

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.”
— H. P. BLAVATSKY

THEOSOPHY AND MODERN SCIENCE

G. V. PURUCKER, M. A., D. LIT.

(Stenographic report of the second of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered on July 3).

FRIENDS both far and near: both you who are gathered here together this afternoon in this our Temple of Peace, and the many hundreds or thousands perhaps who are listening in at a distance as this study is broadcast by radio-transmission:

During the course of our lecture on last Sunday afternoon we called attention to the fact that under no circumstances should it be understood that this course of lectures is given on the ground of understanding that there is a fundamental antinomy, an opposition that is, between these two spheres of thought, Theosophy and modern Science. The truth is much to the contrary.

We wish to repeat this, because in view of the erroneous supposition on the part of the uninformed that Theosophy is nothing but another new-fangled religion, the composition of the name of our subject, ‘Theosophy and Modern Science,’ might give rise to the idea that we are attempting to reconcile the one with the other. Not at all.

When the Theosophical Teacher and Leader, Katherine Tingley, inaugurated this series of talks, it was with the desire to spread broadcast by radio, some authentic and more or less authoritative statements of the way in which Theosophists look upon modern science, and also to describe somewhat of the enormous progress that has been made by scientific thinkers and investigators into Nature, leading them much more closely to the Theosophical philosophy than would have been possible a

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score of years ago. We shall give instances of this scientific approach to our philosophy as we proceed during this course of studies.

Now, please remember, the entire structure of modern scientific thinking, apart from the truths of nature brought to light by research and investigation, is based and grounded upon ancient thought, mostly the thought of the thinkers of ancient Hellas, or Greece. The atomic theories of those ancient philosophers, the biological theories of those ancient thinkers, the metaphysical and philosophical conceptions which those great men of olden times left on record in their different literatures, have come down to the thinkers of modern times, and have provided the bases and grounds of thought above spoken of.

It was during the awakening from the dark night of the early medieval period, that these old conceptions brought into existence new ideas in that benighted epoch, gave thinking men new out-sights and in-sights, new visions into the nature of the universe surrounding them.

It was on these old and inspiring ideas, that, for instance, the early European chemists based the theory of their science as being founded on atoms, and the manifold action and interaction of those — that is, of the atoms. They took over the old ideas, sometimes misunderstanding them, but nevertheless the old ideas were there — the old vital thoughts, — illuminating, constructive, awakening what one might call the scientific imagination and the intuitions of those various men. They did not have to begin absolutely anew or from the ground up. They took those old thoughts which they knew had been proved good and sound by generations of great ancient thinkers before them, and they constructed around those ideas what has become in our modern times respectively the science of biology, the science of chemistry, the science of physics, and many more such.

The greatest thought of all, however, lying in the background of these old conceptions, has escaped the perception of modern thinkers. And what is this greatest thought of all? — which, we add parenthetically, lies at the very basis of Theosophy. It is the absolute unity of the universe, the absolute oneness of being, the full and all-comprehensive nature of the cosmos, as being, every part of it, interlinked and interlocked with every other part, so that nothing is vagrant and wandering or estranged from any other part, but all hang together. And because the universe is obviously such (for we know nothing to the contrary of it), naturally the mentality of man, his intellectual faculties, man being a child of this universe, follow the same course of necessity; and his thinking, his thoughts, his systems of thoughts, his various philosophies, be they what they may be, are therefore likewise interlinked and interlocked

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and inextricably bound together, though they — the men themselves — may know it not, nor realize it at all, though some most certainly do.

There is but one cosmos; there can be but one fundamental truth about that cosmos; and that truth is itself expressed in the formulation in logical categories of the facts of Nature which we know, and the further facts of Nature which we learn by investigation and research, and which fit into their proper places in the temple of Science, as into niches waiting to receive them. That is the grand conception which comprises the fundamental basis of all Theosophical thinking.

This being so, why is it that one sometimes hears a Theosophist say regarding such or another exposition of scientific thought: "This we can accept; that we cannot"? In answer, we say that there is an immense difference between an established fact of Nature, of Being; and a hypothesis, a theory, a speculation, a scientific fad. All the great branches of modern scientific thought have all these defects, even as had (and as it still has) the religious system of occidental Europe for the last seventeen or eighteen hundred years. Facts we accept; theories we accept or we reject, according as we feel that they are true or untrue, or as we know that they are true or false, as the case may be.

So then, when we contrast Theosophy and modern science, we do not do it in a spirit of opposition. When we say that Theosophy and modern science stand on the same ground, we do not say this because we are Theosophists and recognise in the teachings of modern science something or some things which we like and therefore accept. We do it solely on the purely scientific ground — on the ground of established facts; because after all, that is what a true science is — the classification and the establishment as actualities of the facts of nature.

We have pointed out at various times during the course of these studies that under no circumstances must it be understood that we have dogmas which other people must accept, or which we accept because we must accept them. It is utterly wrong to believe that; wrong because it is untrue. There is no such compulsory dogmatic dictatorship in our Society.

Anyone who chooses may apply for membership. He does not have to accept any compulsory dogmas. He accepts one thing only — an honest belief in Universal Brotherhood, not in a sentimental sense (at least, not in a sentimental sense alone), but in the sense that I have just outlined: to wit, that all beings are inextricably linked together on all the various planes of being, from the spiritual to the physical; nothing can be intrinsically apart from any other thing whatsoever, but all function

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together in one universe, springing from one common source and tending towards one common destiny; and we use in popular language a term by which to express this sublime fact of Being, by calling it 'Universal Brotherhood.'

We might call it by another name and say it is the Spiritual Oneness, or the Divine Oneness of all that is — not oneness in the sense of sheer identity of consciousness, but oneness in the sense that the innumerable hosts of thinking beings, not only on this planet, but on the innumerable other inhabited celestial bodies of the Universe, all spring from one common fountain-head of Life and are all pressing forward through the innumerable Gates of Life towards the same grandiose and ultimate Destiny — each such entity, *i. e.*, all such monads, as we call them, each one such pursuing its own individual path, but growing itself greater as its consciousness develops, grows, evolves, expands; so that it recognises in fullness its true oneness in spirit, in sympathy, in destiny, in origin, with everything else. Also that each such monad in that destiny, must itself finally become a fountain-head of innumerable other entities springing from it, just as a father gives birth to his child, and as that child gives birth to another, and just as the human soul gives birth to thoughts, for thoughts after all are ethereal matter, and therefore are things.

Just what are the monads? They are spiritual-substantial entities, self-motivated, self-impelled, self-conscious, in infinitely varying degrees, the ultimate elements of the universe. These monads engender other monads as one seed will produce multitudes of other seeds; so up from each such monad springs a host of living entities in the course of illimitable time, each such monad being the fountain-head or parent, in which all the others are involved, and from which they spring.

Think of the grandiose destiny which this noble ancient science, today called Theosophy, teaches with regard to man. Born or coming into existence on the spiritual plane as an un-selfconscious spark of divinity, it finally ends its career *for that period of evolution* as a conscious god, beginning in later aeons again new evolutions in fields still vaster and more grand.

These thoughts are purely Theosophical, as far as we have developed them this afternoon; but they are likewise strictly scientific; they are strictly religious; they are strictly philosophical.

Let me point out here in this connexion, that in view of the Unity of Nature as expressed by the operations of the human mind, we cannot therefore separate the three fundamental operations of human consciousness, to wit, Religion, Science, and Philosophy, and put one and the

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other and the third each in its own thought-tight compartment. They are not fundamentally three different things, but are like the three sides of a triangular pyramid, or like three views or ways of looking at Truth. Religion sees one side; science sees another side; philosophy sees a third side; and their unified vision proclaims the recondite facts of Being. We cannot separate them, it is unnatural to do so, and it is for that reason that the Theosophist flatly refuses to do so.

And on what grounds do we say that these three are one and not three radically and intrinsically separate things? Because such a supposition would be contrary to everything we know of the facts of Nature and its fundamental Unity. It would be contrary to the fact that these three things evolve from man himself, who is a child and therefore a part of Nature, and who, therefore, expresses all Nature's laws and operations in himself, be they in germ or be they more or less developed. Religion, Philosophy, and Science are the three offsprings of the spirit of Man, and they are one.

In order to get this absolute truth, this all-embracing and fundamental formulation of the truths of Being, into comprehensible shape, all the operations of the human consciousness must be reckoned with. The understanding must be satisfied, else we have inner dissatisfaction, mental discomfort, and we long for something else. We then feel that we have not reached that ultimate truth yet. Not that we can understand that ultimate truth fully with our as yet undeveloped minds — that would be absurd; for it would take an infinite mind to understand infinite truth; but we can have an ever-growing consciousness of Reality, an ever-developing perception and comprehension of the operations of the cosmos, and an ever-growing instinct, widening and broadening into full intellectual glory and consciousness, of the real nature of Being.

Now, the splendid and truly glorious achievements of modern scientific thinkers and workers have always received their due meed of recognition from our Theosophical thinkers — always. But we cannot accept all the various hypotheses, theories, speculations, or fads, when we know them to be such; yet the marvelous advance that these great men of science have made in research and understanding of Nature in recent years receives from every true Theosophical heart more indeed than its due meed of recognition and gratitude. We are grateful to the martyrs in scientific research — and they have been many. We love Truth. We are lovers of our fellow-men.

How could it be otherwise, when the Theosophist recognises his spiritual oneness with all others and knows that every step forward that a brother takes, by so much the more is he himself advanced. The fact

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is that by as much as any monad, any spiritual unit, any soul, progresses, by so much does it raise the entire body of beings to which it belongs.

It should be understood that while our present subject is 'Theosophy and Science,' and therefore comprehends but one third of the majestic trilogy of nature, the other two being Religion and Philosophy, if it be so desired, Katherine Tingley may inaugurate two other series of talks in this Temple in order to give a fuller vision into the Theosophical doctrines.

I mention this at the present moment in order to explain why we may not be able, in the almost infinite diversity of subjects which fall under our present title, adequately to touch upon many necessary details, which rightly belong to the two other branches of the trilogy. These two other series of talks would then be entitled 'Theosophy and Philosophy' and 'Theosophy and Religion.' During the course of a half hour, or a few moments more perhaps, once a week, which we can give to our subject, we can but generalize; during the course of five or six or seven lectures we can do little more than point out certain fundamentals, certain fundamental thoughts, which we wish to bring to the attention of those who listen.

Too often in the past has a noble thing been condemned from, and for, and on account of, inadequate presentation. That cannot happen now in our case; for at least we have our standard Theosophical books. You may procure them, read them, and study them. Furthermore, we have our teachers not only willing but eager to help all students to understand those same noble books, from which we have drawn such immense consolation for the heart and such immense inspiration for the mind. They are well worth looking into.

Most of all, perhaps, in view of our present subject: 'Theosophy and Modern Science,' can the truly sincere investigator find help in H. P. Blavatsky's monumental work called *The Secret Doctrine*, which she also entitled "The Synthesis of Science, Religion, and Philosophy," because that indeed it most truly is. Not that it gives all the details of everything that is known, which supposition would be an absurdity; but it gives generalizations of the principles and of the lines of thought of the ancient Wisdom — illuminating, very helpful. Everyone should read that book. He or she who does not is really not keeping up with the times; and this will become more evident, very greatly more apparent than it now is, as time passes.

It is our intention to show, during the course of these lectures, how very remarkably have the most recent discoveries of scientific men

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(I am talking of facts now, not of scientific theories or speculations) proved the Theosophical doctrines, the Theosophical principles — the bases on which the Theosophist stands in his reasoning and study.

The two sciences which we are going to discuss more particularly during this course of studies, will be Biology on the one side, and modern Chemistry on the other, which probably should today more truly be called meta-chemistry, or alchemical chemistry, or metaphysical chemistry. The revolutionary ideas that have come into this latter science in particular during recent years, have been truly amazing. The entire science, so far as its theories go, has been completely upset, and these revolutionary ideas in every case that occurs to me, have been along the lines of Theosophical doctrine.

Now this is extremely interesting, extremely significant; and we are going to show instances of how these things have taken place and what they mean. In view of the fact that the science of chemistry itself, from the time of its renaissance in modern Europe, was founded upon old Greek thought, as we have already several times pointed out, we would like to illustrate, for purposes of future study and in order to avoid confusion, how a true thought may work along very well for a little while, and explain things admirably, and yet in view of new discoveries, have to be either modified or have to be renounced perhaps. In such case the fault lies not in the true thought itself, but in a misunderstanding of its nature and scope. We shall illustrate this by referring to the Atomic Theory.

You know the old Greeks had what they called their Atomistic philosophy, founded on the work of the philosophers Leucippus, Democritus, and Epicurus, more particularly of the former two. These three thinkers, who taught more or less exactly the same fundamental thoughts with regard to physiology, as science was called then — that is to say, the science of *physis* or Nature — taught that behind all material manifestation, behind all that we can know or sense, and behind those things which we do not yet know or sense, lie *indivisibles*, as they were called, which indivisibles were in their view the fundamental units of Being. Democritus called them Atoms — *atomoi*, a Greek word meaning 'indivisibles.' They taught further that these indivisibles are practically infinite in number in the cosmos, that is to say that their number is so great that we cannot compute it. It is incomputable, immeasurable, incommensurable by any one or by all of the methods of mensuration in physical nature. To that thought, as an ancillary teaching, that is, as a supplement to it, they said further that these indivisibles, these atoms, moved in a 'Void,' in a 'Vacuum.'

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Now when the renaissance of chemical research occurred in later medieval Europe, the European chemical thinkers took over these words, 'atom,' and 'vacuum,' from the Greek literature, with more or less of the ideas of Democritus or of Epicurus as far as they were then known, and as far as they were understood. These medieval European chemists said that the fundamental basis or groundwork of matter consists of indivisible and indestructible particles called 'atoms.' Hence up to the last generation, up to thirty years or more ago, the fundamental substance, the fundamental element, of chemistry was the indivisible, the indestructible, atom.

But now, let us ask a very pertinent question: Did Leucippus or did Democritus or did Epicurus mean, by using their words 'atom' and 'void,' what modern Chemistry has understood by these same words? We can most emphatically say they did not. They meant spiritual entities, spiritual atoms, individuals, self-moved, self-motivated, self-driven. In order to obtain a correct idea of their meaning, you might call them entities.

As a man has his individual character by which he is impelled or motivated or driven, to action, so the original meaning of Democritus in these respects was that the universe was composed of an infinite number of what modern philosophy calls, and Plato and Pythagoras for instance called, Monads, spiritual indivisible entities, the ultimates of being, self-conscious, spiritual monads. And the 'vacuum' of which Democritus spoke was the Infinite Space which this infinite host of self-conscious monads filled.

