



# THE THEOSOPHICAL PATH

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VOL. XXXVII, NO. 2

FEBRUARY 1930

## THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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[Stenographic report of the first of a series of lectures on the above subject. Owing to an oversight in the editorial office, the first lectures of this series were omitted. In order to establish the proper chronological connexion, these lectures will now be printed, beginning with the present issue, and the series will then be resumed. These lectures were delivered at the request of Katherine Tingley (the then 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 December 11, 1927, and broadcast, by remote control, through station KFSD San Diego — 680-440.9]

THE broadcasting of these studies of Theosophy considered as a system of thought, in its application to other general subjects of interest, by the Theosophical University, as arranged by the Theosophical Teacher and Leader Katherine Tingley, is interesting from the viewpoint of the wide range of land and sea that is covered by radio-transmission. From Newfoundland on the east to New Zealand towards the setting sun, there are hundreds, indeed thousands, of listeners everywhere who tune in, as the saying

goes, and are thereby enabled to get first-hand information of some of the more important of our Theosophical doctrines.

Katherine Tingley's idea was not merely the broadcasting of Theosophical teachings for the benefit of those who may have heard them before, or something of them before, but likewise to give to men and women who think about the problems of life, a new view of these problems, and a comprehensive and completely satisfactory explanation of them in showing them

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what Theosophy, the Ancient Wisdom-Religion, has to say concerning the profoundest questions of religion and philosophy, and the relation of the Theosophical doctrines towards the latest discoveries of modern scientific research.

The course of lectures which we begin this afternoon, and the subject which is comprised in the general title under which these lectures will be given, to wit: 'Theosophy, the Mother of Religions, Philosophies, and Sciences,' may sound to many people as a very ambitious project indeed; because it is obvious that religions are many, that philosophies are many, and also that some religions are exceedingly profound, and that some philosophies are likewise exceedingly profound.

The average hearer or the average listener-in may ask: "What is this Theosophy which pretends to be the fountain-head and source of the world's philosophies and religions? These claims seem to us to be greater, more ambitious by far, than the most ambitious claims ever made by any religionist or philosopher."

Yes, friends, so far as the truly illimitable field of thought covered by Theosophy is concerned, these claims are indeed greater than any that have ever been made by any exoteric religionist or philosopher; but they are not claims unduly made for an invented system; they are not claims made for a syncretistic philosophy-religion-science: that is to say, for a system of thought or belief which has been put

together piecemeal of parts or portions taken by some great mind from other various religions or philosophies. No! Never would a true Theosophist explain his philosophy in such a manner, for the simple reason that it would not be true. We do not claim that ours is such a syncretistic system, a mere patch-work of various philosophic and religious doctrines. On the contrary, we reject, indeed, we repudiate, that idea; for the simple reason that it is not true.

We claim that our majestic Wisdom-Religion is as old as thinking man, and was delivered to the first human protoplasts, the first thinking human beings on this earth, by highly intelligent spiritual entities from superior spheres; and that this Wisdom-Religion, as we call it, this Ancient Doctrine, this Esoteric System, has been passed down from guardians to guardians to guardians, until our own time; and that, furthermore, portions of this original and majestic system have been given out at various periods of time to various races in various parts of the world by those guardians when humanity stood in need of such extension of spiritual thought.

Who are these Guardians of whom I speak? They are they whom we call 'the elder brothers of the human race,' and are men in all senses of the word and not incarnate spirits; but they are, relatively speaking, fully perfected men — men who have, more successfully than we have, run the evolutionary race and are therefore now in point of spiritual and intellectual grandeur,

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where we shall be many ages hence.

In brief, our claim is this: We claim that there has existed in the world for almost innumerable ages, a completely coherent and fully comprehensive system of religious philosophy or of philosophical, scientific religion, which from time to time has been given out when the world needed a fuller revelation of spiritual truth than it then had. Further, that this wonderful system has been for all those past ages in the safe guardianship of those relatively perfected men of whom I have spoken; and, still further, that the present Theosophical Movement is, in our own age, one of such fuller revelations of that wonderful system, because the conditions in the world warranted its appearance in our age; and that H. P. Blavatsky was the Messenger who brought this new revealing of this age-old truth to the world from this secret Lodge of the Masters or Guardians or Elder Brothers mentioned before.

This means, in short, that every one of the great world-religions, and every one of the great world-philosophies, issued originally from these Guardians, and that all such religions and philosophies in consequence have, each at its core, the Theosophic system of thought; and any earnest and determined student can prove this for himself and as fully as he may wish, by adequate study and reflexion.

Examine the religions and philosophies of all past time, as far as we know them from the literatures of them that we have, and you will invariably find that they all tell you of a secret doc-

trine, of an esoteric system, containing a wonderful and sacred body of teaching given by some great human individual at the origin of each such religion or philosophy, and handed down from generation to generation of men in that particular race as the most precious thing that they could have or did have.

If you turn to Greece and Rome, for instance, you will find that the greatest men of those two peoples, during many centuries, tell you in unequivocal and direct language, and in language that never varies from the one drift of thought, that there is indeed such an esoteric system; and in the Greek and Latin countries that esoteric system went under the generalized name of 'the Mysteries'—most carefully guarded, considered most holy, restricted to those men and in certain cases to those women (because in Greece and Rome the women had esoteric mysteries of their own and for their own sex in particular) who had proved themselves worthy of that holy trust, worthy to be the depositaries of that original and most majestic system which the earth has ever known.

This esoteric system, friends, was and is Theosophy—as it has been called in our age. In other lands, of course, it passed under other names, under other designations; but the thing itself, I mean to say the system itself, was the same everywhere. The language varied; the expressions in which this system was couched for teaching varied; the men who taught it belonged to different nations of the world; but

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the thing itself was one and the same everywhere.

If you turn to India, to the motherland of religions and philosophies as it has been so often called, there you will find the same thing, the same teachings — a wonderful doctrine kept holy, secret, esoteric; therefore, as in Greece and Rome, called ‘a Mystery’— not in the sense of something non-understandable or that no one actually understood, as the word ‘mystery’ is commonly used today in the European tongues, but in the original ancient sense which the Greek word ‘mysterion’ had — something kept for the ‘mystai’ or mystics, the initiated, to study.

Lest there be some misunderstanding of my words to the effect that the entirety of the Theosophical doctrines is now given out publicly to the world, let me say here that by no means is the entirety of the Theosophical teachings given out publicly today. This, for various reasons, simply could not be done; and therefore we likewise, following of necessity the ancient custom or tradition, reserve, retain, keep back, withhold, a certain most holy portion of this doctrine for those who have proved themselves, by their lives and work for humanity, capable of understanding it and incapable of misusing it for individual advancement.

You will readily see, therefore, that this reticence is not motivated by any spirit of selfishness, but merely by the necessities of the situation. No chemist, for instance, would give out dangerous secrets concerning explosives to all and sundry; it is bad enough as

it is where some of the latest discoveries in that branch of science are used for mutual destruction of life and property. No, friends, it is only to those who have proved themselves worthy, spiritually and intellectually capable of grasping these more recondite and difficult teachings, that they are entrusted, because such selected men and women have proved themselves, by their lives and impersonal work for their fellow human beings, to be worthy depositaries of that holy trust. Knowledge itself is not wrong; it is the abuse of knowledge that works mischief in the world. All knowledge in itself is holy, but it can be made a very instrument of demons of selfishness by conscienceless men and women.

To those who are worthy receptacles of it, such holy knowledge would not be abused when given to them, nor misused. Money would not be made out of it, nor would it be employed as an instrument for gaining evil or malevolent influence over the minds of their fellow-men.

Alas! such misuse and abuse have only too often occurred, despite all the safeguards that the Guardians of this Wisdom have thrown around it. Read history. Need I point out to you cases where even simple religious teaching has been abused, and power and influence of vast extent gained over the minds of those who had it not, or thought that others had religious wisdom in greater degree than they?

This wonderful doctrine of which I speak, you yourselves, friends, may prove and can prove to yourselves to

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be as I say; and you should so prove it for your own inestimable benefit and help. You can do it, because there are no impassable portals to a pure heart and an earnest and benevolent mind. As a first step, read our Theosophical literature; and, while reading it, turn from it at times in order to search the records of the ancient literatures of which I have spoken, and of which more or less accurate translations exist, and thus prove by your own researches that what I tell you this afternoon is truth.

Human mentality, while differing greatly in individuals, because each one follows his own individual path, nevertheless pursues one common road, because we are all human beings, and on account of this fact, our minds do tend, through the natural operations of thinking, which make us men, towards one common end; so that the common assent, the universal consent, of men everywhere to certain fundamental principles of doctrine, is a *de facto* proof, as far as it goes, that any system of thought comprising fundamental truths, acknowledged by all men, must be a truthful presentation of the elementary workings of Nature, so far as the human intellect can understand and transmit these workings into human mental systemization; and those elementary workings of Nature, or what comes to the same thing, those natural principles of Universal Being, are what we call Truth — in other words, things as they are in themselves.

Man's mind is a mirror, when it is clean, pellucid, limpid, and therefore capable of reflecting the thoughts, the

impulses, the inspirations, the intuitions, which spring up in the human spirit and flow thence through that mind in order to take shape as doctrines or teachings of truth.

On the other hand, I feel bound to say that man's mind may be likewise the distorter of such inspirations and intuitions when that mind is imperfectly developed or so filled with passional images that it cannot translate and transmit with accuracy and truth. There is no truth which is not based on Nature; and by Nature we mean not alone the physical universe: we mean rather the vast range of the inner spheres of being, of which the outer physical cosmos or universe is but the garment.

This Esoteric Doctrine, this body of teachings, kept and withheld and reserved for worthy depositaries, existing all over the world, is the common property of mankind, and always has been so. Consequently in all the various religions and philosophies, you will find fundamental principles in each, which, when placed side by side and examined, are easily discovered to be identic. Every one of such fundamental principles of religion or philosophy or doctrine being in each such world-religion or world-philosophy: hence all such world-religions or philosophies contain the entirety of such fundamental principles in each and every case more or less clearly expressed or developed as an integral part of the system.

However, all such world-religions or world-philosophies as we may call

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them, did not in any one case give out in clear and explicit shape or form the entirety of the body of teachings which are at its heart; some religions emphasize one or more of such fundamental principles; another religion or philosophy will emphasize other principles, other principles in either case remaining in the background. This readily accounts, as you will easily see, for the reason that the various world-religions and world-philosophies vary, and often, to the unreflecting mind, seem to have little in common, and perhaps to be contradictory the one to the others. The cause of this is the varying manner in which each such religion or philosophy has been given to the world, the form that each took being best for the period in which it was promulgated. Each such religion or philosophy, having its own place and period of time, merely represents the various human minds who have developed it, or who, so to say, have translated it to the world in this or that particular form.

