said to be sevenfold, containing seven kingdoms of nature: viz., three of elementals or nature-forces followed by the mineral, vegetable, animal, and finally the human, in which last kingdom self-consciousness is attained. These seven states of existence or consciousness are spoken of as the 'earth-chain of seven globes,' descending from the celestial into the terrestrial and then ascending again to the Spiritual — the globe we are now functioning on being the very densest of them all.

The Divine Monad or Spirit, *Âtmâ-Buddhi*, has to pass through these seven globes in Seven Rounds of Seven Races each, before it attains to full self-consciousness of its One-ness with Divine Being as a whole. About the middle of the Third Root Race of the Fourth Round, the 'Descent of Manas' is said to have taken place, *i. e.*, Beings, 'Sons of Mind,' who had gained self-consciousness in earlier periods of manifestation, descended from their higher spiritual condition and became incarnated in the slowly evolving animal forms which for ages had been preparing to receive them. The result of this was to link up the so-called 'unconscious monad' in the animal with its physical, semi-human body. Then man became a sevenfold or seven-principled being, constituted of an 'Upper Triad' and a 'Lower Quaternary.' The former includes (1) *Âtman*, (2) *Buddhi*, and (3) *Manas*, *i. e.*, Spirit, Spiritual Soul, and Higher Mind or Immortal Soul; while the latter, or Lower Quaternary, includes (1) Outer Physical body, (2) *Prâna* or Life-principle, (3) Astral or Design body, and (4) *Kâma*, center of appetite, passion, and desire. The partial blending of the Immortal Upper Triad with the mortal Lower Quaternary gave rise to the ordinary or personal man, whose conscious 'I' or 'self' is called the 'Lower Ego' — which, as compared with the 'Higher Ego,' is the 'false' and not the 'true' Self. The mistake usually made by humanity has been to identify its conscious self with the Lower instead of the Higher. The existence of these two selves constitutes the Dual Nature in man, the Higher and the Lower.

What we have now to do is to recognise our error, and in future if not already done, to identify our conscious self with the True, and endeavor to gain self-control and mastery over our lower nature and render it completely subservient to our will; and finally, to realize in full measure our own Divine nature and our essential unity with the One Divine and Infinite Life which is manifesting throughout the whole world. Thus shall we fulfil the purpose of our human evolution.