But when modern chemists discovered something of the nature of radiant matter, of radioactivity, such as was first discovered by the European scientists in the two chemical elements, uranium and thorium, and when the different generations of so-called disintegrations which these two elements, so-called, were shown to follow; and when it was further discovered that these investigations proved that the chemical elements of modern science were composed of corpuscles which were neither indestructible nor indivisible, then the name 'atom' became a misnomer; and, perforce, the chemists of today are now seeking, in mind at least, if not in actual practice, for some other term which will more adequately describe this subtil something, this subtil element, which they feel, which they know, must exist within the confines of the atomic structure, but which they have not yet been able to demonstrate. And when they do find it, if they do find it, they shall then have reached not only into and beyond the confines of chemistry, as it is now understood, but will have gone into the very reaches, into the very structure, into the

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very secrets, of Mother Nature, and they then will have become true alchemists.

Already our chemists are talking about the transmutation of elements as well as of metals. Some even have claimed to have transformed one metal into another, not only in the case recently reported in the newspapers of the German scientist, who is said to have transmuted mercury into gold, but in a number of other cases.

However, they do now know that Nature, when left to herself, has demonstrated in the disintegration-products of these two particular metals, uranium and thorium — they know and have proved, I say, — that Nature, by her own alchemical processes, transmutes these two elements into another element, and that other element is lead.

Uranium has a disintegrating genealogy, if we may so call it, of fourteen steps or stages between uranium at the beginning, and lead at the end, each such stage or step having been checked by modern experimentation; and the other element mentioned, thorium, has also a disintegrating genealogy of twelve steps between thorium at the beginning and lead at the end.

But now mark here a most interesting fact. Lead derived from uranium has a lower atomic weight than ordinary lead; while the lead derived from thorium has a higher atomic weight than ordinary lead, that is, the lead of commerce, the lead of our ordinary mines; and it is now supposed that ordinary chemical or commercial lead is actually a product of the mixture of the other two, the lead from the uranium-base and the lead from the thorium-base.

Is not this extremely interesting? All these three varieties of lead are chemically identical, physically identical, spectroscopically identical. By the three main tests known they prove themselves to be lead; and yet we know that they are different — different in atomic weights. Look at the immense scope of thought that this situation opens up, just this illustration which we have given!

Chemistry was a science which had reached its ultimate, as was thought, and concerning which nothing more of revolutionary character could be known. Why, the present writer, thirty years ago, read an article on chemistry, written by one of the foremost chemists of the day, in which the argument was that the marvelous discoveries of modern chemical science have proved that there is nothing more to be discovered of a fundamental nature in the entire field of chemical research; all further discoveries will be simply an amplification of what is already known! Let us learn a much-needed lesson from this: it is unsafe ever to say

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that knowledge has an ultimate, that it has boundaries that can never be surpassed. I venture to say that only dogmatism latent in the mind could suggest such a situation.

Then, as we all know, came the marvelous discoveries in radio-activity, upsetting the whole science, not indeed so far as the facts already discovered and proved are concerned, but in so far as the ideas and theories which made the science of that day are concerned, they indeed were completely upset.

Now before we close this afternoon, I want to lead you, if you please, a little way into a veritable wonderland, a scientific fairyland, a true mystery-land. It is now known through the work of researchers in radioactive fields, that the atoms of some of these elements — we shall take two illustrations — have an average life of immensely long period, while some of their so-called disintegration-products have an average life of an infinitesimal compass of human time.

Let us illustrate our meaning by taking the element uranium for instance. The uranium-atom, it is estimated, has an average life-period of eight billion years. Yet it is constantly disintegrating and sending forth these so-called disintegration-products; one of these, radium c' in this case, has an average life-period of one millionth of a second. In other words, if we divide one of our seconds of human time into one million parts, the entire life-cycle of that particular atomic structure, radium c' , is but one of those millionths of a second. On the other hand, the atom of thorium is said to have an average life-period of twenty-five billion (American numeration) years, while one of its disintegration-products, thorium c' , has an average life-period of one hundred thousand millionths of a second. In other words, if we divide one of our seconds of time into one hundred thousand million parts, one hundred billions, to use American numeration, the entire life-cycle of that particular atomic structure, thorium c' , is but one of those hundred thousand millionths of a second.

Now my point is this: We see around us a universe, a universe constructed along lines so majestic that merely by considering their physical movements, certain types of men have looked upon the wandering planets and so-called fixed stars themselves as gods. So strongly indeed was their religious nature moved. Is it credible that this earth, a small speck of dust in the infinitudes of space, among the innumerable hosts of other cosmical bodies, is the only one that has produced thinking, conscious entities?

Do you realize that modern scientists call our solar system a

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cosmic atom, thus following strictly the lines of old Hindû thought, which spoke of the atom of Brahmâ? And that they say further that an atom itself is a miniature solar system composed of one or more protons at the center, representing an atomic sun, or suns, in which is concentrated practically the entire mass of the atom, and all of its radioactive power; and that around this proton sun, in their respective orbits, circling around this proton or these protons, even as our planets do around our sun, are the electrons of the atom?

Is it conceivable that our speck of dust, in the infinitudes of universal space, is the only mother of consciousness and intelligence, when we reflect that to some titanic intellectual and spiritual consciousness which is so much greater than ourselves that we can form no conception of it, our earth might appear to it perhaps as infinitesimal as one of these atomic electrons appears to us? Can we not conceive even that consciousness in manifold and innumerable forms, is everywhere, even as Theosophy teaches it is?

If the atom is a miniature solar system, with its sun and planets, which are its protons and electrons, as we are taught by modern alchemical chemistry, what improbability is there in the inspiring thought that these electrons too may be the dwelling-places of hosts of conscious entities, of monads on their way upwards?

Consciousness is incommensurable, as said before. It cannot be measured by any physical methods of mensuration. We can know consciousness only by consciousness, for it is the ultimate mystery of the universe. Hence, size, volume, bulk of physical matters or matter, do not control either its nature or its field of action. It is where it is and it can manifest everywhere. We make this truly noble suggestion merely as a ground for quiet meditation and reflexion, for we can see no reason why it is impossible that on these infinitesimal planets circling around these atomic suns there may not likewise exist thinking, feeling, entities, pursuing their destiny even as we pursue ours.

I leave this thought with you this afternoon. Our modern alchemical chemists, our modern metaphysical scientists, many of them noble-minded men, are moving steadily in the direction of mysticism, moving steadily in the direction of fundamental Theosophical postulates, which we have been teaching for the last fifty years, and which, while we ourselves have taught them for only fifty years last past, since the foundation of our Society, have yet been known as metaphysical and philosophical and scientific concepts for innumerable ages in the past, to other great men in other times, living on other parts of the surface of our common earth.

TRUE AND FALSE SELF

H. T. EDGE, M. A.



THE Ego, the I, the Unit-Self, of man is in a curiously intermediate position between the universal and the particular. Let us compare this position with those on either side of it. The Self, when no longer shut up in the body and compassed about by the senses and the mind, exists in a state whereof we can form but an inadequate conception. There is then not that separation between individuals which is so painfully characteristic of our familiar condition in the flesh. The feeling of I and you, of my mind and your mind, must be to a great extent obliterated; but yet not to the extent of destroying individuality. To such a condition we nearest approximate when, oblivious for the time of our personal interests, we are taking part in some community function; or when we act instinctively for the help of some being who is in distress.

On the other side; consider the state of the animals. Conscious they are, but they cannot be said to be self-conscious. For them the antithesis of myself and other selves does not occur. They feel and experience, but do not reflect — do not contemplate themselves or their own conscious processes. To such a state we may approximate in some dreams; when, living in a world of simple experience, we are happy; being entirely without self-consciousness, there is an absence of all the distressing forms which this takes; and to contemplate oneself for even a moment is to bring the dream to an end and to awake to pallid 'reality.'

But man is poised irksomely between these two states; he is a pilgrim from one shore to another. What is man? Theosophy says he is *Manas*, the Thinker, an offshoot of Universal Mind (*Mahat*); and that *Manas* has, for the purposes of its evolution, taken on a bodily form. Thus the task of man is to effect an adjustment or reconciliation between the terrestrial and the celestial, or between the animal and the divine. It is like a man between two women, or a woman between two men. It is symbolized by the Christ, taking on mortality and seeking to raise it to immortality.

The nature of man is not complete without certain elements that have to be taken from mortal life. The lower mind of man is partially 'redeemed,' part of it being sublimated and joined to the higher nature, and part perishing. It has been said by a wise Teacher that this is symbolized by the two thieves between whom the Christ was crucified: one

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repents, but the other reviles. The compound nature of man is a great mystery, which, even if we understood it, we could not express exactly in language or any form of thought. In the speculations of various writers we find different degrees of approximation to the truth; but nowhere anything so luminous as has been given in Theosophy.

Questions of this sort, often so nebulous and contradictory in mere speculation, simplify themselves whenever we have to reduce them to a practical policy. What is our duty? What our need? What should we do about it? This is a question we must perforce answer, if not in word, then in act; for we cannot avoid doing something, even if it is nothing; for in this case nothing is something. If we try to do nothing, we simply slide downhill — we abrogate our privilege of responsible action and place our will at the disposal of anything that attracts or enchains it.

Self or Ego is evidently a compound thing. We find much in its composition that is variable. Philosophy has sought to define it by these accidental qualities that are associated with it; much in the same way as science has tried to define food in terms of proteids or calories or what not. But the thing in itself escapes them and resists analysis. Various kinds of thought, emotion, etc., are accompaniments or attributes of the Person, but what is the Person, in itself, apart from these attributes? Ancient Âryan philosophies, of which there are many in India, have gone elaborately into this question, and will repay study.

The Self, when clothed around with ideas and emotions pertaining to physical life, constitutes our temporary personality, which is a thing of this particular earth-life, and which seems to be separated from other people's personalities. The path of self-knowledge consists in gradually separating the Self from all these coverings; and then it is found to be free from all that is temporary, personal, and mortal.

This is the path of self-knowledge, the finding of the Self. Nor must it be supposed that its pursuit implies solitary contemplation or the life of a hermit; in fact, that is precisely what it does not imply. For what we have to do is to find out our proper place in the world, our relation to the life we must lead with other people; and this can only be done by practice in the field of action and experience. It is particularly taught that we have not to refrain from action but to act in the right spirit; that is, to act without letting ourselves be enchained by attachments and dislikes for particular kinds of action.

The word 'duty' is the lodestar for disciples; because it signifies a motive that is free from personal desire, and thus enables us to act from

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the higher center of our nature instead of from one of the lower centers.

Skepticism is defined as the belief that knowledge of the truth is not possible to man; or, at least, it means doubt whether such knowledge is possible. But what is this more than a recognition of the incompetence of the lower mind of man to grasp the truth? A skeptic may be a man who, while recognising this incompetence of the lower mind, thus paves the way for a faith in the higher wisdom. This is the right kind of skepticism; and it is but a poor and feeble kind of man who stops short at the doubt and tries to get through life with a purely negative belief.

Shadows presuppose the existence of a light; and the blacker they look, the more am I convinced of the brightness of the light that casts them. When therefore my lesser self looms large and ugly before my vision, I shall not let that appal me; knowing full well that I can 'call its bluff,' and the illusion will vanish. A greater and real 'I' shall step forth into the place vacated by those shams which have usurped it.

THE BASIS OF THE REAL THEOSOPHIC LIFE*

FRED. J. DICK, M. INST. C. E. I.



THE basis of the real Theosophic life presents itself under several aspects. Those who follow that life stand as witnesses to the fact that there is a way to bear up against the results of past infringements of Nature's harmonious laws of life. Such people demonstrate that helpfulness and sympathy can of themselves quickly eradicate many lower tendencies, and impart a feeling of joyfulness where formerly hopelessness or indifference reigned. Such people are a protest against all careless gossip, criticism of others, or, worse still, calumnious remarks. Such people, who speak only when actually necessary, and who have succeeded in forming the habit of silence of the tongue — and silence of the mind in regard to matters affecting merely their own personality and lower self — become potent factors in aiding others to attain the power of real thought, and to know themselves more understandingly.

Those who follow this life are on a path that leads to power —

*Written a few years before the passing of Professor Dick.

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but not for self. The powers they will attain are destined for the betterment of the race, owing to a simple and beautiful law.

This naturally suggests the philosophic basis of the real Theosophic life, for without a true and fundamental philosophy to guide, much effort is apt to be non-productive.

Aspiration and loyalty are great powers, and this is so because of the unity that is approached as we ascend in consciousness. We can ascend only in the degree that we place at their true value those things that belong merely to the outer, and by making this a constant habit.

If we stop to consider that humanity is never without its great Helpers, if we strive to realize this as a fact in Nature not less certain than is the visible sun — the thought comes that there are invisible ties binding our real selves to Them, and reaching beyond even Them to still deeper and inner and vaster regions of consciousness. Thus we are led to perceive that we are on the way to learn and study about the relation between the mind of man and the Mind of the universe. What adventures must there not be, lying in wait for daring souls armed with purity of motive, and self-forgetfulness!

But in the name of all that is marvelous in our nature, how can we ever hope to near cosmic mysteries and dangers, lacking commensurate motive? Neither action, nor study, nor self-sacrifice, nor anything we can well imagine, could bring down the scale of the balance to that degree.


H. P. Blavatsky wrote that when a neophyte shall have succeeded in identifying himself with all humanity he is but at the beginning of the path. And she further wrote, "He who turns a deaf ear to the cry of human misery is no Theosophist."

Do we listen constantly to the heart-breaking cry of human misery? If so, our lives will soon become attuned to the highest we are capable of --- some rays of hope and consolation will wing through the air, and our mere presence, when that is possible, will help dispel some of the gloom. Much of that gloom is within rather than without. Outward poverty is not the cause, but cruelty, persecution, and callousness on the part of those who could have helped or prevented.

That the power of right philosophy and real Theosophic life can transform existence and environ it — even on the outer plane — with a glow of pure beauty, aesthetic and otherwise, has been shown here by one who is the Theosophic life incarnate. Surely it must be the destiny of her pupils to do likewise — when, where, or how matters little — because the efforts now being made are of themselves creative, and thus summon mighty creative powers to their aid.

SCENES IN THE ENGADINE

JAMES H. GRAHAM, F. R. P. S.

NE climbs loop by loop from the warm Italian air of Como into the hills over the Swiss frontier on a road that is good and clean and enshrined among trees. On such roads the traveler is at one moment in a village, and some small time later, there, two thousand feet below, is the same village. The road has been journeyed all around the hillsides until it is back near the starting-point — but higher. Are not some of life's experiences to be compared with this? One ascends as one may, and then the cycles having revolved, one comes back to a point just above one's beginnings.

The air grows keen as the Engadine is entered, and the valley, six thousand feet above the sea, is sharp and clear-cut in outline. There is a silence about things here that impresses the visitor after the noisy journeyings. The sun shines through the pine-trees and the air is clear. As the afternoon wears on a light haze turns the distance from purple to gray. There are no open-air cafés here, and the hotels have double windows.

It is a land of glaciers and snow. A walk by easy stages from the railroad brings one to the Boval Hut from whence the real climbers begin their work, or finish. Although one is so high in these parts, there is a lack of the sense of remoteness — that feeling of being on the roof of things — that one gets on a Cumberland fell. There is always something higher here, and the sense of achievement is lost.

The guides are a fine type of men. Jolly good fellows and sturdy. When a well-known guide dies, it is customary to fix a memorial plate for him on one of the hill-sides which he used to travel. They are cooking their food here, with portable stoves, and enjoying canned peaches and suchlike with the greatest of appetites.