These manners or mannerisms of thinking we may discard if we wish, but it is the fundamental principles behind every great religion or great philosophy, which are the universal doctrine of which we have spoken. And in this universal doctrine lies the mystery-field of each great religion or philosophy in the sense that I have already set forth this afternoon.

This mystery-teaching, reserved for the Initiates — that is to say, for those who could understand it and who were fit to receive it — was held as the most sacred thing that the men of the time

could transmit to their descendants, for it was found that the revelation of this mystery-doctrine under proper conditions to worthy depositaries, worked marvelous changes in their lives. It made men different from what they were before they received this spiritual and intellectual treasure. Why? You will find the answer in all the old religions and philosophies, if you study these honestly, under the same metaphor, the same trope, the same figure of speech; and what is this metaphor then? It is the figure of a new birth, a birth into truth, for it was a spiritual and intellectual awakening of the powers of the human spirit, and could be called in all truth a birth of the soul into self-consciousness. When this happened, such men were called Initiates or the Reborn. In India, such reborn men were called *Dvijas*, a Sanskrit word meaning 'twice-born.' In Egypt such initiates or reborn men were called 'Sons of the Sun.' In other countries they were called by other names.

Even Christianity had—but no longer has, nor has it had for centuries — such an inner or esoteric doctrine, as I shall attempt to show in future studies on later Sundays here, in this our Temple of Peace.

But, in passing, let me merely call your attention to a saying of Jesus, the Initiate Syrian, as quoted in the Christian New Testament, in *Luke*, chapter viii, verse 10: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables: that seeing they might not see,

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and though hearing they might not understand." This symbolic language is the speech even of the Greek Mysteries, friends, and I remind you, by the way, that this very word 'Mysteries' is a technical Greek Mystery-word; and in the original Greek, as found in *Luke* in the New Testament, the word 'mysteries' is there used as having been employed by Jesus, as alleged.

But how cruel the latter part of this quotation sounds — "that seeing they might not see, and though hearing they might not understand"! Yet if we know the meaning we readily see that there is nothing cruel or selfishly restrictive in these words at all. We understand clearly that they are merely veiled language expressing some recon-dite truth. The idea was that certain doctrines might be and could be and should be taken from the Mysteries and given at appropriate time-periods to the mass of the people for their great help and inspiration; but even then in veiled language only; for an unveiled exposition of the full meaning would have amounted to a betrayal of the Mystery-teaching to those who had not been educated to understand it, and would have led on step by step to thoughts and acts and practices detrimental not alone to themselves but to those with whom they were in association.

To the disciples of Jesus who had been secretly taught by him, were given the Mysteries 'of the Kingdom of God,' as Jesus is alleged to have expressed it, but the same truth was given

to the others in parables or metaphors, because they had not been educated to understand; and it is thus that though they saw, they did not see with the inner vision and understand, and although they heard the words and obtained some help therefrom, their relative lack of training in the mystical tongue brought them no understanding of the secret doctrine behind the words. It was inevitable, and could not be otherwise.

In the religion which is commonly supposed — and wrongly supposed — to be the main fountainhead of Christianity, I mean in the doctrines of the Jews, in Judaism, you will find the same esoteric teaching that you will find everywhere else; but in the case of Judaism it is imbodyed in what the Jewish initiates in it called 'the Tradition,' or 'the Secret Doctrine,' the Hebrew word for tradition being *Qabbâlâh*, meaning something which is handed down or passed down from man to man by tradition.

Let me read to you in this connexion a short extract from what we may call the main book of the *Qabbâlâh*. This book is called *Zôhar*, a Hebrew word meaning 'splendor.' The following is the extract:

Woe unto the son of man who says that the *Tôrâh* [comprising the first five Books of the Hebrew Bible] contains common sayings and ordinary tales. If this were so, we could even today compose a body of doctrines from profane literature which would arouse greater reverence. If the Law contains only ordinary matter, then there are far nobler sentiments in the profane literatures; and if we went and compiled a selection from them, we

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could compile a much superior code [of doctrine]. No. Each word of the Law contains a sublime meaning and a truly heavenly mystery. . . . As the spiritual angels were obliged to clothe themselves in earthly garments when they descended upon earth, and as they could not have remained nor have been understood on earth without putting on such garments, so is it with the Law. When the Law came to us, it had to be clothed in earthly fashion in order to be understood by us; and such clothing is its mere narratives. . . . Hence, those who understand, look not at such garments [the mere narratives] but to the body under them [that is, at the inner meaning] whilst the wise, the servants of the heavenly One . . . look only at the soul.

— Chapter iii, Paragraph 152a

Now, unquestionably, the Jewish Qabbâlâh existed as a traditional system of doctrine long before the present manuscripts of it were written, for these are of comparatively late production and probably date from the European Middle Ages, and one proof of this statement is found in the fact that in the earliest centuries of the Christian era we find several of the Church-fathers of the new Christian religion using language which could have been taken only from the Hebrew Theosophy, that is, the Hebrew Qabbâlâh. The expressions are in some cases identical, and the thought is in all cases the same.

If we turn now more definitely to Christianity in search of some proof there of the existence of the esoteric doctrine, the secret wisdom of which I have spoken, we find the same thing that we find elsewhere, as for instance in Hindûsthân, where all religious teaching from time immemorial has

been divided into two parts, that for the multitude and that for the Dvijas — the twice-born, the initiated.

In a few moments I shall advert more particularly to the Christian religious scheme, but for the present I desire to say a few more words about its manner of reception and promulgation in India. This inner teaching, this secret teaching, this sacred teaching, this holy teaching, withheld from the multitude, given only to worthy depositaries selected from amongst the multitude — this holy teaching, I say, was called in India *rahasya*, a Sanskrit word meaning esoteric doctrine or mystery. Examples of works in which these teachings were imbodyed are the Hindû Upanishads, *upanishad* being a Sanskrit compound word meaning verbally ‘according to the sitting down,’ or ‘following upon the sitting down.’ The pupils sat in the Oriental style at the feet of the Teacher, who taught them in secret and in private, and in forms and manners of expression that were written and promulgated according to those teachings and after that style.

If we analyse the Sanskrit compound *upanishad* we find it composed of *upa* ‘according to,’ *ni* ‘down,’ and the verbal root *sad*, ‘to sit,’ which becomes *shad* by Sanskrit grammar when preceded by the particle *ni*: the entire compound thus signifying ‘following upon or according to the teachings which were received when we were sitting down.’

The entire object and aim of the promulgation of this esoteric doctrine



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by its noble Guardians of whom I have previously spoken, was and is to assist men in the obtaining of Truth, for the Truth makes men free; and likewise to assist them in obtaining the vision of the Real, because knowledge of Reality makes men free.

As regards Greece, even Plato in *The Republic*, careful as he was in his statements regarding esoteric matters — for in those days betrayal of the Mystery-teachings was punished with death, and what was much worse was followed by deprivation of esoteric intercourse with one's fellows, and what was even more fearful, involved the loss of any opportunity for future learning in the Schools of the Mysteries and for future human service — even Plato, I say, in the sixth book of his *Republic*, section 500, speaks of the truly religious man, that is to say, of the true philosopher — for in his day these two words really meant one thing — as follows:

For he, Adeimantus, whose soul is in-wrapped into Reality has no time to meddle with paltry affairs in human life, nor is he swayed with envy and enmity for or against any man. His vision is forever directed towards unchanging and immutable principles, which he sees to be neither injuring, nor injured by, one another, but, all in order, moving according to wisdom. It is these principles that he aspires to imitate, and to them he conforms himself as far as he may; for can a man refrain from imitating that with which he has reverent intercourse? . . . And, besides all this, the philosopher, inwardly united with the Divine and Changeless, naturally becomes a part of that divine and changeless order as far as his human nature allows him so to do.

This Platonic quotation, friends, exemplifies that ineffable freedom of which I have spoken as following upon the reception of the esoteric truth. This freedom is that state or condition of the human soul when it attains wisdom, true knowledge, knowledge of first principles, and knows itself to be but a wandering spark, as it were, from the Central Fire. Thus the ancient Greek and Latin Stoics have expressed it, and expressed it aright, in referring to one of the early doctrines of the Greek Mysteries to the effect that the human soul — in the Greek tongue called *psyche* from a Greek root *psycho* meaning to grow chilled or cold — was so called because through wrong doing, through base attractions, the soul sank into matter and thus lost its intrinsic spiritual fervor. It became chilled, if we follow this Greek metaphor; and its wanderings took it ever farther from the Central Fire, from the Inmost Divine Flame which thrills the cosmos as its life, and which is likewise its spirit, and which is also the source of that god-spark, manifesting in the human soul.

Let us now turn for a few moments to the Christian scheme. You know, friends, that in the early centuries of the Christian era there were a number, not a large number, still a certain number, of remarkable men, who attempted in so far as they could, to effect a spiritual, that is to say, a doctrinal spiritual, reconciliation between the highest teachings of the philosophies and religions of the peoples surrounding the Mediterranean sea, with the new

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religious scheme which had come to parts of those peoples and which in later time was called Christianity. Such men were, for instance, Clement of Alexandria, who lived in the second century of the Christian era. Another was the very famous Origen, likewise of the Alexandrian school, who lived in the second and also third centuries of the Christian era. A third was the Neo-Platonist Christian bishop, Synesius, who lived in the fourth and fifth centuries of the Christian era.

In what manner Synesius managed to reconcile his Neo-Platonic convictions with the new Christian scheme and his episcopal position, is something which offers to the student of history an interesting example of psychological gymnastics; but he did so, and managed to retain for all that the respect of all sides, for he was at heart a good and sincere man.

Now the early doctrines that the new Christian scheme during the first centuries of its existence gave birth to in the world, were not so very far removed from the Neo-Platonic and Neo-Pythagorean doctrines so generally well known to the Greeks and Romans of that period. But as the years went by and dropped into the ocean of the past, the real meaning of these Neo-Pythagorean and Neo-Platonic doctrines became deeply obscured in the Christian system, in which literalism with increasing rapidity took the place of the original religious idealism. Mere metaphor and literalism finally supplanted the intuitive feeling, and in many cases the knowledge, among those early

Christians, that there was a secret truth behind the writings which passed current as canonical in the Christian Church.

There were men who sought to stem this tide of the growing crystallization of religious thought, and such men were exemplified by the three whom I have mentioned. Synesius, you may recollect, remained a Neo-Platonist until the day of his death. He was and always remained the warm friend of the noble woman-philosopher, Hypatia, whose misfortunate and tragic end Charles Kingsley, the English novelist, has made so well known to the general reader in English-speaking countries. Hypatia was his early teacher in philosophy.

Preceding Synesius by two centuries was the Alexandrian scholar, Origen, of whom I have already spoken. Now Origen taught many things so like to our Theosophical doctrines, that were we to change names and manner of phrasing, we could find in these particular Origenistic teachings, much of our own esoteric philosophy.

What then happened to the new Christian religion, as time passed? It was the loss of the key to the esoteric meaning of some of the Christian scriptures, this esoteric or secret portion being their holiest part. Origen fought all his life in order to keep that esoteric key in the doctrines of his church, as a living power in the hearts and minds of Christians; and as long as he lived and could direct the movement of which he was the brilliant head, there were always in the Christian church some

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numbers of men and women who followed these teachings devoutly, for these teachings they felt to answer the inward call of their souls for a larger and greater truth than was expressed in the outward literal word.

But in the year 538 — it may have been in 540, it may have been in 542, for there are differences of opinion as regards this particular date — there was held in Constantinople what was called the Home-Synod, convened under the Patriarch Mennas, in obedience to an imperial Rescript issued by the Emperor Justinian, setting forth the statement that complaint had been made to him that certain doctrines ascribed to the Alexandrian Origen, were 'heretical,' and that, if the Council then convoked by him should in fact find them to be heretical, these doctrines were to be placed under the ban of the ecclesiastical anathemas.

The doctrines complained of were duly set forth and hotly discussed in this Home-Synod held under the patriarch Mennas in Constantinople in 538, and the result of it all was that the specified teachings of Origen were finally and formally condemned. I shall read to you before closing our lecture this afternoon the substance of the majority of the fifteen anathemas then and there pronounced against his doctrines; but let me point out here that even during the time when this controversy over the alleged Origenistic heresies was taking place, a new line of spiritual teachings of almost identical type with that of Origen pronounced heretical by this Home-Synod, was at-

tempting to find an entrance into the growing crystallization of Christian dogmas, and in fact did so find a successful entrance therein. These new doctrines which then came into popular ecclesiastical and theological acceptance were the doctrines of the writer whom scholars today call the pseudo-Dionysius the Areopagite, of whom I have spoken in previous lectures in this our Temple of Peace.

These Dionysian teachings, as I have just set forth, did succeed in gaining a firm foothold in the minds and hearts of the Christians of succeeding centuries, and became so popular that in due time they were accepted universally as wholly canonical and orthodox and became the source whence the greatest of later Christian theologians drew their material for religious thought and exegesis.

I shall now read to you the substance of the majority of the doctrines which were formally condemned and anathematized during the sittings of the Home-Synod, under the Patriarch Mennas at Constantinople in 538. I may remark in passing that it is also said by many scholars that Origen was likewise condemned and anathematized at the Fifth Oecumenical or General Council of the Christian Church, held in 553, likewise in obedience to a Rescript of the Emperor Justinian. This second anathematization and condemnation at this Fifth General Council of the Christian Church, may actually have taken place. Certain it is that Origen's name in connexion with his alleged heretical teachings is men-

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tioned also in the Reports of the Acts of that Fifth General Council; but he was in fact formally condemned for certain specified so-called heresies in 538 at the Home-Synod, as I have already several times said.

The first anathema was pronounced against Origen's doctrine running to the following effect:

1. The pre-existence of the soul before its present earth-life; and its ultimate restoration to its original spiritual nature and condition.

The second anathema was directed against the following:

2. The derivation of all rational entities from high spiritual beings, which latter at first were incorporeal and non-material, but are now existing in the universe in descending degrees of substantiality and which are differentiated into various orders called Thrones, Principalities, Powers, and in other grades or orders called by other names.

The third anathema was directed against this doctrine of Origen:

3. That the Sun, the Moon, the Stars, and the other heavenly bodies, are the visible encasements of spirits now more or less degenerated from their former high condition and state.

The fourth anathema was directed against the following:

4. That man now has a material or physical body as a retributive or punitive result of wrong-doing, following upon the soul's sinking into matter.

The fifth anathema was directed against the following:

5. That even as these spiritual beings formerly fell into matter, so may and will they

ultimately rise again to their former spiritual status.

The tenth anathema was directed against this doctrine of Origen:

10. The body of Christ in the resurrection was globular or spherical; and so will our bodies likewise finally be.

The eleventh anathema was directed against this:

11. The Judgment to come is the vanishing of the material body; and there will be no material resurrection.

The twelfth anathema was directed against this doctrine:

12. All inferior orders of entities in the vast Hierarchy of Being are united to the divine Logos (whether such beings be of Heaven or Earth) as closely as is the Divine Mind; and that the Kingdom of Christ shall have an end when all things are resolved back into the Divinity.

The thirteenth anathema was directed against this:

13. That the soul of Christ pre-existed like the souls of all men; and that Christ is similar to all men in power and substance.

The fourteenth anathema was directed against the following:

14. All intelligent beings wheresoever they be ultimately will merge into the Divine Unity, and that material existence will then vanish.

The fifteenth anathema was directed against this:

15. That the future life of all spiritual beings will be similar to their original existence; and hence the end of all things will be similar to the original state or condition of all things.

So, friends, in closing this afternoon this our introductory study or lecture,

let me point out that all these doctrines of Origen find a perfect and satisfactory explanation in our wonderful Theosophical teachings, thus illustrating the perfect universality and philosophical and religious applicability of these Theosophical teachings. They are a true spiritual touchstone by which, if we be skilled enough so to do, we may test the reality and truth of the doctrines of any religious or philosophical system that the minds of men have formulated on this earth.

On next Sunday we are going to set forth as best we can what we mean by *Religion* and *religions*, and what we mean by *Philosophy* and *philosophies*. The main difficulty that we as Theosophists have in treating the general subject of the nature of these three operations of the human mind, to wit, religion, philosophy, and science, is this: that in the common understanding of us modern men these three things are supposed to be intrinsically separate

things, and that they are supposed to be often in irreconcilable conflict. They are considered as being things outside of the human inner spiritual and psychological economy, instead of being, as they actually are, expressions of three different operations of the human soul and mentality.

This popular conception of these three fundamental activities of the human soul we, as Theosophists, must absolutely repudiate, because we believe and we think we can prove, that that popular conception is entirely false; and we declare that Religion and Philosophy and Science are fundamentally but one thing, because they are but the three aspects, or the three operations, of the human mind in its transmitting, and in its setting forth, of the inspirations flowing into it from the spiritual inner sun which every man carries in the arcanum of his being, and which, more accurately speaking, he himself actually is.

## PERSONAL RECOLLECTIONS OF H. P. BLAVATSKY

H. T. EDGE, M. A., D. LITT.

**A**S the only member of The Theosophical Society at Headquarters at present who was a pupil of H. P. Blavatsky and knew her personally, the writer feels it incumbent on him to leave a record for the future. This duty has been strongly urged on him by his fellow-members; and he acquiesces in their feeling that it would be

culpable if neglect on his part should deprive posterity of anything so valuable to them as direct personal testimony. He finds his present task, moreover, an excellent example of the truth that duty and inclination, when raised to a high level, become one; for what employ could be more grateful to an author thus favored than that of re-

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living the experiences of those memorable days?

Agreeably to his own sentiments and, as he believes, to those of his readers, the writer will not confine himself to a bare narrative or chronicle. In the spirit of an artist, trying to create a work of art, and thus imitating great Nature whereof he is a part, he will ensoul the body, mellowing the recital with interpretative commentary, setting forth the incidents in their relation to each other and to the whole drama to which they belong. Further, as a work of art is best revealed, not in isolation, but in relation to its appropriate setting, it is proper that the events should be duly illuminated by sidelights from such adventitious circumstances as may be conducive to that object.

By such means the writer hopes to be able to convey to his readers somewhat of the feelings which stir his own heart. By these means he will be invoking the magic power of sympathy, whereby hearts and minds attuned to the same ideals are made to vibrate in consonance. And thus a great power, set in motion, will not be suffered to die out in the spaces, but will be transmitted onwards by its reverberations.

Truly it was a marvelous adventure! Such is the thought that ever recurs to my mind whenever I look back. Striving, as so many of us have done, to make some kind of rhyme and reason, some kind of consistent pattern, out of my life, I am prone to slip into the easy explanation of 'chance.' I see a child surrounded by heterogeneous in-

fluences, emanating from the mixed and conflicting characters of parents, nurses, and teachers, and the various habits and traditions of time and place; some good, some bad; as though I had dipped into a lucky-bag and drawn out an average lot. No particular plan, just an odd assortment. Does man mold his circumstances or do his circumstances mold him? The answer is neither Yes nor No; it is 'It all depends.' To solve the equation determining the extent to which the man will mold his circumstances and be molded by them, we need to know something of the man "ere yet the body born." Otherwise we must judge by the results. As to the laws of reincarnation and heredity, we may infer much of value from the fact that, out of a circle born and reared in the same circumstances, one alone achieved this adventure.

In matter-of-fact, humdrum, materialistic, skeptical, nineteenth-century England; from out the midst of 'upper middle class' conventionality and respectability; after public school and university; to meet — and that within the very heart of London suburbandom — with a real Messenger from the Great Lodge of Masters of Wisdom, recognisable as such by the manifestation of certain *Spiritual* powers;\* was this not indeed a marvelous adventure?

Think of the contrast! The contrast between the outside and the inside of that front door in the suburban street (yet there were many who en-

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\*To be elucidated later.

tered without finding anything). The contrast between the vast new world opened within and the familiar outside world. And the humor of the situation! "Who are these Mahâtmâs of yours? Where do they live? Why don't we see them?"—when in the same city, the same street, next door, in the other half of your semi-detached villa, there sits. . . . Little did London reckon of what was happening in her midst!

I suppose I must endeavor to convey some idea of the nature of the individual upon whose life these events super-vened; but this task can be shortened by confining our attention to those features which are relevant to the present purpose. Of a pronounced nervous-mental temperament and physique, I had begun at a very early age to devour what scientific books I could come across; lacked the power of concentration necessary for reading or for assiduous study, but had a quick bright mind that readily picked up a store of miscellaneous information and stored it up in a retentive memory ready for use when required. Thus the scientific element entered as one skein in the fabric. On the moral side I was always of a conscientious and religious disposition.