Another glacier is the Bernina, by the Italian border. There is a view from its source in the shimmering heights, down to the valley: slowly the ice travels, each particle taking many years to reach the point where the great mass melts down to form a meager trickling stream, and to travel through lake and river to the sea, there to be called again by the sun to resume its journey down the cycles of time.

WHO AM I?

H. TRAVERS, M. A.



WE read in the papers that a man went to the police and said: "I don't know who I am; do you?"

One of those things which make some people say: "How funny!" and pass on; but which give other people to think.

Dr. Morton Prince, in his book on the strange case of Miss Beauchamp, describes a case of multiple personality, in which a young lady becomes decomposed into five different characters, each holding the stage separately and successively at different times. By working on her he ultimately 'recombines' her, as he says, and produces a normal individual(?)

What more striking illustration could be had of the dual nature of personality, as though it were a picture thrown on a screen by a light shining through a lantern-slide: the same light, the same screen all the time; but different slides. I am I; I am — who? Who am I? We speak very loosely of personality; but, in the case of this old man, we seem to require greater accuracy in our terms. Did he, or did he not, lose his personality? He certainly lost something, and perhaps has found it again by now; but he also kept something. He lost the second I, but not the first. Perhaps it would be better, instead of saying, 'I am I,' to say, 'I am He,' or, 'I am This.'

In some cases of this loss of memory or of personality, of which we read and which is called amnesia, the patient builds up a new personality; later he recovers the old one and loses the new. An instructive demonstration of the way in which a personality is built up, showing its relation to the foundation on which it is built, and interesting in connexion with Reincarnation.

Much of that compound thing which we call our 'I' or self or personality is made up of memory. Lose memory, and what remains? I am — something or somebody, but I forget who or what. And so we get the old image of the man and his clothes: Naked inside, I go about wearing different suits, to fit different circumstances; and each and all of them I call 'I,' but common to all is a more radical 'I.' Can this more radical 'I' be a subject of contemplation? Or is it merely a spectator? If it can be an object of contemplation, then, in the formula, 'I am I,' the first 'I' becomes number two, and we must find a new 'I' for the first place. Perhaps the personality is like a man with a long

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flexible backbone, looking, now at his feet, now at his middle, now at his chest; and trying strenuously to look at his own face. This he cannot do, except by a subterfuge, called a mirror, but which we may perhaps call philosophy or metaphysics.

No mere perfected animal ever created a mechanistic philosophy of human nature: it takes a Man to create that, or any other philosophy. The animal, human or otherwise, just *is* and *does*, and does not inspect himself or wonder why and how he is and does. But Man is a spark of divinity shut into an organism which has affinities with the lower kingdoms of nature. Hence his perennial problem.

In Man, as in other organisms, a process of evolution is taking place. Something within is trying to express itself without; and the outward form is growing and expanding to fit the growing requirements of that expression. The intermediate stages are perplexing and painful and interesting. Many of us have arrived at 'the awkward age.'

It is evidently not enough to divide man into a number of changing moods and a permanent Self behind them. That may suffice for a broad and rough division. But it seems clear that, behind the changing moods, the different masks which the man assumes during his daily life, there still remains running through them all a constant factor which is still personal. This of course is not the real Self; it stands a stage higher than the little changing selves, but it is still only the personal man, separate from other men, and belonging to the present incarnation. Here the analogy of the backbone, used above, comes in again: it must be possible to analyse our consciousness into an indefinite number of stages, or layers, or storeys, all however included in or revolving about the personal ego.

After we have purified the personal ego by thus eliminating all that is extraneous and interfering, there undoubtedly comes a further stage, spoken of by all the great Teachers, when we shall resign the personal ego *as such*, and thus be initiated into a far broader and nobler life, wherein what Theosophy calls the Individuality, or impersonal Ego, shall become our center. But of that one feels unqualified to speak.

What other lessons can we learn from the little story at the head of this article? One that occurs to the mind is this — the blessedness of oblivion.

In an ancient teaching sung by Vergil, the soul of the departed is bathed in the waters of Lethe, or forgetfulness, before reascending to the light of day. In our teaching of rebirth, the incarnating Soul enters upon its new earthlife in blessed oblivion of the burden of past memories.

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And some critics would bring this fact up as an objection to Reincarnation! Natural enough, perhaps, in a first hasty criticism; which merely means that they spoke before they thought. How often should we be glad enough to banish irksome memories from our mind! How often do people destroy themselves because they cannot do it! For what do people take alcohol and drugs? When I cannot solve a problem, be it of speculation or of conduct, I often leave it till next day; and find it then easy of solution, or perhaps it has solved itself by the simple dropping off of obstacles with which the mind had been encumbered.

The queer experience of these patients of amnesia may be a god-send to them, in relieving them from a burden of memories grown intolerable, and strangling to all further action; and in giving them a chance to begin again on a clean page, resuming their left-off task after the dust has settled. We ought surely to try to become less involved in our moods, and to control them more.

The question prefixed to this article is the one which we all have to solve: its meaning is often expressed in its answer — the finding of the Self. The question occasionally poses itself to all reflective people, making their heads swim, perhaps, as though vertigo had given them a momentary loss of the sense of balance, as though they realized that the ground they stood on was not quite firm. We approach the solution gradually by discovering who we are *not*. Thus we leave behind us our 'dead selves.'

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LYDIA ROSS, M. D.

"The reason why the world lacks unity and lies broken and in heaps, is because man is disunited with himself."—EMERSON



THAT "we must have units before we can have union," is self-evident. Also, it is clear that the character of the union will be a composite of the qualities of its units — good, bad, and indifferent. Therefore, there must be some lack in the quality of individual human units which falls short of the vital union of international interests today. With all the modern command of nature-forces, in bringing the ends of the earth together, why should human nature lag behind in brotherly co-operation?

Even the chemical elements of earth-stuff unite because of their

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innate *desire* for such or another union. Likewise, an instinct of affinity moves the moisture and air and sunlight and mineral earth to combine into vegetal expressions of life. The animal units use their added freedom and feeling to act in pairs, also in herds and flocks and packs and schools and swarms. Naturally, the analogy should extend up into the more conscious human kingdom. Which it does. Primitive human units have the universal urge to enlarge their power to feel and act with mates, and families, and bands, and tribes, and nations. The same natural impulse marks each ascending level of social growth, until civilized units evolve their highly-organized institutions of government, of industry, of religion, of education, and what not.

Now that wonderful inventions are so rapidly discounting time and space that the man in the street thinks in terms of world-flights, over-seas 'phones and ethereal broadcasting, normal growth should include active desires toward international union. Which is not the case. If the impulses in the human units were sane, healthy, and morally up-to-date with their mental and material gains, the thought of war would be obsolete. 'Preparedness,' then, would mean perfecting plans for the benefits of universal peace. As it is, international jealousy, suspicion, and rumors of wars, show that the modern world's units need rounding out in the higher humanities. In short, present growth is dangerously unbalanced, lacking the saving sense that "brotherhood is a fact in Nature."

Many earnest thinkers note the danger of today's one-sided progress. Mr. John Galsworthy is quoted as introducing a book on *The Meaning of Rotary* by saying:

"Looking the world in the face we see what may be called a precious mess. Under a thin veneer — sometimes no veneer — of regard for civilization, each country, great and small, is pursuing its own ends, struggling to rebuild its own house in the burnt village. The dread of confusion-worse-confounded, of death recrowned, and pestilence revived, alone keeps the nations to the compromise of peace. What chance has a better spirit?"

This author then reviews the stock arguments of the average 'hard-head': Force always has and always will rule human life; competition is basic; co-operation and justice succeed, in degree, in definite communities, where the ring-fence of general opinion gives force and authority which deters individual offenders; there is no such national ring-fence, and therefore no general opinion and underlying force to keep individual nations from crime — if war is such. This always has been the view, the hard-head argues, and the world has gone on. To which, Mr. Galsworthy gives pertinent reply:

"Quite true. But the last few years have brought a startling change in the condi-

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tions of existence — a change that has not yet been fully realized. *Destructive science has gone ahead out of all proportion.*

“It is developing so fast that each irresponsible assertion of national rights or interests brings the world appreciably nearer to ruin. Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction. In the old days a thirty years’ war was needed to exhaust a nation; it will soon be (if it is not already) possible to exhaust a nation in a week by the destruction of its big towns from the air. The conquest of the air, so jubilantly hailed by the unthinking, may turn out to be the most sinister event that ever befell us, simply because *it came before we were fit for it* — fit to act reasonably under the temptation of its fearful possibilities. . . .

“Mankind has not yet, apparently, reached a pitch of decency sufficient to be trusted with such an inviting and terribly destructive weapon. . . . Nothing else will count in a few years’ time. We have made by our science a monster that will devour us yet, unless by exchanging international thought we can create a general opinion against the new powers of destruction so strong and so unanimous that no nation will care to face the force which underlies it.

“Are scientists (chemists, inventors, engineers) to be Americans, Englishmen, Frenchmen, Germans, Japanese, Russians, before they are men, in this matter of the making of destruction? Are they to be more concerned with the interests of their own countries, or with the interests of the human species? . . . Modern invention has taken such a vast stride forward that the incidence of responsibility has changed. It rests on Science as never before. . . .

“To sum up, Governments and Peoples are no longer in charge. Our fate is really in the hands of the three great Powers — Science, Finance, and the Press. . . .

“The world’s hope lies with them; in the possibility of their being able to institute a sort of craftsman’s trusteeship for mankind — a new triple alliance, of Science, Finance, and the Press, in service to the good of mankind at large. . . . Nations, in block, will never join hands, never have much in common, never be able to see each other’s point of view. The outstanding craftsmen of the nations . . . have the common ground of their craft, and a livelier vision.

“What divides them at present is a too narrow sense of patriotism, and — to speak crudely — money. Inventors must exist; financiers live; and papers pay. And, here, Irony smiles. Science, Finance, and the Press at present seem to doubt it, but, just as in business there is more money to be made in the long run out of honesty and fair play than out of a policy of ‘skin-game’, so in life generally there is more profit in the salvation of mankind than in its destruction.”

Mr. Galsworthy’s splendid idea could easily be worked out by an Alliance of Science, Finance, and the Press. All three are frankly and actively keen for success in their several lines. Why, then, do they lack the vision to see vastly more material, mental, and spiritual profit in ‘the salvation of mankind than in its destruction’? Is it not because they suffer — unconsciously, like their fellows — with the hard-head ‘inferiority-complex’ which rates ‘the sons of God’ as ‘miserable sinners’? It is the up-to-date Christian world which pooled its treasures of money, brains, and men in the profitless horror of the late War. Old half-truths, infecting the racial blood for centuries, break out in strange and unrecognised disorders. It is in the Occident where ‘destructive science has gone ahead out of all proportion.’ The sacredness of life is lost sight of in peoples who stand for war, vivisection, and capital punishment. When the teaching of Reincarnation was taken out of Occidental

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religion, the mutilated doctrine lost its logical basis for the rule that each man must reap whatever he sowed.

The proposed craftsman's trusteeship for racial welfare would succeed or fail, according to the quality of its units. Even a fraction of their number, with a living belief in man, as an incarnating god, could wield a dynamic force of vision, logic, and inspiration. Their arguments and example could appeal to the common cause of each human alliance of 'body, soul, and spirit.'

The Ancients understood human nature, and so foreknew the answer to the primeval problems of threefold evolution which the world has made a 'precious mess' of today. Many civilizations have come and gone since the Golden Age, whose history is repeated in all national legends. Archaeologists are uncovering the buried past, with its splendor, beauty, and craftsmanship, which are lost arts we have yet to rediscover. We have no less to learn from the Ancients about the creator of these old and new creations — man himself.

Fortunately, the records of racial history and the revelations of the composite nature of the racial units have been faithfully preserved, as H. P. Blavatsky's *Secret Doctrine* proves. So our latest inventions and discoveries of seemingly magical forces are but symbols of innate human creative powers, hinted at in the great Nazarene's promise to simple fishermen: "Greater things than these shall ye do."

If each man understood his own duality, as expressed by his higher and his lower nature, he would outgrow his narrow patriotism. For we all know that the best in us and in others unite in satisfying comradeship. And what is true for one would prove true for the nations. Each national spirit — far from being a mere figure of speech — is a composite of the best in its own people, a spiritual entity, as it were, evolving a certain national phase of a perfected human character. Each nation has something of value to learn from the others. Even primitive peoples have traits that their sophisticated brothers might well copy.

Now that man is using some of Nature's finer forces of vibrating light, sound, and ether, it belittles his standing in the cosmic order of things not to evoke the finer forces of his own nature. Granting that force has always ruled human life, the present conditions call for exercise of the unifying force of self-conquest. As for competition, it can be sublimated into striving for more perfect types of manhood, that these units may raise the standard of national and racial life.

The time is ripe for a higher estimate of each man's innate moral power and of his responsibility to use it confidently, courageously, and wisely. As a tribute to the uncalculated influence of one person, note

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what M. Blériot, the noted aviator, said of Lindbergh's audacious flight:

"Above everything else we saw in his gesture a symbol of the future drawing together of great friendly nations."

Probably this unassuming youth, with only a craftsman's ambition, reached the European hearts and did more for peace with his disarming smile than the international statesmen in their conferences.

THE FEMININE MIND

ALSO THE MASCULINE MIND

BY ONE WHO POSSESSES THEM BOTH



WE are somewhat scared, upon entering on these remarks, lest some of our readers will apply them personally and will think that we mean *them*. And so we hasten to assure them that we *do*: yes, Madam, 'this means you,' it was you that I had in mind when I wrote it. The trouble is that I do not care a rap!

I fancy that there are various faculties of the mind which can be broadly grouped into masculine and feminine, using these words in a strictly and exclusively symbolic sense. The worst of that is that people will not take them symbolically, and so it may often be better to use other pairs of terms, such as positive and negative, or active and passive, and so on; though these are not nearly so apt. Nevertheless we shall endeavor in our remarks to knock the sex out of these terms as much as may be possible.

I think it may be possible that the kind of mental faculties which we have agreed to call masculine may predominate slightly, and in general, in human persons of the masculine order of physique; while those called feminine (in a strictly symbolic sense) predominate in human females. What the average percentage is I shall not attempt to estimate: it may be that it is two-thirds to one-third, perhaps 60% and 40%, who knows? And of course, whatever may be the average, the proportion will differ in different individuals; and, just as a woman may occasionally be taller than a man, so a man may happen to have more of the feminine mind in him than his wife. What is sure is that every individual must possess both, in whatever proportions; otherwise, as I believe, his mind would not be able to act at all.

And now comes the interesting question, What is the nature of these respective minds or aspects of the mind? Fashion favors the dis-

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inction into Reason and Intuition, or Intellect and Intuition. And here pride, on both sides, plays its part in duly magnifying the respective qualities: one individual claiming the prerogative of Intellect, and deriding its absence in the other individual; the other individual consoling herself for the assumed lack of Intellect by pointing to a mysterious (and superior) power called Intuition. This sort of thing is amusing to me, endowed as I am with a more than usual share of *both* these attributes. I am able to understand the feminine mind thoroughly because I possess such a deal of it myself. I can always tell what a man is likely to do because I am so thoroughly acquainted with the kind of logic and consistency with which he is wont to fool himself.