At about eighteen a third element manifested itself, which may be called the mystical, concerned with interest in the occult and 'supernatural.' The attitude of scientific materialism received a rude shock from the reading of Catherine Crowe's *The Night Side of Nature*, which is a collection of ghost-stories made by that novelist, the

cumulative evidence of which is enough to convince a competent mind of the reality of phenomena attested by universal experience in all ages.

One marvels at what can only be called the intellectual dishonesty of minds which are able upon occasion to repudiate the laws of evidence which upon other occasions they invoke, and thus to reject the concurring testimony of all ages and lands, on the sole ground that it conflicts with their beliefs. And while it is true that there are also minds which will warp the evidence the opposite way in favor of credulity, I claim freedom from either kind of bias.

I realized that these stories of the 'supernatural,' after filtering off the trash in them, were essentially facts; and that, however irritating they might often be to my acquired sense of what might be allowed to be possible in a trim scientific scheme of the universe, I had to fit them in somehow, and must accordingly stretch my boundaries.

It seemed preposterous, from an ordinary viewpoint, that a human figure should be seen, by people in one half of a double room, to enter through the dividing door; while people sitting in the other half saw neither figure nor opening door. It seemed unreasonable that the ghosts of the sheeted dead should appear in the habiliments of life, as though coats and shoes had ghosts; or that an apparition should be able to warn you of danger, and yet be unable to state what the danger was. But there it was; one had to recognise — what might surely have been predicted — that the laws of the physical

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world are not universal laws; and that the principles of consistency which cement our logical schemes are grounded largely upon an experience of what usually does happen, rather than on any law determining what must happen.

Having thus passed a portal, it is not surprising that I soon found other books to feed my new curiosity; among which I will mention Bulwer Lytton's *The Haunted and the Haunters*.<sup>\*</sup> This story contains a vivid description of a Black Magician, who by developing the will, with the aid of a rare natural aptitude, has found the means of prolonging his life through the centuries, and who periodically celebrates a fictitious funeral and reappears among men in a new guise and a new name, to perpetuate the enjoyment of his sensual proclivities. His will is supreme and resistless and his character one of surpassing grandeur and dignity, but (alas) evil.

Here then comes a crucial point in my mental life — the antagonism between the high ideals of human attainment thus depicted, and the voice of conscience and love of good. Power on one side, goodness on the other; how *could* such opposing forces ever be reconciled? Yet the inner man, the clear-seeing function of the mind that lies below the surface, must have been prescient of the issue so soon to supervene; else why was it that the even course of my life and avocations was

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<sup>\*</sup>In its original and complete form, not in the abbreviated and altogether emasculated form in which it later appeared.

so little disturbed? Truly we have that within us which sees and knows, and fulfils its calm ends despite our blind struggles. Still thy mind and strive to hear and acquiesce in that higher wisdom.

Phrenology — Swedenborgianism — Psychic Research — anything off the beaten track, anything available in those days (1885-87). An accident, laying me on my back and giving an opportunity for study and reflexion; the change from school to the freedom of university life; the studies and laboratory work, the many new-found friends; into this busy scene came Theosophy, the goal to which I had from earliest self-consciousness been dimly striving, to resolve my enigmas and reconcile my conflicting motives.

That cousin, whom I knew in childhood, and have not heard a word of in forty years — is he alive or dead? — but our lives touched for one moment, most significantly for me. I met him in the street; we stopped for a moment's chat; he said: "Oh, by the way, have you read that wonderful new book, all about Rounds and Races and Esoteric Buddhism . . . ?" That sent me to the University Library, where I unearthed the few Theosophical books then existing, and thus began a new epoch in my life, the details of which would unduly prolong this narrative.

The important point is that the conflict in my mind was now reconciled, for I saw that knowledge and power were not severed from virtue and inseparable from baseness; but that there were such things as White Magicians,



men who attained power and wisdom only that they might use it in unselfish service of all that lives. There was a Path of Light and Compassion as well as a path of darkness and ruthlessness leading down to destruction.

But there was yet one more contradiction to be solved. It was about the character of that personality known as Madame Blavatsky. On the one hand stood the internal evidence proving her a woman of knowledge and power, of genuineness and sincerity, of unselfish devotion to a high ideal, of tireless energy in a great cause. Theosophy was true; it appealed to the inner sense, it confirmed one's own convictions, it made sense out of life. Anyhow, it had got to be true, I wanted it to be true, I could not get away from it. And yet, how in that case could its great exponent and herald be a worthless character? — for that is what the only available external evidence showed her to be. When a young man finds an apparently conclusive and circumstantial 'exposure' of a person, with nothing on the other side to counteract it, what is he to think? Yet did this send me away? Did it decide me to have no more to do with Theosophy? Far from it. Intuition must again have come to the rescue and made me content to hold the matter in suspense pending enlightenment, meanwhile continuing my inquiries into Theosophy.

I wrote to the London Headquarters of the Theosophical Society and obtained an introduction to a local member. My troubles about Madame Blavatsky were at once removed, when

I learnt that she had been 'framed' (as the slang word goes) by a combination of powerful vested interests, whose fears had been aroused by her mission, operating from behind cover and through the agency of tools. A treacherous friend and protégée, during Madame Blavatsky's absence, and for pelf, by forgeries and manufactured circumstantial evidence, had prepared a case against her; and had invited an 'exposure' by a society also interested in getting Madame Blavatsky out of their way. The young fool whom they sent out to India fell a ready prey to the plotters. He was deceived and found no difficulty in drawing up a report to satisfy people only too eager to be convinced. So here, against the incredible hypothesis of Madame Blavatsky's worthlessness, I had to set an all too familiar and probable story; and naturally there was no room for hesitation.

Madame Blavatsky, as we know, was a fearless heroine who followed the dictates of duty and compassion without the slightest regard to personal consequences. She took the ancient sacred books of India and interpreted them to the world—a policy which did not at all suit the plans of certain people who considered themselves as the repositories and administrators of that priceless heirloom. She trod on the toes of sectarian missionaries; she was a thorn in the flesh of parlor investigators of the 'supernatural,' who had things all neatly mapped out to suit their own notions. And — she had a Judas. "Yea, mine own familiar friend,

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in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

Why do great Teachers have Judases? Read the articles on *H. P. Blavatsky: the Mystery*, by Katherine Tingley and G. de Purucker, appearing in this magazine. Such Teachers are under pledge to hold open the gates to all who ask. They have relinquished the ordinary means of self-defense. They follow the Star of Love. That they may help the many, they must steer a course which will expose them to the treachery of a few. The Sower scatters the seed broadcast; and what matter that some falls on worthless ground, so that the harvest is good?

The close of the year 1887 brought an opportunity of visiting Madame Blavatsky at 17 Lansdowne Road, Holland Park, London, N. W., a small semi-detached house in a quiet residential neighborhood; and it will easily be imagined how the trivial details connected with that expedition linger in my memory and are hallowed by their association. The smoky underground railway, the old-fashioned horse omnibuses, the names of the streets, and various topical details, contribute to the composition of the picture. As to the particulars of my visit, some may consider it a disadvantage that I am not prepared to produce a diary with dates and precise reports; but in another view this might perhaps not only be pardoned but even considered an advantage; for a general impression is apt to give a truer picture than a detailed written account, inasmuch as it

preserves the essentials and eliminates the non-essentials, and lays more stress on the impressions produced than on the events which produced them.

I arrived at the time of the evening meal, and our small company round the table was soon joined by Madame Blavatsky. I feel it right to say here that my heart goes out in grateful remembrance to those pioneer workers in the Theosophical cause, now no longer among us, who did so much in those early years to shelter, protect, and support the great Teacher, and to make her visitors welcome. Though some of them may since have missed their way, it seems hard to blame those who did so much for not having done more. The difficulties they incurred may have been due to the risks they ran; and they made the way easier for less adventurous souls to tread. The great Law will adjust these matters, and we may leave it at that.

In speaking of the impression produced by H. P. Blavatsky, I must refer once more to the articles on *H. P. Blavatsky: the Mystery*, mentioned above. There we shall see that the observer must expect to find a double rôle — that of the Teacher and that of the ordinary individual; H. P. Blavatsky the Teacher, and Madame Blavatsky the Russian lady. It required some faith and intuition, in those early uninformed days, to appreciate and allow for this distinction; yet after all a distinction in many respects similar is familiar to us in the experiences of ordinary life. The ordinary teacher in a school is not always, nor often, the man whom we

meet after he has thrown off cap and gown; and so with the man of affairs in any department of activity, when we meet him in smoking-jacket and slippers. Even among comparatively ordinary people we have grown accustomed to find the superficial and the profound blended together like the flashing colors in shot silk; and we forbear to judge a character by superficial lineaments and the homely trivialities of daily human intercourse.

The many extant portraits will give an idea of her features; and in this connexion I remember roughly, though without the exact words to quote, a description given in a novel of that period, in which novel she enters as a character and is treated with much sympathy and respect by the author.\* In this description the remarkable contrasts of the face are emphasized. In many respects the physiognomy was Turanian; but in place of small dark deep-set eyes were eyes unusually large, and light gray or blue-gray in color. The massive jaw and firm mouth were contradicted by the small alert nose; the complexion sallow, the hair medium brown, fine in texture, crisp and wavy. Fitting signature of a Light-Bringer into a world needing light: the eyes showing the irradiated mind, the powerful, rugged features marking the strength demanded by such a contact. To be a connecting link, a buffer, what a rare union of purity and clarity with strength and toughness is required!

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\**Affinities*, by Mrs. Campbell Praed, Australian novelist.

Stature short and stout, and at that time, owing to the infirmities brought about by a life of most strenuous and unsparing devotion, very corpulent and dropsical. A most nervous and excitable temperament in a lymphatic physique.

The manners of this lady were entirely natural and unaffected; in which respect she conveyed the impression of a child: the same artlessness and freedom of gesture. But a grown-up child, a much-traveled and well-informed child; full of animation, passing easily from topic to topic and diffusing her own enthusiasm into her auditors. Thinking aloud, as it were, scorning petty hypocrisies, having nothing to conceal. Many of these traits doubtless pertaining to nationality and family, others peculiar to herself.

I was by temperament excellently qualified for the part of silent listener, which has its advantages and disadvantages. My recollections are vague as to detail. Not living in London, my visits to H. P. B. were infrequent and intermittent; their number and particular features are lost in a general haze. Yet perhaps, as said before, this circumstance may be regarded as serving to filter out the non-essentials and preserve the essence.

The *second* time I visited her, she stated that I had already been, not once, but *twice* before; and spoke of a visit which (as she said) I had made before my last visit. She described the dress I had worn (which was verified by a friend at Cambridge as being the one he was accustomed to see me wear-

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ing). She told me what I had said on the occasion of the alleged visit. I had told her (she said) about an illness giving me an opportunity to study and reflect. This was true, as mentioned above; but I had never told H. P. B. Upon being asked whether it was in my astral body that I had been present, she said: "No, he was just as he is now." Now it is true that I was at that time much addicted to day-dreaming, especially when taking walks; and nothing is easier than to see how my entire mind, and perhaps a good deal more, might be transferred; but the question of the physical presence is a mystery the solution of which I hereby leave to my readers to exercise their intuition upon.

In October, 1888, returning from vacation to my rooms in Cambridge, I found on my table a copy of *Lucifer*, containing an announcement in which H. P. B. invites Theosophists to embrace the opportunity for a deeper study of Theosophy; and this marks another great epoch in my life. It is here however that we trench upon matters not pertaining to this magazine. Much must therefore be represented by a hiatus, or by those rows of dots or stars by which the printer loves to signify a jumping-off place for the imagination. If you are fond of mystery, what more mysterious can you have than such a row of dots?

However, it is here that I came in contact with H. P. B. the Teacher, and first became conscious of that relationship between teacher and pupil which is so much more than any ordinary rela-

tionship, whether between ordinary teachers and pupils or in any other bond.

Real teaching is not conveyed orally or by writing. The marks by which a Teacher is recognised as such are well known to those who are privileged by this relationship. There is first the power to teach: which does not consist in telling you what you must believe, but in calling your attention to what you want to know. A Teacher is a revealer, an opener of one's eyes; one who has something to give to those who can ask — who can give the right 'password.' Then there is the responsiveness of the Teacher to one's secret aspirations and other feelings; which does not mean thought-reading, if you please, for that would amount to burglarizing another person's mind, a thing no Teacher would do. What I do mean can be illustrated by an instance.

Having on one occasion, while far away from London, chanced to be thinking of H. P. B., and to have achieved some kind of realization of her real character and work, I had felt a glow of the true Love go forth from my heart. The next time I saw the Teacher, she had something for me, something which only a Teacher can give, something which not even a Teacher can give except to one who has *asked*. "Knock, and it shall be opened to you."

Thus was H. P. Blavatsky recognised as a Teacher, as one able to teach by more intimate means than oral instruction.

She turned one's aspirations into the

right channel and inculcated the Heart-Doctrine, which supersedes all personal motives by the power of universal Love — the life of the Spiritual Man. The Teacher can appeal directly to the real Self of the pupil, causing him to recognise the Light and Truth, even though his brain-mind may not see it; and thus he is able to dedicate himself inwardly by a vow whose power will ever afterwards guard and guide him.

One thing which H. P. B. said in my presence was this: that, when she had first met me, she had said to herself: "Here is a young man who has an eventful occult life before him. He has two paths open: in the one he will be happy; in the other miserable. I wonder which he will choose."

Another time she put into my hands the manuscript of *The Voice of the Silence* and sent me to another room to read it.

Any unconventionalities in the behavior of a Teacher are amply accounted for by the conditions of her work. The impact of so great a force upon the circumstances of ordinary life must surely tend to engender a disturbed middle region, as the sun will raise mists and winds from the earth. Ordinary life, it must be confessed, is actually a mass of hypocrisy; and we know what it would be like if people spoke their thoughts. What then must it be like to one to whom people's minds are transparent? How deal with such people?

I understand that it is a rule that a Teacher shall accept any aspirant in whom can be detected any spark of

sincere desire for knowledge; even though the Teacher is fully aware of terrible defects in the character of that pupil. This will account for many sad stories, and will exculpate the Teacher from any charge of defective judgment in accepting Judases.

Upon a Teacher, from all sides, there pours in a stream of hostile influences; and such forces have to be disposed of in the least harmful way. Hence, when sometimes there might seem to be a case of much ado about nothing, an intuitive mind could perhaps divine something of what was really going on. One who is pledged to adhere to laws not understood by the multitude, must needs take courses whose reason is not obvious and may seem contrary to prudence.

Yet, had we the courage of our declared convictions, ought we not to give more weight than we do to the well-known saying, so often on the lips of our great Teacher, that the personality is a delusion? I take this to mean that the personality is what philosophy might call a false category, or, to put it another way, a shadow mistaken for the light. It might be compared with the figures seen in the Pepper's ghost illusion, moving on the stage with all the seeming reality and solidity of actual forms; yet utterly invisible, non-existent, to their fellow-actors on the stage, so that their positions, as seen by the audience, have to be chalked on the floor. What then must be the conduct of one called upon to deal with things *as they are*, and to act upon the basis that personality *is* an

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illusion? How answer the appeal of the real Self, and at the same time manage the personality? How achieve this double task without sometimes violating what we may be pleased to call the laws of consistency? And where lies the blame, if any there be, for such seeming inconsistency?

Teachers of such degree work on a scale far beyond our petty conceptions of time; and, in sowing their seed, have regard, not merely to the present temporary personality that veils the Individual, but to the Individual in his timeless aspect. Thus there are many who, though having traveled as far along the path as they could in one incarnation, nevertheless preserve that priceless gift which they asked and received, to fructify under more favorable circumstances. Moreover, if they have turned aside themselves, they have at least borne the burden for a while and formed a link for passing on the light to others. How then can any effort of the Teacher be called 'in vain'?

The thought of a Teacher and his work calls to my mind the picture of an unfortunate dentist, called on to operate upon a denizen of the wild and

woolly West, with pistol in lap, and being told that he "had better not hurt." To put oneself in the care of a Teacher, to ask to have some aching excrescence removed; and then to turn and rend the operator if it hurts: what sort of conduct is this?

The application of this anecdote scarcely needs pointing out. The Teacher has to operate at the patient's own request, and the latter is not always wise enough to put the blame in the right place. To rescue an animal friend, we may have to risk being bitten; yet, inspired by love, we accept the risk gladly.

The physical form of H. P. Blavatsky was cremated; the personal ego had long ceased to exist; what was essential is not less alive now than it was then, and is far less limited. To say she is with us still sounds like a pious and meaningless funeral peroration; yet we dare to say it, relying on our readers to give it a real meaning. The veil may be thin that hides any one of us from *knowledge* on this point. I must not presume to say that you are without knowledge. But I can say that knowledge lies within the reach of all who can qualify.

## TRANSMIGRATION OF THE LIFE-ATOMS

HELENA PETROVNA BLAVATSKY

(From *The Theosophist*, Vol. IV, August, 1883)

**I**N your learned note\* on Mr. Oxley's article (Hierosophy and Theoso-

phy, *The Theosophist*, Vol. IV, July 1883, p. 244), you say that "for 3,000 years at least the 'mummy' notwith-

\*The writer is addressing H. P. Blavatsky.

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standing all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life-forms. But it is not the soul, the fifth, least of all the sixth, principle, but the *life-atoms of the Jîva*, the second principle. At the end of the 3000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which [it] had already been clothed with two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which, regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more reincarnated together.”

This little passage is a new installment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,— so generally believed in by the Hindûs,— though incorrect as regards the soul (fifth principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of or-

ganized life-forms, and further on you state that it is the *life-atoms of the Jîva*, the second principle, that go through these transmigrations.

According to the first ‘Occult Fragment,’ the *Jîva* “is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others.”

What then is meant by the *life-atoms*, and their going through endless transmigrations?

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms* of the *Jîva* would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the *Jîva* after going through various life-forms return again to re-form the physical body, and the *Jîva* of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term ‘lower principles’ include the ‘*Kâma-rûpa*’ also, or only the lower triad of body, *Jîva*, and *Linga-sârîra*. It seems the *Kâma-rûpa* in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the *Kâma-rûpa* would be in the eighth sphere. Another question also suggests itself.

The fourth principle (*Kâma-rûpa*) and the *lower* portion of the fifth, which

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cannot be assimilated by the sixth, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the fourth and the lower fifth of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K.—, F. T. S.

EDITOR'S NOTE [H. P. B.] — We would, to begin with, draw our correspondent's attention to the closing sentence of the footnote under his review. "Such was the true occult theory of the Egyptians"—the word 'true' being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets

of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that — "dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form."

In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence, "the life-atoms of the Jīva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given, in fact, that the idea was 'a new installment,' and, therefore, its incompleteness gave rise to a fresh misunderstanding. Without any doubt *Jīva* or *Prāna* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter — the *objectively* conditioned; the former, to its highest state; that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence — however paradoxical and



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unscientific the term may appear.\*

Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself"† and that life, according to the occult doctrine,— is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned — a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression 'life-atom' though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise

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\*Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.

—ED. [H. P. B.]

†*Unseen Universe.*

that anything in nature can be inorganic and know of no 'dead atoms,' whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence might perhaps have been more clearly expressed by saying instead of the 'life-atoms of Jīva,' the atoms 'animated by dormant Jīva or life-energy.'

Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The 'Jīva,' or life-principle which animates man, beast, plant, or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the differ-

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ent forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly — though the force would still remain in each of its particles, but in a dormant state.

Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.\* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is “meant by the life-

\*We feel constrained to make use of terms that have become technical in modern science — though they do not always fully express the idea to be conveyed — for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood — even the few tenets that can be safely given to the world at large — unless a glossary of such words is edited; and, what is of a still more primary importance, until the full and correct meaning of the terms therein taught is thoroughly mastered.

— ED. [H. P. B.]

atom going through endless transmigration” is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as ‘life-atoms,’ while those that are for the time being passive, containing but *invisible* potential energy, we call ‘sleeping atoms,’ regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers’ indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton’s laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindû doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth — but only in reference to human atoms and emanations, and that not only after a man’s death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that “every act, either mental, verbal, or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions”; and again that “a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.,” bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations.

It is all very well for the Brahmans

to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmans applied them selfishly to themselves, whereas by 'Brahman,' man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Âtman and thus kills the future Devachanî, becomes a 'Brahman-killer.' Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next rebirths — unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once-given impulse expending itself only at the threshold of Pralaya. But of this anon.

Notwithstanding their esoteric meaning, even the words of the grand-

est and noblest of all the adepts, Gautama-Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hînayâna*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Mahâyâna*, its highest form, and, because Śâkyamuni is shown to have once remarked to his Bhikkhus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council-room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition.

Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of *The Unseen Universe* object to light, heat, and electricity, being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself — our right to regard the mesmeric or magnetic fluid which emanates from man to man or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy, like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy, we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter, as it is

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called: whereas the magnetic fluid projected by a living human body *is life itself*. "Indeed it is life-atoms" that a man in a blind passion throws off, unconsciously, though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched.