There are some who say that the masculine mind and the feminine mind are just the same, except that the feminine mind knows what it means at once; but the masculine mind also knows what it means, only it considers it necessary to justify itself with a lot of argument first. What I mean is that the feminine mind sees what to do and does it; and the masculine mind sees what to do and doesn't do it — not at first — it has to spend some time arguing itself around and finding some logical reason for its decision. In this case we might call the masculine mind the feminine mind plus (or minus) something.

Some say the masculine mind is material, and the feminine spiritual; and others say that the feminine mind is more practical, and the masculine more speculative. Which shows there is a good deal of confusion of thought.

The mentality strives to construct logical and self-consistent systems; the test of consistency here being determined by certain canons of logic, which may be Aristotelian or something else — I do not pretend to know. But in actual life such limitations cannot be observed. Whenever people try to impose such artificially constructed systems upon society, they perpetrate absurd blunders. In actual life we have to take things as they come, and act suitably to each given occasion, without much regard to whether our policy on Monday is 'consistent' with our policy on Tuesday. We have to blow hot when we wish to warm our hands, and blow cold to cool our porridge. Here is where the feminine mind comes into play. If men were not endowed with a modicum of this, they would be a set of helpless pedants, unable to tie their shoe-laces without planning it out, and perfectly useless in any sudden emergency.

What we have (in a purely symbolic sense) called the feminine mind sees directly and is actuated by feeling rather than by thought. But the 'masculine' mind — its function is to systematize and formulate. Both very necessary, indispensable. Only do not try to get along with

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only one of them. And do not claim a monopoly of one or the other just because you happen to be of one or the other sex.

What we all do need to do, whatever the sex of our body, is to study mind and find out how to use it; using the mind for what it is good for, and the other thing for what that is good for; not trying to use the wrong tool for a work, any more than a workman would try to sharpen a pencil with an ax, or fell a tree with a pocket-knife.

The intellect (as it is miscalled) is often used where it does not belong but only gets in the way. Particularly in the attempts to define genius, to analyse the character of geniuses, to interpret art, to reduce the truth to a formula. (One objects to the use of the word 'intellect' at all in such a sense, feeling that that word should properly be applied to an understanding capable of dealing with such questions, and differing from what is ordinarily called intellect as the calculus differs from simple arithmetic.)

To illustrate: one has read a good many criticisms of Poe, by people who, seeming not to know the nature of genius, have sought to reduce him to some formula. Such criticisms and analyses leave us more mystified than ever and without anything but a very vague impression in our mind. Some of them are almost as naïve as the well-known criticism of Tennyson by Babbage the calculator. Any woman introduced by Poe is supposed to be his wife; any villain is supposed to be himself.

But is not a genius an artist, one who identifies himself with what he wishes to portray, until he reaches the point where he seems to *be* that person, or that scene? Poe almost invariably writes in the first person. Instead of saying, "Perkins was a drunkard," he says, "I was a drunkard." How much more graphic; yet, because he uses this form of expression, critics call his stories autobiographical! Which, one might ask, of all Shakespeare's characters, represents himself? But some have tried even in this case, and have made Hamlet Shakespeare.

Futile must seem the attempts to define the motives of a genius, to say he was neurotic, or physically handicapped, or that he wrote to give vent to suppressed emotions, and so forth. It is like asking why does a bird sing. Why do animals have such beautiful colors — even when nobody ever sees them? Or take a military genius like Napoleon: what various and futile attempts have been made to reduce him and his motives to a formula. Or a political genius like Disraeli (whose favorite motto was, "Never complain; never explain."). Is there not some wise saying about striving not to measure the immeasurable, or express the ineffable?

To pass now to a supreme instance of genius — H. P. Blavatsky.

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Here was one who had vision to see the Truth. Here was one inspired with the will to shine forth that others might be lightened. With indomitable courage she takes pen in unpractised hand and works long days to put her message into form in order that others may comprehend. And many others *have* been lightened, *have* understood. But some have tried to reduce matters to a system, and have complained because they could not. (Which way *does* the London and Portsmouth road run? Here on page 81 it says it runs to London, and on page 82 it says it runs to Portsmouth! Evidently the whole truth has not yet been given out.)

I imagine that some of the truths which H. P. Blavatsky sought to convey to our understanding could not be reduced to the dimensions of any of our mental formulae. Here is where intuition comes in: the power to see things *as a whole*, not in separate parts.

This tendency to overdo the function of one side of the mind has always to be resisted in this age. People are everywhere kicking against it today: as soon as I sit down and open this magazine here on my table, I shall find at least one article about it. They say that the last century witnessed the culmination of this aspect of the mind; and that it manifested itself largely through science; and that now science itself is undoing its own work — the more honor to it. But it still prevails. In papers treating of social, political, industrial, educational problems, we still find everywhere — the system, the formula. And again in the same papers we shall find protests against this neglect of the individual in favor of the system, of the man in favor of the machine. People realize that *good-will* counts for much more than system in generating happy relations between the human units in an association or enterprise. They see that it is the individual that does things, not the system.

Too much reliance on the formulating scheming side of the mind produces doubt and despair. What are we trying to do? Whither are we tending? What is the use of doing anything? Such feelings arise from the futile attempt to reduce the infinite to a formula.

What the world needs is people of light and inspiration. Everybody says so. We do not so much need people able to construct wonderful and elaborate systems, people with a keen intellectual delight in forecasting social Utopias or trying to bring about certain politico-social changes. We need people endowed with so much light and good-will and vision that they are like beacons wherever they are, and who can grapple with the problems immediately before them. And is not our Theosophical company an ideal place for the development of such a type of individual? Surely there is work enough here for any aspirant.


In conclusion, to revert to the earlier phase of our subject, let us

PREHISTORIC DENTITION

register a protest against attributing sex to the mind. I for one know that my higher mind is ageless and sexless. I am not drawn to the idea that half of my mind (or soul!) is in me, and the other half in somebody else; and that we ought to complete our nature by going into partnership. Besides, the other half might turn out to be old and ugly! Neither am I much concerned to attribute personality to the mind. (Let me breathe some of your air, and you shall breathe some of mine!) Is it not presuming too much to say that I have a mind, and should I not rather say that I partake of mind as I partake of the air we breathe? I daresay some parts of my mind might be called masculine and others feminine, though I don't suppose everybody would agree which is which. But, if there is any need to unite them, I propose to do the blending myself.

PREHISTORIC DENTITION

ARTHUR A. BEALE, M.B.

HE facts referred to here are largely derived from material given in Sir Arthur Keith's *Antiquity of Man*. To students of Theosophy and to unprejudiced minds in general, it is of interest that Dr. Keith admits the failure of his researches to prove or even to strengthen the supposition that there was any line of evolutionary progress from the ape-animals toward man.

That author has investigated the testimony of skulls of prehistoric man found in many geological centers, including England, especially the Estuary of the Thames, south and southwestern France, Germany, Italy, etc., and lays stress on the importance of the dentition as indicating certain values, pointing to various degrees of antiquity, race, distinction, evolutionary and degenerative processes; to the nature of different kinds of food which produce definite changes in the teeth — such as the wearing down of the crowns and the enlargement or reduction of the pulp-cavity; to the increase or diminution of the number of the molars, and the metamorphoses of unit-types of dentition such as the incisors, canines, and premolars. In some cases these metamorphoses show a reversion from canine to incisor, from molar to premolar, a kind of reversion to early types. These changes and permutations are quite traceable in specimens of prehistoric dentition.

Working on the basis of the co-relation of prehistoric skulls according to the strata or cave-deposits whose relative priorities are recognised, it becomes possible to associate certain anatomical peculiarities

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of skull-formation, size, thickness, etc., with definite periods, and these again with types of implements, aesthetic productions such as pottery, wall-paintings, or carvings, styles of house-building, methods of disposal of the dead, and the erection of sepulchral monuments, tumuli and burial-chambers. Special types characterize each grade of culture, so that even a single specimen of such serves to indicate its period.

The various types of culture found at different geological periods do not strengthen the conception of a progressive or continuous evolution of the human type from the apes, but rather support the theory of crests and hollows in the development of mankind, and in fact, if there is any movement at all, it would rather seem to point to some physical degeneration in man's frame; this is indicated by:

A diminution of the general size of the entire skeleton;

A lessening of the cranial capacity and, as regards dentition:

A tendency to numerical and qualitative diminution of the molars, very ancient skulls possessing as many as five molars (the normal for recent thousands of years being three).

There are also changes in the relative sizes and development of the human molars estimated from before backwards. Sir Arthur Keith classifies these into three groups:

Plenal, where the last two molars of the lower jaw are equal in size;

Supraplenal, in which the third molar is the largest of the series, a type of dentition characteristic of the gorilla:

Subplenal, in which the third molar is smaller than the others. The fifth cusp has disappeared and is reduced or absent in the second — a tendency to 'degeneration' prevalent in the modern human type, as well as in the chimpanzee.

The dominance of the plenal or supraplenal in some prehistoric human skulls is claimed to be an indication of 'primitive' or gorilla-type. The plenal was well marked in the Heidelberg jaw, a type characteristic of the ruder Neanderthal race, which, however, was not ancestral to present-day humanity but an offshoot from the great human stem; it has become extinct.

It is interesting to notice that H. P. Blavatsky, in *The Secret Doctrine*, volume II, page 724, mentions the fact that the Neanderthal race was a 'separate race' quite distinct from our modern humanity; this was written long before Dr. Adloff's studies of the pulp-cavities in the teeth proved "that this mid-Pleistocene race could not stand in an ancestral position to modern man, but represented a terminal offshoot

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from our ancestral stem," as Dr. Keith says in *The Antiquity of Man*. Till then science was looking toward the Neanderthals with their heavy jaws, stooping position, and gorilla-like foreheads, to supply the so-called 'missing link' between the ape and human kingdoms, whose existence is now so widely discredited in modern biological circles.

According to what scientific research has so far established,¹ man's record in Western Asia and Europe is something as follows:

1. Modern highly intelligent man, going back to a period at least 4000 B. C. and perhaps a good deal farther:

2. Neolithic (New Stone-Age) man, who gradually adopted the Bronze-Age culture and then the Iron. Till quite recently the Neolithics were supposed to be a race of barbarians who had managed to evolve a new type of stone implements -- polished to a smooth surface -- an improvement on the Palaeolithic (Ancient Stone-Age) tools whose chipped surfaces were left rough. The Neolithics are now recognised as having attained a high degree of civilization, and being possessed of considerable architectural ability as evidenced by the megalithic monuments in many countries.²

In England, the Neolithics have left memorials of great culture,

1. In regard to what follows, we must remember that, as scientists frequently declare, the surface of the earth has hardly been scratched in the search for past records of humanity, and amazing discoveries may confidently be looked for in future.

According to the teachings of the Eastern Wisdom, humanity has passed through numerous cycles of barbarity and culture, both as a whole and in partial divisions -- cycles within cycles. As H. P. Blavatsky points out in brief in *Isis Unveiled* and more completely in *The Secret Doctrine*, in teachings derived from her Eastern Teachers, the immensely long Stone-Age period represents the time when mankind was beginning to crawl up the hill of progress again, after having descended from a highly civilized state. Even certain scientists, such as Professor Soddy, have ventured to propound the possibility that some former humanity may have conquered the most terrific force in Nature -- the inter-atomic energy -- whose existence we have lately discovered, and so misused it as to have completely shattered their civilization and reduced themselves to a state of utter degradation. According to the Eastern teachings, something of this kind took place on the lost Atlantis, and, combined with natural convulsions, helped to reduce a large part of mankind to savagery.

During the long period -- eighteen million years -- in which the human stock has journeyed through its terrestrial experiences, there has been plenty of time for an immense variety of conditions and ups and downs, and we cannot admit that science has yet correctly read this strange history, even in rough outline, from the scroll of the rocks of which we have little more than here and there a broken letter or half a word with enormous gaps. Fortunately, few biologists are convinced that we know the answer to the riddle of evolution; the twentieth century is more modest in that respect than the latter half of the nineteenth.

2. But they produced nothing in art to equal the marvelous cave-pictures of animals which their predecessors, the Palaeolithic Men of the Old Stone Age, painted on the walls of the caves in southwestern Europe, an outburst of genius not easily explained on any basis but that of Theosophy.

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such as Stonehenge [?], and their traces can be found in the widely scattered Monoliths, Dolmens, the so-called Druid Circles and Altars, and other great stone monuments. They had funerary customs and burial-places which indicate a clear concept of man's immortality. The dentition of this race was very perfect; it was plenal in molar arrangement, every tooth being well set and regular. The skull was well-shaped, tending to the long-headed form (sometimes inclining to the negroid); it had a good frontal development and a cranial capacity of 1600 cubic centimeters as compared with the modern average of 1480 cc. In no specimen of English Neolithic skull has evidence of the disease caries of the teeth been found, although it is present in some Egyptian ones.

The inference drawn from this evidence is that decay of the teeth is the result of artificial conditions, involving degenerate dietetic and other conditions incident to such a civilization. Dr. Keith tells us that his findings emphasize the continuous absence of caries among the Neolithic peoples in England and the European Continent generally, and until the beginning of the Roman domination. This indicates the introduction of artificial conditions inimical to dental health, and probably the forsaking of those robust dietaries which favored a virile dentition. Sir Arthur Keith indicates, however, that there is plenty of evidence of suppuration (gumboils).

Dates in geological periods are very uncertain and authorities greatly differ in chronology. Calculations derived from the breaking down of radium have encouraged many geologists to allow many tens of millions of years for the Tertiary period alone. Formerly it was limited to less than six or seven million years at the outside. As the Neolithic culture practically ceased in Western Europe perhaps 2000 years B. C. with the development of the modern races, and had lasted at least 8000 years (and perhaps a very great deal more), when we reach back *not less* than 12,000 years from the present time we are approaching that marvelous and troubled geological period called the Pleistocene. This was the long age when Europe and parts of America were periodically invaded by intensely cold conditions separated by long warm intervals. If the last glacial stage, the fourth of the whole period, began about 30,000 years ago, which is quite likely, the immense length of the Pleistocene can be imagined.

It is in the Pleistocene in England, with one exception, that human bones anterior to the Neolithic have been found. This important exception is the Piltdown specimen (*Eoanthropus Dawsonii*), believed by Dr. Keith to be pre-Pleistocene, *i. e.*, Pliocene or late Tertiary. Rude tools, the Eoliths, showing the presence of man, have been found which probably

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belong to far earlier periods, but no skulls have yet been found with them.