Hold any object in your hand, and it will become impregnated with your life-atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life-atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish, lambent flame. Why then should not a broom, made of a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life-atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of in-

cessant borrowing and giving back.

The materialistic skeptic, however, will not take anything in any, save in a literal dead-letter sense. We should invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels — a teaching of Christ. To his disciples' query, "Who did sin, this man or his parents, that he was born blind?" the answer they received was, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (*John*, ix, 2-3).

Now Gautama's statement has a scientific and a philosophical meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)\* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a lifelong blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the 'lower principles' mentioned in the foot-

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\*And probably by, or under, the inspiration of Irenaeus — since the sentence is found in the fourth Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.

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note are — the first, second, and the third. They cannot include the *Kâmarûpa*, for this 'rûpa' belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the fourth and the fifth) also re-form after going through various transmigrations, to constitute over again the fourth and the

lower fifth of the next incarnation," we answer, "They do." The reason why we have tried to explain the doctrine of the 'life-atoms' at such length, is precisely in connexion with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

## STUDIES IN THE UPANISHADS

W. Q. JUDGE

(From *The Path*, May, 1886)

### I

**M**ANY American Theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Âryan literature which this journal has set itself to help lay before Theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Müller says, hitherto the Upanishads have not received at the hands of Sanskrit and Oriental scholars, that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them.\* They have received no treatment at all in the United States, because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and

America differ in this, that while in England and Germany nearly all such study is confined to the bookworm or the theologian, here there is such a general diffusion of pretty fair education among the people, that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Müller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Brâhmanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally*, at about 800 B. C.

The word means 'secret charm,' 'philosophical doctrine'; and more strictly, 'to sit down near.' Hindû theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Müller, to whom all western stu-

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\**Sacred Books of the East*, Vol. I, lxv.

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dents must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lisplings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country."\*

Professor Weber placed the number of Upanishads at 235; † in 1865 Müller put them at 149, and others added to that number, so that even today the actual figures are not known. Indeed, it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, 'secret knowledge,' or 'true knowledge' although there may be a Upanishad or secret knowledge, which is false.

In the *Chhândogya-Upanishad* (I, 1), after describing the deeper meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i. e.*, with an understanding of the secret charm, or underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is, not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought bring about in ourselves.

\**Sacred Books of the East*, Vol. I, lxvii.

†*Hist. of Sans. Lit.*, p. 155, note.

## THE MUNDAKA-UPANISHAD

This is in the *Atharva-Veda*. Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either worship or sacrifices. Offerings to the Gods, in no matter what mode or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices, and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindû commentators have explained the title of this Upanishad as the 'shaving' one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindû explanation appears to the Hindû mind to be a good one. Let us proceed.

### FIRST MUNDAKA

This means, 'first shaving,' or beginning of the process for removing error. It may be considered as a division equivalent to 'first title,' after which follow the lesser divisions, as: *First Khanda*.

1. Brahmâ was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman,

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the foundation of all knowledge, to his eldest son Atharva.

Here at once should be noted, that although in Hindû theology we find Brahmâ, Vishnu, and Śiva, as the creator, preserver, and destroyer, forming the Trinity, the Upanishad now before us — for cutting away error — has not such a division. It says Brahmâ is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the true. Similarly we find Buddha in his congregation teaching his disciples by means of the 'three vehicles,' but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and *Sat* or truth be approached through one vehicle.

The knowledge here spoken of is Brahman-knowledge which is the supreme vehicle.

2. Whatever Brahmâ told Atharvan that knowledge Atharvan told to Angir, he told it to Satyavâha-Bhâradvâja, and he in succession told it to Angiras.

3. Śaunaka, the great householder, approached Angiras respectfully and asked: "Sir, what is that through which if it is known, everything else becomes known?"

4. He said to him: "Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.

5. "The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, Phonetics, Ceremonial, Grammar, Etymology, Meter, and Astronomy; but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.

6. "That which cannot be seen nor seized, which has no origin and is without qualities, no

eyes nor ears, no hands nor feet, the eternal, the all-pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.

7. "As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.

8. "The Brahman swells by means of meditation; hence is produced matter; from matter mind, breath, and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.

9. "From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranagarbha — name, form, and matter."

This Khanda unfolds broadly the whole philosophy. The following ones go into particulars. It is very easy here to see that the imperishable doctrine could not be communicated directly by the Great Brahmâ to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the *Bhagavad-Gîtâ* (ch. iv) where Krishna says to Arjuna that "this never failing doctrine I formerly taught unto Vivasvat and he to Manu, who told it to Ikshwâku, succeeding whom came the Râjarshis who studied it." Manu is regarded as of a wholly Divine nature although not the Great Brahmâ.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name, Śaunaka. This has reference to an ancient mode

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of life in India when Śaunaka would be called a *grihastha*, or one who was performing all his duties to his family, his tribe, and his nation while still in the world. All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire to solitude. It was not considered then to be a virtue for one violently to sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked: "What is that through which when it is known, the knower thereof knows everything else?" Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavoring to attain to the Universal Soul of all, the knowledge of the

particular parts may be gained. This is not easy, but it is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in verse 5. Therefore Angiras says: Two kinds of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his 'Rain in Summer,' in these words:

Thus the seer,  
With vision clear,  
Sees forms appear and disappear,  
In the perpetual round of strange,  
Mysterious change  
From birth to death, from death to birth;  
From earth to heaven, from heaven to earth;  
Till glimpses more sublime,  
Of things unseen before,  
Unto his wondering eyes reveal  
The Universe, as an immeasurable wheel  
Turning forevermore  
In the rapid and rushing river of Time.

## II

Longfellow, in the lines last quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is



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faulty in that it presupposes two co-existing eternities; the wheel of the Universe, and the stream in which it turns. There can be but one eternity.

Śaunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, Nature, so to speak, acting as the initiator. In replying to Śaunaka, Angiras did not mean to be understood, that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the spiritualists of America, 'the summer land,' and by the Christian, 'heaven,' there is no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of tempta-

tion, of triumph, failure, and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches 'immortal, blest Nirvâna.'

In the journey along this road we will encounter great differences in the powers of our fellow travelers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seemed devoted to things that to us appear to be of small value.

The *Bhagavad-Gîtâ* says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these count-

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less incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern, western system of education, we are apt constantly to forget the existence of the great force and value belonging to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by 'living in the eternal,' as *Light on the Path* directs. To live thus in the eternal, does not mean that we shall abandon the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary, so that the 'lower knowledge' can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with 'an astonishing vio-

lence,' leap beyond and over all barriers, and by getting the higher knowledge, become at the same time possessors of the lower knowledge also.

In the Chaldaean Oracles such souls are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature," and by Proclus: "Such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these 'robust souls,' had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourselves, neglect the *lower knowledge*. There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se*, for one might be able, as Buddha declares in the *Saddharma-Pundarikâ*, to smell the extraordinary odors arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, dis-

## DRUIDISM

cords, and harmonies produced by the whole host of unknown and unseen spirits of the earth, air, water, and fire, and still be altogether devoid of spirituality. If we let ourselves then, be carried away by this, it is only a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable, whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study,

we will perhaps, enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads:

The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed Nirvâna; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest Nirvâna is reached. There is no real Nirvâna without all-knowingness; try to reach this.

## DRUIDISM

KENNETH MORRIS, D. LITT.

### III

**I**N the *Iolo MSS.*, a large volume of the transcripts (of Iolo Morganwg) published by the Welsh MSS. Society at Llandovery in 1848, there is an extraordinary article called *The Roll of Tradition and Chronology*, to quote from which will be convenient here. "The Announcement of the Divine Name," it says,

is the first event traditionally preserved; and it occurred as follows:

God, in vocalizing his name, said **𐌚**, and with the Word all worlds and animations sprang co-instantaneously to being and life from their non-existence, shouting **𐌚** in

ecstasy of joy, and thus repeating the Name of God . . . from the primary utterance of which emanated all lays and melodies, whether of the voice or of stringed instruments; and also all joys, ecstasies, beings, vitalities, felicities, origins and descents appertaining to existence and animation. Death can only come from three causes: namely, from divulging, miscounting, or unessentializing the Name of God.

Here is a point to be noticed: The 'death' of 'God' or descent of Spirit into Matter, was for the purpose, the second of the three purposes, of 'renovating life'; from which it is justly to be argued that they taught that life

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did not begin then; that life — the universe, manifested existence — is a periodical affair, returning again and again from concealment to activity, from activity to concealment, through unthinkable periods of time; universal manvantaras succeeded by universal pralayas forever and ever, as you may say. In Wales, a hundred years ago, this idea was being discussed; it was put forward that the Sanskrit word *manvantara* meant simply, in Welsh, 'menw-antura,' or period between two Menws. But to return to our *Roll of Tradition and Chronology*:

At this point a new order of beings is mentioned, but not further explained: the Gwynfydolion, inhabitants of Cylch y Gwynfyd: the Blessed. It continues:

Co-impulsive with the Gwynfydolion were all animated beings; and God placed them in their innate order —

Watch this personal monotheos business muddling everything! 'God' is by this time immersed and inmingled in *cythraul*, life in deadness, Spirit in Matter; and not in a position to be 'placing' things here and there, for goodness sake! See how a Semitic deity is a misfit in Aryan or Iberian Druidism! —

— in their innate order or primitive state in the Circle of Gwynfyd; but he himself existed in the Circle of Ceugant, where the Gwynfydolion perceived him in one communion of glory without number, without species. But . . . being dissatisfied with their plenary happiness . . . and aiming to augment their felicity, they made an onset on Ceugant, purposing to divulge all that they might discover there, and to ascertain the

secrecy, number, and essence of God. But that they could not effect; and when they would fain regain the Circle of Gwynfyd, they could not, because mortality intervened; consequently they fell into the Circle of Abred, where neither perception nor knowledge of God exists.

Now note that not all the Gwynfydolion thus fell.

The Blessed then, who had continued in their primeval state, perceived the Circle of Abred or Inchoation, and called it Re-incipiency. . . . But God . . . advanced the subjects of Re-incipiency in progression through all the states of evil (*cythraul*) incident to them, that they might come to perceive their primeval state . . . so that, on attaining the state of humanity . . . they might reach a perception of the primitive truths . . . and co-exist in primeval Gwynfyd in renovated consciousness of their pre-existence in that state, and of the evils they endured in traversing the Circle of Inchoation.

It goes on to tell how, the human state attained, 'God' initiated the best of mankind into the secret wisdom; and how these in turn initiated others; how these initiates of old were known as the Gwyddoniaid, until their light dimmed and a reformer, Tydain Tad Awen, instituted the three orders of Druidism—Druids, Bards, and Ovates.

It is a sketch or symbol of a mighty system of cosmogony which, interpreted in the light of, and supplemented by, the teachings to be found in H. P. Blavatsky's *Secret Doctrine*, becomes absolutely satisfying to heart and intellect alike. The Involution of Spirit into Matter, and the Evolution of Matter up to Spirit, and the descent of the Lords of Mind, are all indicated. For the native place of the Gwynfy-

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dolon, the Host of Souls, was the Heaven-world; and their descent into Abred, the material universe, was prompted by the desire for knowledge, for experience; the desire that "first arose in It, which was the primal germ of mind."

Druidism was an aspect of the universal Esoteric Religion; and what has come down to us is a fragment of Druidism; but it could no more have originated in the Wales of the chapels and the church, than a mouse could give birth to a mountain. It came from an older age, one that had wisdom; from men "uplifted by searchings into secret and sublime things," as Timagenes says the Druids were.

There are several colloquies between Teacher and Disciple in *Barddas*, on the subject of cosmogony generally: among them two or three answers to the question, "With what material did God make all corporeal things endued with life?" On page 251 this answer is given:

They were made of the *manred*, that is, of the elements in the extremities of their particles and smallest atoms. . . . God was in each of the particles of the *manred*, and in the same manner in them in their conjoined aggregation.

Again, on page 255:

With the particles of light which are the smallest of all small things; and yet one atom is the greatest of all great things. . . . In every atom there is a place wholly commensurate with God.

Menw son of the Three Shouts is mentioned in the list of the Arthurians

given in the romance of *Culhwch and Olwen*, written probably in the twelfth century, but of very much older subject-matter: he is thus explained in *Barddas*: "Who was the first man?" asks the Disciple; and the Teacher answers: "Menw ab y Tairgwaedd. Co-instantaneously with the annunciation of God's Name." (Which was scarcely heard when "the destitute nothing rejoiced into being a thousand times more quickly than the lightning reaches its goal") — that is, at the beginning of all things — "Menw saw three rays of light, and inscribed on them figure and form; and it was from these forms . . . that Menw made the ten letters."

The disciple asks, "My beloved Teacher, show me the power and mysteries of the three primitive letters and the forms of the ten letters which Menw made from the varied combinations of the three"; and is answered: "This is not permitted to me, for the ten letters are a secret. . . and before the disciple is brought under the power and obligation of a vow, the mystery may not be revealed to him. And even then it can only be displayed to the eye, without utterance, without voice."

In the *Second Examination* (of the candidate for initiation) the Teacher asks:

"Whence didst thou proceed, and what was thy beginning?"

And the candidate answers:

"I came from the Great World, having my beginning in Annwn."

"What art thou now, and how camest thou to be where thou art?"

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"I am in the Little World,\* whither I came having traversed the Circle of Abred; and now I am a man at its termination and extreme limits."

"What wast thou before thou didst become a man in the Circle of Abred?"

"I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death; and I came in every form capable of a body and life, to the State of Man, along the Circle of Abred, where my condition was severe and grievous during the Age of ages."

"Through how many forms didst thou come, and what happened unto thee?"

"Through every form capable of life, in water, in earth, and in air. And there happened unto me every severity, every hardship, every evil, and every suffering . . . because Gwynfyd cannot be obtained without seeing and knowing everything; but it is not possible to see and know everything without suffering everything. . . . There can be no Gwynfyd without the complete knowledge of every form of existence, and of every evil and good, and of every operation and power and condition of evil and good. . . . There can be no Gwynfyd without prevailing over evil and death and every opposition and *cythraul*; and they cannot be prevailed over without knowing their species and nature . . . so that all about them may be known . . . and counteracted and overcome. And where there is this perfect knowledge there is perfect liberty. There are no two forms alike, and every form has a use, a suffering, a knowledge, an intelligence, a quality, a *gwynfyd*, an operation and an impulse, the like and complete uniformity of which cannot be had in any other form of existence. And as there is a special knowledge in each form of existence, it is necessary that we should go through every

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\*The Little World or microcosm, here as elsewhere, is man. Iorwerth Fynglwyd (1460 to 1500) writes *Medd y Barddas urddasawl Byd bach yw dyn*; — Says the Revered Bardism, Man is the Little World.

form of existence before we can acquire every form and species of knowledge and understanding. . . .

"Every living being shall traverse the Circle of Abred from the depth of Annwn — that is, the extremity of what is low in every existence endued with life; and they shall ascend higher and higher in the order and gradation of life, until they become man; and then there can be an end to the life of Abred by union with goodness; and in death they shall pass to the Circle of Gwynfyd, and the Abred of Necessity will end forever. And there will be no migration through every form of existence after that, except in right of liberty and choice, united with Gwynfyd. . . . But the man who does not thus attach himself to godliness shall fall in Abred to a form of existence corresponding to his own nature, whence he shall return to the state of man as before."

As to this last matter, of re-descent from the human stage into Abred and Annwn: the belief must have been that it was rare; for we have the proverb, *Nid eir i Annwn ond unwaith*, — 'There will be but one going to Annwn.'

The thirty-fourth Triad of Bardism speaks of the —

Three things God has given to every living being: The completeness of his species or nature; the distinction of his individuality; and a primitive Awen as different from another: this is what constitutes the complete self of everyone as apart from another.

*Awen* is translated *poetic genius*; thus we say, *Y Bardd yn ei awen*, the Bard in his creative moments, or when his genius is actively at work; almost certainly it had a deeper and more specialized meaning of old, and denoted some principle of the Higher Nature of man.

That, I think, sums up what is valu-

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able and interesting in *Barddas*, and not too difficult for our purpose. There is much else: interminable repetitions of small ideas, obviously of Christian derivation; disquisitions on the alphabet which may perhaps have mystical import; and, it must be owned, disquisitions on the value of capital punishment. But when one reads that the methods for carrying out this business were hanging, beheading, and burning, one cannot but realize that it was written when Welsh law, with its payments of *galanas* had been forgotten, and English law, with its hangings, beheadings, and even burnings, had been well established in Wales; the worst thing of which one has to accuse Mr. Lewis Spence is his not perceiving this fact, but taking what is said as confirmation of Caesar's yellow-journalistic wicker cages.

The system revealed obviously lacks one doctrine to make it complete. To get the universality of experience insisted on, one human life is not enough; there must be series of such incarnations in every kind of race, age, and civilization or absence thereof. The Celtic mind is severely logical, and could not have failed to see this. Nowhere, in fact, is human reincarnation denied; all that is said, and correctly, is that from the human stage there is the possibility of going up higher, or re-descending into the abyss.

Reincarnation, then, is implied in the teaching: when it became esoteric, who can say? Possibly it was so in antiquity; much more probably it became convenient, any time in the last

thousand years or so, to omit mention of it from the documents. Evidence is not lacking that there was — or is — an esoteric side, a doctrine not given out. *Barddas*, a collection of Iolo Morganwg's manuscripts won a prize at the Llangollen National Eisteddfod in 1858. The bard—the word is far from meaning *poet* — Myfyr Morganwg, in his speech of adjudication on it, opined that:

In the remains of Bardism . . . we may hope to discover, if at all, that Golden Key, concealed and secured, which can open the mysteries, or esoteric doctrine, of the ancient nations. . . . We had no right to expect to find the 'Secrets of Bardism,' or 'Mysteries of the *Maen Arch*,' introduced into a compilation intended to be made public; for such have been, and ought to be, a sort of mute tradition, and tradition only, to be communicated solely to such as have proved themselves worthy to receive them. . . . Nevertheless, there may be found in this collection some fragments which contain, as is clear to every initiated Bard, the remains of that sublime learning as it existed in the Island of Britain anterior to Christianity.

*Except by a mystic with inward knowledge*, one wonders if, at that time such things could have been spoken in any European language but that in which the Druid tradition comes down. Seventeen years later, H. P. Blavatsky began introducing such ideas to an English-speaking world to which, surely, they were strange and new. . . .

It illustrates the width of the gulf that has always separated the thought and culture of Wales from the thought and culture of England. Geography gives you no view of it: indeed, deceives you into thinking it is not there.

## THE DRUIDS

Kenneth Morris, D. Litt.

I OLO told me there were men of old  
Who fashioned harps of flowers and elfin gold.  
The hills of eve, the dew-cold vales of morn,  
He said they wandered, singing, gathering bloom, —  
Pale cuckoo-flowers, wood-sorrel, faery-thorn,  
Dewed mountain-field cowslips, and yellow broom,  
The ragged-robin bloom, the daffodil, —  
And would with song distil  
All the virtues of these mountain-flowers  
To gold, and fashion harps with such strange powers,  
In them would be tunes wherewith at will  
They could cure every ill.

Iolo told me, too, they were so wise  
They knew what goes forward in the skies:  
They could interpret all Ophiuchus' moods  
Ever and ever round the Pole who swings  
His solemn stars. The oaks' imaginings,  
And what the wild bee, clover-drunken, broods  
And what the morning dew,  
Iolo said the gentle Druids knew  
Because they were still-hearted as deep noon  
In a green bee-loved glade where ringdoves croon,  
Or the dark woodland stream  
Whereover suddenly kingfisher gem-wings gleam.

*International Theosophical Headquarters,  
Point Loma, California*

## THE MYSTERY OF EGYPTIAN MUMMIES

BORIS DE ZIRKOFF, B. A.

MANY people have had their attention attracted to the singular fatality which has overtaken a number of persons closely associated with the discovery of the marvelous tomb of Tut-ankh-amen. The tombs of the Kings of Egypt, as is well known, are held in great re-



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spect among the inhabitants of the country. The tradition has come down to us from hoary antiquity that whoever touches the tomb of a King (and indeed any sacred burial-place in Egypt), still more, whoever desecrates and profanes the remains which they contain, will have to pay in one way or another for his sacrilegious attempt. It was under this sort of spell that the now famous Valley of the Kings had been from immemorial time. Yet modern science has touched the sacred ground, and, with ambition and love of fame in their hearts, shovel and axe in their hands, the pride of a materialistic civilization in their minds, modern investigators have opened the tomb of a great King of old and disposed of its treasures as well as they could. But the Spirit of ancient Egypt which guarded the Valley of the Kings has apparently watched over their doings and but a few months later impressed upon those who *can* hear the Voice of Time, the Truth of the ancient belief, now called 'superstition' by the people of the West.

In the exoteric religion of Egypt, the mummy and the tomb were considered to be the earthly home of the disembodied 'spirit,' and to wreck either was to render the 'spirit' homeless and nameless. There was but one case in which the Egyptians tolerated the entering of a tomb, and that was for the purpose of renewing or restoring it, which was considered praiseworthy. Inscriptions have been found on walls of sepulchers stating that some friendly hand had been at work there restor-

ing the memory of the buried, after many years of oblivion.