3. Of the human races that occupied Europe immediately before the Neolithic, such as the Combe-Capelle, the Halling, the Grimaldi, etc., we may take the Cro-Magnon as the finest representative of man at that early period in Europe. The Cro-Magnon remains were found originally in a cave near the village of that name in the south of France. They were cave-dwellers, and represented a type of manhood physically far superior to the much later Neolithic. They had an enormous skull, exceeding even the modern English skull in every dimension. The Cro-Magnon skull is 203 millimeters in length, half an inch more than the modern; and its width of 150 mm., and height of 125 mm., are each 10 mm. greater. Its cranial capacity is 1660 cc., or 180 cc. beyond the modern.

The dentition is that of a perfect set of teeth; it has a broad uncontracted palate; the molars have five cusps and are plenal but the canine is not prominent, *i. e.*, not brutal or anthropoid. The teeth are well worn, showing the use of hard food.

4. Before the Cro-Magnons and their related races, a great race occupied Western Europe and probably many neighboring districts. This was the Neanderthal race, so-called because the first specimens were found in the Neanderthal Valley, near Düsseldorf, Germany. The Neanderthals entirely disappeared before the invasion of the Cro-Magnon races; why, is yet a mystery. To this race belongs the men of Spy in Belgium, of Gibraltar, of Galilee in Syria, of Heidelberg, and La Chapelle, etc. The Neanderthal man was such a degenerate-looking fellow that on being discovered he was immediately hailed as the 'missing link'! He had ape-like big beetling eyebrows, projecting supra-orbital arches, receding forehead, and massive jaws. He was somewhat gorilla-like in appearance, but his brain-capacity was very large --- 1600 cc.— *more than the modern*, and immensely exceeding that of the chimpanzee, which is only 350 cc.

Not only is the size of the skull quite human, but on careful examination the dentition is seen to be the same. It is quite out of proportion to the more or less ape-like shape of the skull, for it is non-simian with a broad palate and small canine teeth. (The simian palate is narrow.) The Neanderthals were, however, a degenerate type, showing no 'Aryan' qualities such as the Cro-Magnons possessed, and disappearing before the latter.

5. We now reach back to a period of certainly not less than 50,000 years ago, and find another racial type represented by the Dartford skull from the Estuary of the Thames. This skull is enormous, 207 mm. long by 150 mm. broad, or 17 mm. and 10 mm. above the modern average, with

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a brain-capacity of 1740 cc., perhaps the largest prehistoric skull ever found.

The classical representative of this group is the Galley Hill man, whose skull was found under almost romantic conditions at Galley Hill, near Swanscombe, England. Although it is modern in general formation, with prominent chin, good frontal development, and large skull, its antiquity is shown by the lower jaw which has the shallow sigmoid fossa, characteristic of the oldest skulls, or at least what are supposed to be the oldest skulls if we put aside certain very modern-looking ones about which there has been endless controversy and which are claimed by some authorities to be of still greater age!³

Though the Galley Hill type possesses such a well-developed brain-case, the well-worn molars are supra-plenal, *i. e.*, the third or last molar is the largest: the dentition departing from the modern type and approaching that of certain apes. X-ray examination shows a small pulp-cavity. In the later Neanderthals the pulp-cavity extends down well into the fangs.

6. The oldest actual human bony relic so far found in England is the famous Piltdown skull, to which Dr. Keith has given intensive study and has devoted a large part of his *Antiquity of Man*.

The Piltdown relics were found by Mr. Dawson on the Sussex Wolds in the ancient bed of a small stream, and Dr. Keith believes the skull to have been that of a man of the Pliocene Tertiary period. The broken fragments have undergone many vicissitudes of fortune and only a part of the skull has been found. It was of large size, 200 mm. long by 150 mm. wide, but there is much uncertainty about its cubic capacity owing to its incomplete state.

The antiquity of the Piltdown skull is shown by its so-called 'primitive' form as well as by the great age of the strata in which it was found. Its jaw has the shallow sigmoid notch, the receding chin, and a certain arrangement of the genioglossus muscle in the jaw, which approaches the ape to a degree. The only canine tooth found was distinctly brutal, but as it was not found in the jaw, its association with the skull is not conclusive; it is simian in type, and yet certain characteristics mark it as human, especially its relation with the corresponding teeth in the upper jaw which is quite different from that of the ape. Some authorities consider this canine to come from the upper jaw and not the lower; and others think that it is a chimpanzee's tooth and has nothing to do with the skull. The problem is full of difficulty. The incisors are large and projecting, as in the simians, but the molars are quite human, and even modern in type, being sub-plenal. The skull is anomalous,

3. The alleged Tertiary skeletons found at Castenedolo, Italy, the Calaveras skull, etc.

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being largely modern in shape and size but with a mixed simian and human dentition. The palate is square and broad, an ancient form.

The conclusions reached from a consideration of the available skulls of prehistoric man are, first, that the specimens are extremely scanty in number as compared with the thousands that probably await discovery; and second, that the known specimens are sporadic, representing only a few periods separated by long intervals. There is nothing to represent the intermediate changes, changes incident to the class of entity occupying any one district such as Europe, or to the changes in the races themselves occupying such areas, previous to a new invasion.

This becomes more marked the farther we go back, but at the same time, there are constant indications that persist in all the specimens of periods earlier than a certain geological age,⁴ such as the shallowness or absence of the sigmoid notch in the mandible, a condition that is common in simian types with no pretensions to humanity. If we grant that the laws of analogy, similarity, and logical sequence are worthy adjuncts to a philosophical conclusion, we are driven to the decision that there must be some real if subtil relationship between man and the apes.

Up to a certain point in biological speculation, the minds of investigators were concentrated on the principle of *progressive* upward evolution, regardless of a proper respect for a coincident and contemporary *degeneration*. It is easier to explain the facts, *i. e.*, the extant phenomena, by a combination of these processes than by a strict adherence to either factor alone, and the tendency of many advanced minds today is to trace the anthropoid characteristics of the higher apes as signs of degeneracy from the human stock, not as upward steps in the evolution of ape to man. The result is that we arrive at a point insisted upon by certain Eastern philosophers — that man antedated the great apes. This idea has received support from modern research by the finding of remains of man in geological formations not much later than the time when the anthropoids made their first appearance.

Sir Arthur Keith and most biologists claim that this is explained by the former existence of a mammalian root common to both apes and men, something, presumably, that is neither human nor simian but from which, on one side, springs a direct line leading to man as we find him today, and, on the other, to the great apes, the orang, gorilla, chimpanzee, etc. It is estimated that these lines had their origin far down in the Eocene period of the Tertiary, and that various branches struck off

4. Unless we accept the Castenedolo skeletons — of quite modern type — to be, as some responsible authorities declare, of enormous antiquity. This problem, like so many others in anthropology, is by no means settled.

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in the next division, the Oligocene. Some species continued to flourish while others became extinct.

We ask whether the facts so far ascertained could not be more easily and consistently explained by the hypothesis (taking it simply as such) insisted on by the aforementioned Eastern philosophers, that the root of the family-tree was man himself, with a life-history in something resembling his present form of some eighteen million years, and that the anthropoids are an illegitimate and degraded progeny of later man, yet derived from a far-off period in his history, when, in a juvenile mental state of evolution some human beings contracted illicit relations with animals now extinct and still unknown to science. The strain of humanity in the apes allows such degenerate types to persist in the progeny of the digressions referred to.

In regard to dentition, we must not lose sight of other important factors which involve definite conclusions, especially the various forms of environment, which include that of food. As noted above, in all cases of skulls found in Europe there was, until we reach a very recent period, an absence of caries. The evidence of this disease becomes noticeable with the advance of the Roman civilization.

In an Egyptian specimen now in the British Museum, there is a case showing caries. In seeking for a reasonable explanation, we instinctively find it in the invasion of artificial conditions, such as we imagine existed in Rome and later Egypt alike. It is noticeable that the ruling classes in Egypt suffered from dental troubles, from which the masses of the people were almost free.

It is on these lines that these notes are closed, and we hope to have contributed some useful and practical ideas. Seeing that among the ancients, caries was practically unknown, and that today it is rather the rule than the exception, it is clear that something must have come into our lives to affect a part of our structure so intimately associated with the health, on which not only a sound mentality but the healthy persistence of the race depends.

It seems undeniable that in the Anglo-Saxon race at least, there are some terrible and seriously deteriorating factors at work to undermine our racial health. These are, surely, intimately allied with the health-conditions of the dentition, but it is not essential that they should be bound up with one condition alone.

There is an innate tendency in human nature to explain effects by a single cause and to suggest one panacea as a remedy — usually to support some pet theory. For instance, in regard to the degradation of

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the modern dentition, anti-vaccinationists will declare the practice of vaccination to be the cause; vegetarians may be equally positive that meat-eating is responsible, and so on *ad infinitum*: but whatever the real cause, the fact remains that unless we can find the source of the degeneration, future ages will discover in the graves of today a race of almost toothless humanity, and will marvel at the sight as we marvel at the perfect dentition of the ancient Britons.

We who can look back more than fifty years, well remember as a subject of common conversation the lament that while our grandparents went to their graves with a perfect set of teeth, there was a growing tendency to degeneration in that respect; and the fears of that time have become realized today.

In an illuminating address lately given under the auspices of the British Dental Board, Sir Arthur Keith explained the degenerative changes, indicating the chief features of the most recent types of mouth and dentition. He has made impressions from hundreds of living subjects, representative of various types, classes, and professions, and the changes found are:

1. A tendency towards the recession of the lower jaw, from the edge-to-edge incisor-bite into the overlapping or scissor-bite. The edge-to-edge bite was the rule up to the end of the ancient British period, but is now quite the exception, less than two per cent. of the people having it.

2. A strong tendency to develop the disease of caries in the teeth; this was almost unknown before the Roman invasion, though gumboils were common.

3. A great and increasing tendency to degeneration of the third molar or wisdom-tooth; in many cases failure of even formation; in a larger proportion a failure to erupt.

4. Irregularity of dental formation; this was practically unknown in the early British and Neolithic races.

5. Irregularity in the symmetry of the side formation, *i. e.*, the right or left side of the palate tending to the displacement of some teeth inwards. This was unknown before the Roman invasion.

6. Arching of the palate; not due to the raising or drawing up of the palatal bone, but to the unhealthy elongation of the bony arch between the alveolar ridge and the top of the palate, *i. e.*, in the *depth* of the jaw.

7. A drawing-down of the jaw with the growth downwards of the bone in the vicinity of the incisors.

Incidentally, we must not forget adenoid and tonsil troubles.

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Sir Arthur Keith does not consider these a causative factor in the deformities mentioned above, but rather as being themselves a part of the common or collective results derived from some fundamental fault not yet determined, but which may have some relation to the disturbed harmony of the evolution of the internal secretory glands and the vitiation of the hormones.

The entire question of the marked degenerative tendency in the dentition of so large a part of modern civilized humanity seems worthy of most exhaustive inquiry by the governments of those concerned.

GROWING LIKE THE FLOWERS

HUGH PERCY LEONARD

“Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed these minds of ours
In a wise passiveness.”— WILLIAM WORDSWORTH

“Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya’s SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.”— *The Voice of the Silence*



HERE is a common superstition that meets us at every turn to the effect that in order to do anything well a strenuous effort is required. The truth of the matter seems to lie in a diametrically opposite direction, for strain and striving spoil almost everything.

Compassion, for instance, is usually considered as an attribute, a virtue, and is held up as a very desirable addition to our spiritual accomplishments; yet no amount of effort is capable of developing compassion in one in whom it does not arise spontaneously in the presence of suffering.

The basic truth that underlies Theosophy is the unity of life, the fundamental fact that all that lives and breathes is as much a part of ourselves considered as spiritual beings, as our hands and feet are parts of us when we are regarded merely as bodies. From which it naturally follows that one who has realized this spiritual solidarity is conscious of an irresistible impulse to help whenever a fellow-creature is encountered in distress.

In other words, compassion is not a virtue to be acquired; but rather a sign and a symptom that the person in whom it is displayed has entered on a larger field of consciousness, and recognises so fully the

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Universal Self in all whom he meets that compassion has become awake in him and has begun to operate as a motive force in his daily life.

Men of the grand heroic type act nobly not because they have been schooled to do so; but because they are impersonal, their lives of unselfish service being simply the outward and visible expression of their inward character. Such voluntary helpers of the human race have found their true vocation as pure impersonal forces in nature for constructive purposes, and formal compliments and testimonials would be as much beside the mark as votes of thanks from the inhabitants of Earth to the Law of Gravitation for its services in preserving the equilibrium of the solar system.

The lilies toil not, neither do they spin, and yet by simply opening to the sunlight and responding to the genial influences of the Spring they perfectly fulfil their part by making visible to eyes of flesh the flowing lineaments and brilliant hues preserved beyond the reach of change in their ideal loveliness for evermore behind the veil.

One may admire the harmonious proportions of a forest-tree as it rears its colossal bulk towards the sky and sways with perfect rhythm to the impulse of the passing breeze, but one cannot praise it, because praise implies that it might conceivably have developed differently.

And in very much the same way, while we pay to the heroes of the race the spontaneous tribute of our honor and respect, we forbear to praise them because that would imply that they might have acted counter to their innate characters. In the first painful steps along the pathway that leads to human greatness, the sternest self-control may be necessary; but once the inner nature has been impressed with an ineradicable tendency to impersonal motives, compulsion is needed no longer. The hero is self-destined to continue upon the lines laid down until at last a point is reached beyond which he can act unworthily only by doing violence to his inmost soul.

The thought it is intended to convey was never perhaps more perfectly expressed than by the Buddha in a simple action far more eloquent than any words. One day, as he was resting by a pool, a vast concourse of people assembled and asked him to address them. The Master however preferred to keep silence. But seeing that the crowd did not disperse, and touched by their wistful appeal, he leaned over the water and picking a lotus-blossom held it up before them. The faces around him displayed nothing but dull vacuity with no ripple of response; but there was one face, that of a young man who afterwards became his disciple, which lighted up with a glad smile of recognition. The Teacher nodded, and the great idea was conveyed without a word on either side.

PUNCTUALITY AND THE RHYTHM OF LIFE

R. MACHELL

BY the practice of punctuality one may learn the meaning of the rhythm in life, for all life is rhythmical even though the rhythm be not immediately apparent. So that punctuality is actually co-operation with nature and with man. In music the rhythm is generally obvious, however much some modernists may seem to have got free from its control. It would perhaps be safe to say that while all music must of necessity be rhythmical, all rhythm is not therefore musical.

Punctuality consists in doing things at the right moment. This implies the recognition of a right time for every thing; which means that there is rhythm in life, even apart from music and poetry or any of the arts, with their deliberately cultivated rhythm and measure, or their even more diligently cultivated broken rhythm or complex measure.

Yes: life itself is rhythmic, and has appropriate times for all her operations, as well defined and marked as Nature's seasons, and no less exacting.

The farmer must adapt his cultivation to the rhythm of the seasons: the fisherman must set his nets just when and where the fish may happen to be 'running'; and this means punctuality, the art of keeping time with Nature. And as it is with them so must it be in every 'walk' of life.

He who would work with Nature must learn to know the rhythm of her ways, and he must practice punctuality in his co-operation with that mighty partner, and he must listen for the rhythm of those 'tides in the affairs of men' on which success depends. Not that he is to submit his destiny to them. But as a master-mariner he must aspire to a higher power by which to turn to good account even the most adverse currents and contrary winds. And he will not accomplish this if he is not at all times prepared to seize an opportunity or if he habitually delay the moment for right action.

There is a trick of memory that can be readily acquired, by means of which the ordinary routine of business may be carried on perfunctorily, but this is not true punctuality, for that high power is not a product of the brain, but springs spontaneously from sympathy with the spiritual rhythm of life, and is stirred to action only by a keen perception of the fitness of things. This kind of punctuality is like a heart-beat urging to action prompt and beneficent at the right moment and without 'why'

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or 'wherefore' other than the impelling necessity of that same spiritual fitness of things, which is the law of life that 'moves to righteousness.'

And what is righteousness but the perfect fitness of individual conduct to the Law of Life? and that implies the punctual performance of all duty, not as submission to an arbitrary rule of conduct, but in sympathetic response to the inner impulse from the measured flow of the full tide of universal life, whose rhythm is the origin of Law. The perfect exposition of that law is called Theosophy or 'god-wisdom.'

One of the fundamental teachings of Theosophy is the spiritual origin of the universe and of man. Then we learn that the material body of all things and creatures comes into being periodically, and is again in its due time withdrawn from manifestation, but as a spiritual potency the thing itself is not destroyed. Further we are told that this periodicity is a fundamental law affecting all created things, creatures, and universes. By creation here is meant spiritual and material evolution, or the manifestation of spiritual consciousness in material forms. There is in all these the same pulsating law of life whose rhythmic ebb and flow produces men and universes, each governed by its own particular code of natural laws reflecting punctually in itself the rhythm of the greater fundamental principle of cosmic Law.

Thus the great law of periodicity acting in the human kingdom produces the law of Reincarnation: and from the essential unity of spiritual consciousness we get the familiar doctrine of Universal Brotherhood, and so each separate self reflects the light of the Supreme, and in its ceaseless evolution seeks to find itself; and, finding that, it knows at once the origin and source of its Egoity, and throbs in sympathy with the great heart-beat of the universe. Such is the Law of Life and such the rhythmic flow of its unceasing tide.

Knowing the mighty sweep of the great Law, the student of Theosophy forgoes intolerance and endeavors to make Brotherhood his rule of life, fulfilling all his duties faithfully according to his understanding of the higher Law. So shall he find himself in tune with the greater rhythm of Life and come to know the meaning of true punctuality and the Joy of life.



"If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that 'Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, and quiet in tribulation.'"— *William Q. Judge*

THE PATHWAY OF LAO-TSE

Herbert v. Krumhaar

I

THE Path of Paths is nowhere
to be found.

The Name of Names has no name of
its own.

For what is everywhere

Cannot be anywhere,

And what is everything

Cannot be anything.

Yet the impersonal

Way of existence

Leads far beyond

Any human concern.

How this division

Is finally one

Only apparently

Twofold opposed:

This is the unfathomable depth-
less depth,

This is the dawn of the Day.

II

Human judgment made ugliness
differ from beauty.

Human judgment made evil
differ from good.

To be and not to be is Being divided.

Here and hereafter is Living divided.

Larger and smaller are both of the
same size,

Higher and lower, of the same Order.

Different tones are the fractions of
one sound;

Different time, the division of all-
time.

Thus the enlightened,

striving for nothing,

guides by no gesture,

moves without motive;

making no effort,

convinced, not convincing,

purposeless agent,

yet leading the way.

Conclusion:

The token of strength is uncon-
sciousness.

III

Overmuch ruling, arouses resentment;

Overmuch value, wakens desire;

Overindulgence, dissatisfaction.

Thus the enlightened,

showing no preference,

is free from prejudice,

seldom doubtful,

sure of himself,

unwilful, unselfish,

he governs the people;

frees from delusion,

refrains from action.

Thus the wheel of existence runs
smoothly.

IV

The Path is impersonal, yet inex-
haustible:

The essential substance of all things.

Sharpness and bluntness,

brightness and dullness —

all of the same kind,

but different in shape.

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Everlasting Radiance!

How could Eternity,
being eternal,
have been created?

V

The all-one cares not;
Transcends the individual,
its vehicle.
The enlightened cares not,
Depending on individuals
as upon vehicles.

All, like a mirror,
Void, inexhaustible,
Reproduces forever.
Also like breathing,
Indrawn and expelled,
Sustains itself.
Man, mindful of meaning,
Maintains himself.

VI

The living power of re-creation
Is mother of all things:
Constantly weaving,
Bearing and reborn,
Without root of existence.

VII

Ever is all-one:
Eternal, as no-one.
This the condition of Eternity.

Thus the enlightened,
by vanishing,
comes into view;
by losing himself,
comes into existence;
self-less, becomes unique.

VIII

Life's true condition, like water,
Is shapeless, assuming all shapes.
The farther we see through the
surface,
The nearer we draw to the Path.

Thus it appears:
in being, self;
in living, matter;
in feeling, love;
in thought, profound;
in judgment, sound;
in action, strong;
in doing, just.

Conclusion:
Adaptation ends suffering.



“TRUE religion can function only through the inner nature: only through it can we realize the relationship between man and man, man and the universe, man and Deity; and therefore he who is wise will clear his mind of dogma and let the Soul sweep in on him as the tides cover the shore: that for things as they are and with eyes concentrated on the inward life he may have sight of the Inner Beauty; that he may have sight of the Soul growing and evolving as naturally as the flowers do; that the interior life of humanity, from which all our hopes, aspirations and ideals come, may express itself through him as simply and perfectly as the beauty of a rose is expressed through its form and color and perfume.”— KATHERINE TINGLEY

THEOSOPHICAL TEACHINGS CONCERNING DEITY

MARJORIE M. TYBERG

FIFTY years ago when H. P. Blavatsky began to give out the teachings of Theosophy to the western world, the popular conception of Deity was that of a Creator and arbitrary Ruler, a supreme Person, outside the world but having absolute control over everything in it, which He was believed to have made out of nothing in the course of a week. The great majority of people never questioned these beliefs; they prayed to God, confident that He could if He would grant their petitions.

The first text that little children learned was 'God is Love,' but the picture of a great person full of love like kind parents soon gave place to that of an all-seeing One, born of the repetition of the next words learned, "Thou God seest me."

Many who were children in the 'seventies and 'eighties must remember their discovery that if God did see all that happened, at least no such summary treatment resulted as invariably followed the successful vigilance of other guardians.

Later, when constant reading aloud of the Bible and study of the Shorter Catechism led to confusion of mind about the attributes of God and sometimes to a strong feeling of resentment, gentle, reverent voices stilled all inquiry by another text, "Canst thou by searching find out God?"

Truly, when we think of the sincerity and seriousness, the sterling, noble characters of these elder folks, we wonder at the certainty they felt that these teachings were the limit of human knowledge about God; and we long to share with them the glorious and inspiring conceptions that we have learned from Theosophy.

H. P. Blavatsky's *Isis Unveiled* was a bombshell exploding this certainty. In this H. P. Blavatsky showed how the conception of a personal God had been built up. She made it clear that in no other great religion has the One Supreme Source of All been reduced to personal form; that this infinite Divine Essence exists from all eternity, now in a passive condition and again, at regular intervals, in a state of activity; that this periodical awakening of life proceeds by well-defined stages from the One Great Unmanifested to external manifestation, guided by Intelligences, but *no person*.

It was the Jews who took names and symbols which referred

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to this cosmic evolution and applied them to the history and personages and the ideas of one people; so that the Bible contains much which, as an allegory, is suggestive and conveys truth, but as a narrative of 'God's intercourse with His chosen people' is absolutely misleading.

H. P. Blavatsky shows that Jehovah was perhaps *one* of the architects who were concerned in building the universe from pre-existent matter, but never was the Unknowable Cause or Deity. The Jews themselves in their esoteric works have never looked upon Jehovah as the 'One God.'

The Christians had a personal God who, as Augustine expresses it:

"has by His arbitrary will, without regard to foreseen faith or good action, irretrievably ordained eternal happiness for certain persons selected beforehand, while He has condemned other persons selected beforehand to eternal punishment."

We learn that there were no real atheists in those days before God was conceived as a Person; and also that the Aryan nations had no Devil.

Many forces were at work in undermining these orthodox beliefs; and in the fourth quarter of the nineteenth century they became the subject of attack by scholars, scientists, and critics. The great changes that have taken place can be measured by the statement made in 1922 that scholars belonging to almost every denomination — Anglicans, Presbyterians, Methodists, etc.— have abandoned the idea that the Bible in its entirety is the revealed word of God; and that in Great Britain at any rate, it is the modern view of the Old Testament that prevails in colleges where students are being trained for the ministry. And this less than sixty years after Bishop Colenso was tried and excommunicated for his writings on the Books of Moses, in which he advanced the views now accepted!

Scientific discovery and investigation did much to overturn the old beliefs. These proved that what had been thought to have been made out of nothing by an Omnipotent Power, is rather the result of aeons of slow growth and evolution. The old idea of special creation had to be abandoned. The study of comparative religion revealed the fact that some of the religions older than Christianity had more scientific and philosophical conceptions of the Divine than Christianity. Increase of communication between the people of the world brought friendly tolerance and respect.

Limited notions of Deity and salvation have had to give way. A few years ago a writer on 'The Religion of the Lower Races' suggested that missionaries to a certain African tribe would do well to try to learn the point of view of these 'heathen.' It is clear that a more inclusive Divinity is what man is now aspiring to discover.

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The lack of any such adequate conception of Divinity has led many to turn away from all thought of God. In the *Hibbert Journal* of July, 1922, T. R. Glover is quoted as follows:

“Apart from Jesus, God is little better than an abstract noun,”

and other writers note the fact that only at times of affliction or calamity do the minds of many turn to the Divine. The consequent decay in religious feeling is remarked by the philosopher, Harald Höffding, who says:

“Religion was once the pillar of fire which went before the human race in its march through history, showing it the way. Now it is fast assuming the rôle of the ambulance which follows in the rear and picks up the exhausted and wounded.”

The Rev. T. J. Hardy, in the *Hibbert Journal* of October, 1925, asks:

“Who, outside the handful of people who attend church, understand us when we speak of the ‘duty towards God’ in things such as worship, prayer, fasting, accountability as to time, money, speech, and thought?”

And in another passage states the problem to be:

“whether we can discover any means of proclaiming the characteristic message of Christianity in such a manner as to restore in them the lost sense of God.”

Dean Inge in the second series of his ‘Outspoken Essays’ urges the necessity for religious people to find a way of reconciling their intuitive belief in the Divine with the acceptance of the facts established by science. That intuitive lovers of truth do not lose their faith in divinity on account of what scientific study brings to them, is seen in the experience of the great scientist and inventor, Michael Pupin, who finds the light of the stars to be part of the life-giving breath of deity, and states that he never looks upon the starlit vault without feeling this divine breath.

Courageous thinkers, while acknowledging the waning sense of divinity among the less intuitive, are convinced that there is no possibility of galvanizing into life the old limited idea of an omnipotent personal deity. Only a Divinity in consonance with the growing feeling of the brotherhood of man, of the equality of all races, and a cosmic divine significance in harmony with an infinite evolving universe will now be accepted. Could such a conception be presented, a Divinity which both as transcendent and immanent is in accord with what we have learned; could all the truths of philosophy and religion and science be harmoniously related, the transition through which religious thought is passing would lead to higher levels where once more the words ‘union with God’ would thrill the human heart with joy and wonder and aspiration.

H. P. Blavatsky’s book, *The Secret Doctrine*, first published in 1888, deals exhaustively with these very subjects. Those of us who have

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faced the changes that have taken place in Western thought in regard to the Divine and the Cosmos, who have experienced a rude awakening from the limited ideas that prevailed in our childhood, or who though inwardly rebelling against them still found nothing satisfactory to take the place of them, have first-hand knowledge of the fact, which Theosophy teaches, that there are cycles in human history when the truth is temporarily obscured. They know that such periods are followed by others in which a greater measure of truth can be perceived; and study of *The Secret Doctrine* will convince them that a time comes when the veils are drawn aside and the Light of Wisdom reveals the unity and sanctity of the larger hopes and deepest intuitions of humanity. Of the teaching given in this book H. P. Blavatsky says:

“The Secret Doctrine was the universally diffused religion of the ancient and pre-historic world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.”— I, p. xxxiv

The religions of the world, the symbols, allegories, myths, rites, and dogmas having to do with Divinity and the Cosmos are examined and probed by H. P. Blavatsky and set forth in their relation as partial revelations and as decayed relics of the universal Wisdom-Teaching once given to mankind in its childhood by the higher beings who were its Guardians and Watchers.

In *The Secret Doctrine* the appearance and disappearance of the Universe are pictured as the outbreathing and the inbreathing of ‘the Great Breath.’ The Cosmos itself is regarded as an outbreathing of the Unknowable Deity; and it is this Supreme Source, this One Reality, this Unknown and Nameless Deity, which is looked upon by Theosophists as the Divine. H. P. Blavatsky shows that —

“no account of the creation the world over, with the sole exception of the Christian, has ever attributed to the One Highest Cause, the Universal Deific Principle, the immediate creation of our earth, or man, or anything connected with these.”

She reiterates the statement that never have the Jews in their esoteric Bible, their secret teaching, accepted Jehovah as the Living Divinity; and she shows that the book of *Genesis* when it is correctly translated and studied in the light of the Wisdom-Religion is no exception to this.

The constructive work of building the universe, the bringing into external life or manifestation, is performed by countless groups or hierarchies, themselves sentient beings called Dhyân-Chohans or Angels, Architects, Messengers, and Mystic Watchers, each of which has its own special

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duty in guiding the unfolding of the Divine Idea into outer form. They are all impersonal agents of Cosmic Law, either fully perfected former human beings or beings in process of becoming human, and like everything else in the universe are themselves governed by that Law.

H. P. Blavatsky traces the connexion between many old stories popular among various peoples and the original teachings; and she shows that the Titans, the 'working gods,' can be recognised in every religious system, and that the restoration of esoteric knowledge enables the student to find the cosmic significance of much that has come to be looked upon as fiction suitable for the childish mind.

In these Theosophical conceptions of Deity and the Cosmos there is no element of personality. None of the Beings who are concerned in the unfolding of the Universe have any personal elements; they do not love or hate, they are not jealous or wrathful; they are not amenable to persuasion by praise or by sacrifice made to them; they are themselves under the jurisdiction of immutable law.

But, according to this most ancient teaching, Man is of divine origin, has a spark of that divine ideation that is reflected in the plan of life, and being one with these Creative Intelligences, has the possibility of awakening this inner Selfhood and learning to work consciously with the Cosmic Powers. When he has identified himself with his Higher Self, has realized his non-separateness from the One Great Self, he partakes of the spirit of union and harmony which characterizes these impersonal Hierarchies and this abides with him and is protection in the very highest sense of the word.

The question naturally arises: Is there none among all these Creative Agencies in the Universe to whom an appeal may rightfully be made? Jesus, who knew the Ancient Wisdom answers: "When thou prayest, thou shalt not be as the hypocrites are: . . . but enter thine own inner chamber and having shut thy door, pray to thy Father which is in secret." He knew that prayer is communion with the God within, and worship the invocation of that Divine Self in each man. Furthermore, the Great Unknowable Source of all, restored by the Wisdom-Religion to majesty and awe and mystery, energizing everything in the universe and again rising out of it, is a worthy object of our reverence.

This conception of Deity, given by "exalted beings who watched over the childhood of Humanity," was common to the most ancient antiquity; but H. P. Blavatsky points out that:

"as systems began to reflect with every age more and more the idiosyncrasies of nations; and as the latter after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled with the overgrowth of human fancy."

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As time passed, the idea of the Cosmic Living Source of All, became more vague, and there were some nations who —

“began to transfer the abstract attributes of the causeless cause to the caused effects — become in their turn causative — the creative Powers of the Universe; the great nations, out of fear of profaning the IDEA, the smaller, because they either failed to grasp it or lacked the power of philosophic conception needed to preserve it in all its immaculate purity.”

After her exhaustive examination and comparative analysis of the ancient cosmogonies and religions, H. P. Blavatsky asserts that all the *personal* gods known to history belong to the later stages of cosmic manifestation, while in every religion can be traced the idea of the hidden Divinity, the Source of All.

The conception of the Divine presented in *The Secret Doctrine* is, then, not an arbitrary, supernatural, extra-cosmic God whose forgiveness can be won only by accepting the sacrifice of a Redeemer, His Only Son, and with this a theory of special creations to account for man and the universe; not a negation in a world with brain-mind regnant and all Nature evolving as a result of blind forces in matter; but a metaphysical Deity ever remaining transcendent while outbreathing the visible world, the Divine Intelligence directing every step of the descent from subjective existence into materiality, Divinity transcendent yet immanent in Nature; and in man, Divinity present however hidden and unguessed, giving the wondrous possibility of self-transcendence and conscious union with the Highest, making man a being whose responsibility is of universal extent and whose sphere of duty is infinite.

It is a heartening idea that the universe is animated throughout by willing Messengers of Divine Law; that man may, by self-discipline and impersonal, compassionate service, learn the laws governing life and may climb to that stage of perfected humanity, where, as a Nirmânakâya, he may incarnate where and when the divine purpose calls for the guiding principle to direct and to further the highest possibilities of the human race.

The Theosophical teachings as expounded by H. P. Blavatsky fill the world with life, intelligence, and harmony, justice, and Divinity.



“THE mission of Theosophy is not to tell you that you can chase an astral orb and find your affinity; or recall a former incarnation and thus gain ‘power.’ No; the mission of Theosophy is to have you stand face to face with the serious facts of life and the serious problems that surround you; to sound the depths of your natures and find the Light. This you must do if you are to serve, and help lift the burdens of Humanity. Truly you must know yourselves: — ‘Man, Know Thyself!’ ” — *Katherine Tingley*

FROM "THE WISDOM OF JESUS THE SON OF SIRACH," APOCRYPHAL SCRIPTURES

REHEARSE not unto another that which is told unto thee, and thou shalt fare never the worse.

Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offense, reveal them not.

If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.

There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

To slip upon a pavement is better than to slip with the tongue.

Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

An unseasonable tale will always be in the mouth of the unwise.

A wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season.

The heart of fools is in their mouth: but the mouth of the wise is in their heart.

Before man is life and death; and whether him liketh shall be given him.

Learn before thou speak, and use physick or ever thou be sick.

The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

Better is he that hideth his folly than a man that hideth his wisdom.

Praise no man before thou hearest him speak; for this is the trial of men.

Eat, as it becometh a man, those things that are set before thee; and devour not, lest thou be hated.

Leave off first, for manners' sake; and be not unsatiable, lest thou offend.

When thou sittest among many, reach not thine hand out first of all.

A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

HOW TO BE YOUNG THOUGH OLD

T. HENRY, M. A.

"Si jeunesse savait! si vieillesse pouvait!"

IF youth had the knowledge: if old age had the power! This saying is sometimes called cynical, as though the sayer were caviling at Providence for its imbecility or cruel mockery. It may also be a lament. But in both cases we do wrong to quarrel with the facts on no better ground than our failure to understand them. The wise man, instead of jeering or caviling, will try to understand.

"Ah, if I were as young as you, how I *would* work!" says Paterfamilias, unconvincingly. Did he work thus strenuously when he *was* young? If some fairy could mysteriously rejuvenate him, would he work? One feels sometimes that the regretful zeal of old age may be largely due to the fact that it is *not* confronted with the opportunity — it knows it cannot be taken at its word, that it will not have to make good.

We sometimes find ourselves regretting the neglect of past opportunities, and thinking over what we would like to have done, and what (we tell ourself) we would do if we had the chance again. But what about our present opportunities? What use are we making of them? Are we leaving ourself more regrets for a future yet to come? Shall we be driven back upon the conclusion that we are brave only in contemplation, and never in actuality; that our sense of duty increases in direct proportion with the square of our distance from the scene of action? This might supply a cynical solution of the riddle of the old man and his regrets.

Again, consider the youth. He has the power but lacks the knowledge, says the proverb. But is it lack of knowledge or lack of will? Is it that he cannot see, or that he prefers not to look? Why does he not heed the voice of the old man, who has the knowledge? After all, the proverb amounts to little more than saying, If young men were old, and old men young, how much better it would be! It might be capped by the simple process of reversal: "Youth *has* the knowledge: old age *has* the power."

The truth is that in youth and in age we are at different stages in our life's day, and that different faculties are predominant at different stages. It is at least questionable whether the wisdom of old age would make a better job of our early years than did the enthusiasm of our youth.

But the lesson to be learnt is that, supposing a person to be earnest and sincere, it is futile for him to regret, if he stops short at regretting.

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The only use for regret is that it may instigate him to action. For opportunity is *always* with us. The only question is whether we will use the opportunities we have now, or go seeking for some other kind of opportunity, which we prefer, but which is not to hand. This difference marks the distinction between the competent man and the futile person.

People are always asking for practical Occultism, and it makes them mad if you tell them it is all around them; yet it is true. The more one lives, the stronger grows the conviction that it is seldom or never the lack of knowledge, but nearly always the lack of will, that deters us. Sages have said that we do not have to go about looking for something to do; we should do what we *have* to do. This amounts to saying that the pilgrim who wishes to reach his goal must take the step immediately before him. The disease of wanting to be somewhere else than where we are, or somebody else than who we are, is our mark of futility, just as in the case of the old man wishing he were young.

So we would urge *la vieillesse* to give up regretting the *pouvoir* of the past and get to work utilizing the *pouvoir* of the present. And we can cite witness; for there have been people who have left it on record that they grew and grew in fullness and richness of life, right up to the very portals of death. They were people who had the *nous* to use the powers they had, instead of wasting time regretting those of the day before.

This is supposed to be a progressive age. Perhaps, people are saying, we are on the brink of great psychal discoveries. Is it not time (for a suggestion) that we began to take a saner and brighter view of old age and death? True, if a man's life is all centered in his physical anatomy, then the stiffening and degeneration of this part of his machinery may mean a great deal to him. This means that we should always strive to make a home for ourselves in regions that do not share in death and decay — that we should put off mortality and put on immortality.

We must recognise change and adapt ourselves to it. Instead, we try to keep on in the same straight line and thus our efforts are at variance with the laws of progress.

Supposing one of the discoveries we would make in the near future were that old age is a time of great beauty and richness, during which there come into activity faculties which in the earlier life have been obscured or immature. Supposing we should discover that, as we grow older, there comes an increasing sense of immortality, and that we pass *gradually and peacefully* from a life in which the sense of outward things is keen to a life in which the inner worlds begin to open. Would this be so very strange? We know now that some people wax heavier and heavier, while others grow more refined, according as the grosser or finer

SMALL BEGINNINGS — GREAT ENDINGS

parts of their nature have been cultivated throughout life. To what extent may this refining process be carried?

In view of this widened prospect it would seem that old age has a great deal of *pouvoir*; and though not perhaps of the same kind as youth's, it may not be any the less potent for that. On the other hand, youth may very well be capable of the kind of *savoir* most appropriate to its own time of life, even though it is not the kind that goes with a gray beard. Knowledge and power are in the possession both of youth and of old age.

SMALL BEGINNINGS --- GREAT ENDINGS

ROSE WINKLER, M. D.



WHEN I think of the wonderful ruby-red blood-stream as it filters through the fine hair-like tubes of the supply-system, bathing every cell of the body, bringing thereby to the tissues and organs a dainty banquet of finely-divided, liquefied foods; and of another set of tubes which carries away the waste-matter (the drainage-system) to be purified or eliminated, I am reminded of the tides of the ocean as they wash in and out, leaving shells and seaweed, seeds and spores, on the shore and again carrying them out.

In the body, the hungry little cells with open searching mouths are ready to greet the warm life-giving blood-stream, assimilating what they select and casting their damaged garments and refuse back into the flood of the stream for fuel, to be oxygenated and transmuted into heat and energy. As every act and thought uses up just so much material, the food-substance in the blood must rebuild it again.

Just now I am impressed with the wonderful, filial love and co-operation existing between the great blue ocean and one of the wonderful little creatures living in the sea, called the Piddock. There are cliffs on the shore made of chalk and limestone. The rocks disclose holes, cavities --- for the Piddock bores tunnels through the rocks. You may remember that the amoeba has long blunt finger-like pseudopods or false feet; and the Piddock, a soft little creature inside its shell, rests on its soft little 'foot' as it turns its shell first a little to one side and then a little to the other side, until in time it has bored a tunnel through the hard limestone, for there are millions of them busy at work; and as, backwards and forwards, it goes boring, boring, on, it leaves a very thin dividing wall between its tunnels.

The Piddock loves the sea, and prepares to do what the sea has

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not the power to do by itself. Then the sea, with its great love of the Piddocks and the rocks, as it rolls in with its huge, splashing, embracing arms, breaks down and washes away the walls and the foundation of the cliff — and before long there is a landslide!

Just as the works of construction and destruction of Nature are due to the one-celled germs or bacteria, or to more complex lives such as the little Piddock, just so do the little cells in the body build up all the various complex tissues; and the ever-rolling waves of the blood-stream carry away the débris or waste-material the while growth and repair are going on constantly.

In the seeking of perfect health we are taught that plenty of fresh air, sunshine, simple nutritious food, exercise, bathing, and sleep, as well as a cheerful state of mind, tend to promote health and furnish stout resistance to all contagious diseases.

Let us add to these a calm, balanced mind and character, and an unselfish motive: thinking, loving, serving nobly; which tends towards enthroning the shining Warrior, to direct and control all the destructive and unruly forces within that ever seek ascendancy over the Higher Self.

CREATIVE WORK

LARS EEK

(An Address read before the William Quan Judge Theosophical Club, Point Loma, Calif.)



MIGHTY as the wind sweeping across the great ocean, powerful as the water rushing down the great falls, inspiring as the music of our Beethovens and our Mozarts and the poetry of our Hugos and our Shakespeares: grand and sublime is the creative work of all ages, the inner and real life of all history.

Whenever a man or a woman touches the subtil springs of the soul's own life, whenever we rise freed from the external and more material bonds of ordinary existence, we enter upon a realm of new action — the battle-field of untold time, the empire of the Creator within us, our own deathless and divine Selves.

“Let there be light,” sounded the injunction at the beginning of a new cycle, and the divine thrill passed across the sea of Chaos, and lo! new universes, or rather old ones in new forms, sprang out of the Darkness, and there was Light and Life and Action, and ‘the stars sang together in the morning of time,’ and with music and boundless joy in their

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hearts the souls of man and gods and all the grand hierarchy of the heavens bent their divine energies to the creative work at hand.

And so when our orators, our poets, our great musicians, or our geniuses in the arts of life and wisdom, our Teachers and our Prophets — when they lift themselves into those regions of Light and Joy where dwell the Real Men and the Gods and bright and glorious Heroes and Titans, then, indeed, creation begins: our masterpieces of the song and drama, our immortal works in the marble or on the canvas, our superb works and architectural wonders that still puzzle the ages, those grand and inspired words that issue forth from a soul filled with compassion and love for all that lives, echo the glory of another world, a sunnier and a happier world, where the spirit of joy and laughter, and lofty, heavenward thoughts, forever thrill its denizens.

If it be true that inertia is the most pitiful of human weaknesses, it is also true that the active throbbing spirit of creative work is the most inspiring and uplifting force in the life of men.

The gardener among his flowers feels as if he were moving in a kingdom of sacred beauty, filled with promise, filled with longing for higher expression. So we see our Burbanks, our prophets and seers of nature-life, our Burroughses and Trahernes. Away from the desolating touch of city-civilization, their hearts and souls respond to the silent prayer and aspiration of Nature's own heart, and they attune themselves to the inner pulsations of her grand majesty, and as if by magic the doors to the spiritual realms are thrown wide open to them, the immortal spirit of creative joy descends upon them, and we have our new marvels to love, to wonder at, and to use for the benefit of the race.

Just as in another field of human activity the mother writes her golden pages in the history of the family-life, creating by her heart's love, her unselfish yearnings for those whom she cares for, an atmosphere of happy gladness, a spirit of contentment and energy, which go to mold the future for others and help in creating the inner life of another generation. Forgetting herself she rises to another plane of thought and feeling; the little and big tasks of the days and the years lose every touch of drudgery and assume a golden hue, all the clouds in her sky have a silver lining, her whole life becomes one glorious epic of creative work, of work in the service of humanity.

Or, take the statesman with his soul aglow with a desire to help his nation. Meeting obstacles everywhere, resistance everywhere, jealousy, hatred, opposition. In the sanctuary of his own inner chamber he meets the issues, and then steps forth into the arena of public life. Like heroes of ancient Greece, like the fabled champions against the fearful dragons

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of old, men like these see no difficulties, count not their enemies, but flushed with the glow and fire of a victory which they feel already before others know its coming, they charge the selfishness, the insincerity, the heartless callousness of their fellows, and, unafraid, carry the day. Their unselfish desire to help, opens wide the portals to the realms of the Gods, and if their lives correspond to their creative impulses, all the powers of the invisible worlds will stand by and offer their help and support. See Aśoka of India, Augustus of Rome, Charlemagne, Washington. . . .

Or listen to the Teacher-Orator. Do you not hear how the very atmosphere is ringing in the Temple, how the devas themselves take the inspired words and carry them out into the great wide world that they may help and lift and console and teach? Verily, it must be true that such a one speaking to the world for the very love of service, for the very joy of creating Joy among the children of men, touches some of the most sacred keys to the divine life and thereby comes into touch with those 'palaces beyond' of which ordinary mortals only occasionally get a glimpse or hear mention in those fairy-stories that thrill the little children of all lands. The very fire that sustains these universes will flood through the words and soul of such a one and touch every living thing, in ever-widening circles spreading joy and hope and strength. Such a one is a blessing to the Earth and all its creatures.

We have tried in a way to suggest that the grand and superb opportunities for creative work are not limited to some few men and women. 'The Riches of the poor' are the treasures of every man. They may be stored up in the secret and wondrous recesses of the inner sanctuary of our lives, but they are there to be taken and used, and they would fain be 'conquered by violence.'


Trust and sincerity, indomitable courage, a will to give to our fellows what is their due, and selflessness above all things, form the Path that leads straight to the heart of the Universe, and it is by that same Path we must go to reach the Land of our Dreams, the Land where take form and become real our highest and noblest aspirations, where, indeed, we shall feel and be the creators and the makers of sublime and immortal works.

Onwards then, and forwards, to the Conquest! No service is greater than that done by each one of us in the place that is ours. If drab, if commonplace, if dreary and apparently hopeless, should seem our situation, it is our immortal privilege to remember that in the twinkling of an eye that world of shadows can be dispelled, and with our creative wand we can change that land of phantoms to a Land of Dreams and Beauty, a Land of Works and Service, a Land of Song and Laughter.

WHITE LOTUS DAY

SVEN EEK

(An Address read before the William Quan Judge Theosophical Club)

ONLY some few hundred years ago, during the Middle Ages, the belief was prevalent in Europe that our Earth was a kind of pancake at whose edges the rash adventurer was in grave danger of falling down into an immense pit. Rain was supplied by the Deity through windows which could be opened at discretion, etc. The genius and courage of a Columbus, a Copernicus, and a Galileo speedily dispelled the darkness about these immediate facts concerning the earth and its relation to the outer universe, and science has from that time on worked its way forward, although against great odds.

But the *spiritual* horizon of the Western Hemisphere has not cleared in proportion to our increased knowledge of physical facts.

Science divorced from religion has made marvelous progress, but some of its most devoted servants have, like so many fluttering moths, burned their wings or hopelessly fallen back in the wide bosom of their 'childhood orthodoxy' and given up the quest for Truth. However gifted and daring, their materialistic thinking has been unable to fathom that which only spiritual knowledge can perceive.

But in 1831, the Helpers of mankind sent one from their midst to incarnate in the body of Helena Petrovna Hahn, who later by marriage received the name of Blavatsky, which was to share her fame.

The time was ripe for an attempt at a spiritual regeneration; or, at least, there was some soil ready for the Sower. A new chance was to be given to the world to understand the Why and Wherefore of existence; it was the century when some pages of the Secret Doctrine were to be given out to quench the thirst of those thirsting.

This remarkable woman's life-story is stranger than fiction; her enemies were more numerous and more powerful than any military commander ever met; but her heroic courage did not know fear, and death she was above. Her devotion to the Teachers of mankind was absolute. She never spared herself, whenever danger threatened the Society which she had founded to be the carrier of her work, and this in spite of constant ill health, and what was perhaps even more deplorable, in spite of the almost incredible weakness and faithlessness of some of her own members.

It is in memory of H. P. Blavatsky that 'White Lotus Day'

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is celebrated. In her will she expressed a wish that the members of the Theosophical Movement over the world should assemble wherever they might be every year on the anniversary of her death and read a chapter from the *Bhagavad-Gîtâ*, and some extracts from the *Light of Asia*.

The idea of naming the day after the White Lotus originated with the then President, and a custom was established to honor her death in all the branches of the Society with dignified ceremonies.

We have not dwelt at any length upon H. P. Blavatsky's work, as the main features thereof already are known by the majority of the members of our Club. But we should like to relate one story that some of you may not have heard:

When H. P. Blavatsky suddenly was to undertake a voyage to the United States from Europe in order to form the first nucleus of the Theosophical Society at New York, she happened to see a poor woman sitting at the pier in Havre, bitterly crying, surrounded by her children. H. P. Blavatsky went up to her and asked the cause of her grief. The woman then told how she had been swindled of her money by some unscrupulous agent and that she was now unable to go to America and join her husband. As H. P. Blavatsky had spent all her own funds available on a first-class ticket, she could not help the woman in more than one way, and that was by exchanging her first-class ticket for a sufficient number of steerage-class tickets to enable the woman with children and herself to go on board.

The matter might seem rather trivial to a person who has not seen emigrants of those days traveling third class. For a woman of H. P. Blavatsky's delicate health and refined education, it must indeed have been a physical and mental ordeal to cross the Atlantic under such conditions. But the need of helping a fellow pilgrim in trouble was to her paramount.


There are hundreds of stories like this one from her life, showing her deep feelings of compassion and her noble soul.

A better name than 'White Lotus Day' could not have been given to the anniversary of her death-day. The Lotus is "the emblem of the productive powers of both spiritual and physical nature," we read in *The Secret Doctrine*. It is the sacred flower of nature and has, as such, been revered from time immemorial in different countries and among different peoples.

To us members of the William Quan Judge Theosophical Club, this flower has indeed a deep significance; it is the symbol of the Cause to which we have devoted our lives. May our hearts be as white as the petals of the lotus, so that we may be worthy of helping to carry out the hopes of the noble founder of White Lotus Day — Helena Petrovna Blavatsky.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

 R. SCHERER of the Southwest Museum at Los Angeles, California, lately announced that an expedition sent out by the Museum had made the remarkable discovery of burial-grounds of ancient man in the heart of the Casa Grande ruins in the Lower Gila Basin of Arizona. Though these ruins were discovered in 1694, not a single burial-ground of the ancient race that inhabited them has been found until now, although many expeditions have been sent out in search of graves.

It is fully expected that a wealth of information will be revealed about the ancient races of the southwest, as such peoples invariably buried with the dead their most cherished possessions. From these relics we can determine the nature of their civilization, and correct numerous incorrect impressions which have been the subject of endless dispute. Many urns of red clay containing fragments of bone and ashes, and rows of skeletons with heads bent towards the west, were found.

In speaking of these finds, Dr. Scherer says: "they reveal a high degree of culture among the most primitive people of this continent." As the Casa Grande ruins are tentatively supposed not to be much more than a thousand years old, this remark is singular in face of the certainty that the Mayas possessed a really high civilization more than two thousand years ago at the least. Possibly he is referring to the territory north of Mexico, but, even then, new discoveries have proved that intelligent man hunted the bison in the country before the close of the Glacial Period, perhaps fifty or a hundred thousand years ago; and Dr. Osborn declares that he has found fossilized bone-tools made by man in Nebraska probably not less than four million years old. The pious belief that man is a recent arrival in the New World is dying very hard, but the facts are gradually becoming too strong to be denied.

It will, however, be really interesting to learn something authentic about the singular peoples who built the curious cliff-dwellings and other pueblos of the southwest. Possibly some light will be thrown upon the singular fact that the Pima Indians of the Gila district possessed the exact and highly complicated plan of the Labyrinth of Knossos in Crete as stamped upon the Greek coins. The Indian children were using this peculiar design in their games when the first Spanish explorers arrived.

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As the Cretan design is a very elaborate plan of a Labyrinth or Maze, it is difficult to conceive how it should have been exactly imitated in the smallest detail by these Indians of the far side of America before the arrival of Europeans unless some communication existed before the voyage of Columbus. It has been suggested that both the eastern and the western hemispheres may have received it from the lost Atlantis in some past age.



AN effort is to be made in England to search for some authentic remains which will throw light upon the mysterious Druids, about whom so much legend and fantasy has been told but of whom so little is really known. The hilly and rocky Peak-District is to be first examined, as it is supposed that the Druids may have been driven to these remote and almost inaccessible regions by Caesar's armies, for the Romans seem to have had their reasons for persecuting them; probably the Druids were too dangerous as a rallying-point for patriotic risings.



GREEK fishermen continue to haul up valuable works of ancient art in their nets, off the coast of Greece. One of the latest treasures rescued in this way is the Bronze Boy of Marathon, a notable sculpture probably by the great Praxiteles himself. Probably many more magnificent bronze and marble statues lie beneath the seas of Greece. When the Romans captured Greece they took a heavy toll in the shape of works of art of every kind, and in the natural course of events many of the galleys must have been sunk on their journey to Rome. The wooden ships have disintegrated but the stone and metal remain.



ONE of the most curious things in archaeology is the frequency of reports of some new discovery in a place so well known that it would seem impossible that anything could have been concealed there. One of the latest reports comes from Professor Herzfeld, a distinguished authority on Babylonia. He believes he is the first modern explorer to see the ruins of a magnificent castle or palace near Firuzâbâd in Persia. It stands on the summit of a mountain six thousand feet high, and has walls a hundred feet high and in places thirty feet thick. The castle covers an area of nearly two and a half acres, and contains a banqueting-

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hall of immense size. It was built about 225 A. D. for the first Sassanian king, Ardashir. Professor Herzfeld says:

"The existence of the castle was absolutely unknown to history before I discovered it. This is remarkable, because of its closeness to Firuzâbâd, a well-known place, and from its being such a prominent landmark. The country immediately around is, however, very little known. Although built in 225 A. D., it is the prototype of the earliest castles in Europe erected a thousand years later, and it was built on a more sumptuous scale than any castle in Europe. The mortar is in splendid condition, strong as iron."

Another great temple or group of temples has lately been found in Cambodia not far from the famous Angkor. As this has been buried in the densest jungle for many hundred years its disappearance is not extraordinary, but it is difficult to realize how the Persian castle 'set on a hill' could have vanished from the knowledge of man.

Professor Herzfeld claims to have made other important discoveries in Persia, throwing new light upon the history of India from 200 to 500 A.D. Documents which he has studied relate that the whole of the northwest of India was at one time a province of Persia. Gradually, the impenetrable veil that has shut us off from any authentic knowledge of the greatness of India in very ancient times is thinning and every new record discovered goes to prove the accuracy of the statements of H. P. Blavatsky upon that subject.



IN the *Geographical Journal* (England) for February 1927, the latest measurements of the Great Pyramid of Egypt are given as follows. They were made by the Survey of Egypt.

North side	230.253 meters
South side	230.454 "
East side	230.391 "
West side	230.357 "
Mean of sides from N. to S.	230.374 meters
Mean of sides from E. to W.	230.354 "

"The length of a side of the pyramid was 440 Royal Cubits. The Cubit is 0.5236 meter, and 0.5235 meter. This indicates great care in the use of the cubit-meters which they had at that period. The orientation is only 3' 06" to the west of true north. The rock-pavement on which the pyramid was built was carefully leveled before the construction of the pyramid was begun, and leveling which has recently been carried out by the Survey of Egypt (reported 1925) shows that it was very successfully done. The pavement-surface was found to have a slope of only 6 millimeters from east to west, and of 14 mm. from south to north, over a distance of 230 meters in each case, or 1 in 38,000, and 1 in 16,500 approximately."

Architects and builders who know the extreme difficulty of doing work to anything like such accuracy will appreciate the extraordinary ability of the ancient Egyptian builders better than anyone else. And

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yet there are some learned persons who wish to persuade us that the people of the pyramid-age were just coming up out of the supposed savagery of the later Stone-age! The problem of the Great Pyramid is still the riddle of the ages, and modern science has not yet solved it.

THE MOST BEAUTIFUL RIVER IN IRELAND: THE SOUTHERN BLACKWATER

[Reprinted from *Irish Travel*, Dublin, May, 1927]

AMONGST our Irish rivers, the Blackwater is third or fourth in point of size; while in beauty and historical associations it is eminent even in this country of beautiful rivers. The testimony to the attractiveness of the Blackwater lines its banks in the form of ruined castle and fortresses, for the valley has always been desired and fought for. These 'Castled Craggs,' haunted by memories and wild legends, cannot fail to interest the visitor, while rich woods and blue mountains behind must always be a source of pleasure to him.

For seventy-five miles the Blackwater flows through fertile and verdant country, from the Kerry border to the sea which it enters at Youghal. Youghal is a considerable town, and its proximity to Cork makes it a convenient starting-point for an expedition up the river. The town itself is of great antiquity, and doubtless the visitor arriving there will no more be able to resist tarrying than were the Norman Adventurers when they came on from Waterford. The Strand at Youghal is like many strands on the Atlantic coast, very fine, and every opportunity is provided for sea-bathing and fishing. One of the most conspicuous objects in Youghal is the Clock Gate, which was built in 1777 as a town gaol and main guard. English folk will, of course, want to see Sir Walter Raleigh's House and the garden, where it is said he first propagated the potatoes which he brought from America.

The Blackwater from Youghal, seventeen miles up, is navigable by steam-boats, and in summer excursions are run regularly. A little distance above Youghal, where the rivers narrow, a magnificent bridge spans the river — a distance of one mile.

On the left bank, just beyond the bridge, a precipitous hill juts into the water, and on its summit are the ruins of Rhincrew Abbey, once a preceptory of the Knights Templars, but suppressed in 1304. As a military stronghold it must have been of great importance, if one can judge from the obvious care bestowed on its construction and on the erection of its outer defenses.

Further on is Michael Temple and the ruins of Molana Abbey, where

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lie the bones of Raymond le Gros, the outstanding Norman of the Invasion. An arched window, in part filled up, contains his tomb, with his name and the year of his death, 1186. The Abbey and its grounds now form part of the demesne of Ballinatra, and the scenery along the river here is reminiscent of Wicklow.

A mile or two higher up the river is Strancally Castle, a Desmond stronghold. The castle stands on a cliff overlooking the river, which at this point is very deep. Through the rock foundation of the castle is a tunnel called the Murdering Hole, because it is said that the bodies of unwelcome guests of the Earl were frequently deposited there.

Opposite Strancally stands Dromana, the seat of a nobleman. It is hardly less beautiful than Strancally, and is remarkable inasmuch as here the cherry was first domesticated in this country. Like the potato, it was an innovation of Sir Walter Raleigh. From Dromana, delightful views are obtainable, and in the surrounding country Lady Morgan laid many of the scenes of 'Florence McCarthy.'

Farther on, the steamer (if one is traveling thus) arrives at Cappoquin — a small and very ancient town. From Cappoquin to Lismore the finest scenery on the river occurs. As river scenery it is unequaled by any other stretch of water in Ireland. Three miles from Cappoquin is Mount Mellary, the home of the austere monks of La Trappe, and most visitors will deem it worthy of a visit. As an institution it is unique in Ireland, and the surrounding district, with its rugged wildness, provides the occasion for a charming car drive.

From Cappoquin to Lismore up the river is a marvelous journey, and Lismore itself has a marvelous history. It was one of the first of the 'holy city' cities, the scene of the education of Alfred, King of Northumberland, and the birthplace of Boyle, the scientist. When Europe lay cowering at the feet of the barbarians, the torch of learning burned at Lismore. . . .

Lismore Castle, the residence of the Duke of Devonshire, is very beautiful, and from the point of view of the angler the river here is most attractive. About here the Blackwater ceases to be navigable, and one must pursue the river by land. The road runs near the river and on through a succession of beautiful scenes, in what is called the Condon country to Fermoy. Due to the presence of a bridge, Fermoy is said to owe its origin to the founding of a Cistercian Monastery in 1170 by the Roches. The modern town owes its importance to its selection as a military encampment during the Napoleonic Wars. Until the evacuation in 1922 it remained an important military center. . . .



“MAKE each hour tell for some great mastery in character and in life.”

— *Katherine Tingley*