We all know that modern science, even if it did not open the tombs of Egyptian Kings with a deliberate attempt to desecrate them and profane the memory of ancient Rulers — many of them high Initiates (which assuredly does not mean much to our present age and civilization) — yet did not do so in that spirit of holy reverence with which the Egyptians of old might have opened these tombs for restoration. Modern scientists have taken out of them all they could possibly get, in order to feed in their museums the curiosity of the crowd, and have dealt with the buried treasures in a most sacrilegious way. Therefore — and for no other reason, we are inclined to believe — has the living Force which watches over the ancient burial-places of bygone civilizations, shown to the startled world that the old Egyptian 'superstition' concerning the sacredness of their tombs, is by no means as devoid of meaning as might appear at first glance.

One of the chief discoverers of Tutankh-amen's tomb, Lord Carnarvon, passed away but a few months after the discovery was made known to the world. It was said that he had been bitten by an insect, and, while doctors were trying to diagnose his case, he died — on April 5, 1923. People have declared that he had paid the penalty for his temerity in entering the tomb, and throughout the entire world many a thoughtful person asked himself whether the death of the famous excavator had not actually been the result of the

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malevolent influence which came from the inner recesses of the tomb.

When the now famous tomb was first discovered, the actual unbroken seals of the inspector were found upon its entrance. Above the latter an inscription read:

As for any man who shall enter into this tomb, as his mortuary possession, I will seize him like a wild fowl; he shall be judged for it by the Great God. The hand which dares to spoil my form will be annihilated; crushed will be the bones of those who desecrate my body, my images and the effigies of my *ka*.

Whether curses of this kind were written on the walls of Egyptian tombs in order to frighten the would-be robbers or were destined for some other and more important purpose, remains unknown to modern science, yet the curses *are* there, and as another instance of them, we may quote the translation of one of these inscriptions written upon the mortuary statue of a certain Ursu, a mining engineer, who lived "less than a hundred years before the time of King Tut-ankh-amen," it appears.

He who trespasses upon my property, or who shall injure my tomb or drag out my mummy, the Sun-god shall punish him. He shall not bequeath his goods to his children; his heart shall have no pleasure in life; he shall not receive water (for his spirit to drink) in the tomb; and his soul shall be destroyed for ever.—Quoted in *Tutankhamen*, by A. Weigall

At Aswan, on the walls of the tomb of Harkhuf, dating from the Sixth Dynasty, it is written:

As for any man who shall enter into this tomb . . . I will pounce upon him as on a

bird, he shall be judged for it by the great god.

In his book on Tut-ankh-amen, Arthur Weigall, Inspector General of Antiquities in Egypt, therefore a person of certain authority as regards the Egyptian tombs, tells many interesting stories, which, however strange, are based on his personal experiences, and cannot be denied. They are now a matter of history. Says the author:

During the recent excavations, which led to the discovery of the tomb of Tutankhamen, Mr. Howard Carter (one of the discoverers of the tomb, now working on the embalmed body of the King) had in his house a canary which daily regaled him with his happy songs. On the day, however, on which the entrance to the tomb was laid bare, a cobra entered the house, pounced on the bird, and swallowed it. Now, cobras are rare in Egypt, and are seldom seen in winter; but in ancient times they were regarded as the symbol of royalty, and each Pharaoh wore this symbol upon his forehead, as though to signify his power to strike and sting his enemies. Those who believed in omens, therefore, interpreted this incident as meaning that the spirit of the newly-found Pharaoh, in its correct form of royal cobra, had killed the excavator's happiness symbolized by the song-bird so typical of the peace of an English home.—*Ibid.*

Mr. Weigall sails herewith into the land of pure 'superstition,' from the standpoint of modern thought, and incurs the great danger of being laughed at by the self-conceited among his co-workers, as well as congratulated for his intuition by other people who happen to have an open ear for the Voice of Nature in its manifold manifestations and incessant warnings.

Almost simultaneously with Lord

## THE MYSTERY OF EGYPTIAN MUMMIES

Carnarvon's death, Howard Carter, an eminent Egyptologist engaged with him in the excavation of the famous tomb, was stricken down. Physicians could not diagnose his case. Death seemed imminent, though later he recovered. At the same time several of his workers became seriously ill of the same mysterious illness, which brought some of them to the very verge of death. By this time, the story about the 'curse' had been widely spread in Europe, and when Lady Carnarvon booked passage on a vessel sailing from Cairo, several who had already booked passage on the same ship canceled it when they learned she was taking her husband's body back to England.

In September of the same year, Lord Carnarvon's half-brother, Colonel Aubrey Herbert, died in London. He had entered the tomb of Tut-ankh-amen, and is reported to have remarked at the time: "Something dreadful is going to happen to our family."

Soon after, George Jay Gould, a friend of Lord Carnarvon, who had gone into the tomb during the early days of the exploration, was stricken suddenly by a serious and mysterious illness, and died a few days later.

The third victim of the 'curse' was young Woolf Joel, son and heir to the millions of Solly Joel, the Diamond King. He had spent some time with Carter in the tomb. While boarding a yacht on the Nile, he suddenly fell ill of a strange malady and died before he could receive proper medical attention.

A few months later, in 1924, Sir Archibald Douglas Reid, an English

X-ray expert, was engaged by Carter to X-ray Tut-ankh-amen's mummy. When about to do this, he complained of not feeling well, went to bed, suffered an illness no doctor could diagnose, and died a few days later.

In the same year, Professor Laffleur, of McGill University, who went to Luxor to see the tomb, died there in a most mysterious way. His death was followed in September of 1924 by that of Mr. H. G. Evelyn-White, the scholar and Egyptologist, who committed suicide and left a letter in which were these words: "I knew there was a curse on me."

The next victim of the 'curse' was Professor Paul Casanova, of the Collège de France, a great authority on ancient Egypt; he died of the same mysterious illness, while at work in the tomb.

Then came Prince Ali Fahmy Bey, a rich Egyptian potentate. He did not believe in any 'curse.' He had gone to the tomb at the invitation of Mr. Carter, and had contributed financially to the excavations. The Prince was shot by his wife under dramatic circumstances; the wife was acquitted in court. Almost immediately after, the Prince's private secretary, Hallah Ben, died, and the cause of his death was never ascertained. He had also invaded the ancient Pharaoh's tomb.

Two years passed. Some people thought the power of the 'curse' was exhausted. Suddenly it was announced that the celebrated Professor George Bénédite, Director of the Egyptian Antiquities section of the Musée du

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Louvre, was stricken. He also had been a member of the Carnarvon-Carter expedition. He died suddenly in March, 1926.

Countess Evelyn Waddington-Greeley followed next. At one time she had been a visitor to the tomb of Tut-ankh-amen. She was a friend of Lord Carnarvon. She committed suicide in Chicago but a short time ago, leaving a note in which she referred in very vague language to the 'torments of the damned' she had endured while waiting for death through several 'pain-tortured years.' Her secret was buried with her.

The latest addition to the list of victims is the Hon. Richard Bethell, heir of Lord Westbury, who was found dead at the Bath Club, Mayfair. Mr. Bethell acted as secretary to Mr. Howard Carter in Egypt. The suggestion that he had come under the 'curse' was made last year when there was a series of mysterious fires at his home, where some of the treasures of Tut-ankh-amen's tomb were stored.

The hand of Nemesis lies heavily on the scientific world and the latter begins to wake up, we believe.

Dr. J. C. Mardrus, the noted Oriental scholar, translator of what is considered to be the best version of the 'Arabian Nights' and known as one of the foremost living authorities on the Near East, discussed some time ago the 'coincidence' of the extraordinary series of deaths. Although deeply impressed by the fatalities, and probably unconsciously feeling the truth of what the Egyptians told from generation to

generation with regard to respect for their dead Kings, the learned professor cautiously took pains to state before his audience that he "was neither an occultist nor a spiritualist and made no claims to prophetic gifts, although his research work as an Orientalist leads him to make a close study of the various branches of *esoteric and secret sciences*." (Italics ours; we congratulate the learned professor, as it is indeed a step in advance of those who deny the very existence of these 'esoteric and secret sciences.')

Dr. Mardrus continued:

But, I am unfortunately not at all surprised at the death of Professor Bénédite. About the same time as he, there died another not less prominent savant, Mr. Casanova, who also occupied himself with excavations in the Valley of the Kings. They continue the list of names which I wrote about a year ago. Since the opening of the tomb of Tut-ankh-amen a number of dramatic events have occurred which I foresaw and announced one month previously in a newspaper.— *New York Times*, March 28, 1926

After enumerating the series of eminent scientists who succumbed to the mysterious malady, previously mentioned, Dr. Mardrus goes on to say that this is no childish superstition which can be dismissed with a shrug of the shoulder. We must remember that the Egyptians, in order to assure the calm of subterranean existence which was supposed to delight the mummies and prevent all attempts to disturb their rest, *practised magical rites, the power of which held no doubt for them.*— *Ibid.*

And which probably holds no doubt even for the learned professor, for he says that he is

. . . absolutely convinced that they knew how

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to concentrate upon and around a mummy *certain dynamic powers* of which we possess very incomplete notions, (*Ibid.*)

thus admitting that these *dynamic powers* were actual facts in ancient Egypt.

But if they were *facts* in Egypt, if they were actual at any time in the past, they probably are also *facts* at the present time. Why is it, then, that modern scientists, with the exception of such open-minded men as Dr. Mardrus, and a few others, deny the existence of these powers, and scoff at the very idea of anything pertaining to 'magic'? They must know that by merely denying the existence of something, the subject or object considered does not necessarily disappear from the field of reality, and is not destroyed, nor even injured through the flat denial of ignorance.

How different the attitude of the scientific world in the persons of its prominent representatives, towards the influence of hidden powers, and the existence of an invisible universe, from that which was universal in the West but a few years ago! "Facts are pitchforks," said H. P. Blavatsky. They certainly are. And they have lifted and torn to pieces the dead brush and the dry weeds of public and scientific prejudices and pre-conceptions, to reveal behind them the real substratum of existence, the germ of some new plant which will spring forth very soon and dazzle our self-opinionated civilization.

Says Dr. Mardrus:

Remember the Ark which the Jews dragged along in their flight from Egypt. They had stolen it from an Egyptian Temple and it

was no other than the ark of the god Amon. Now, according to the Bible's own version, the ark struck down dead hundreds of priests and Levites who dared to approach it too closely. It must surely have been charged with an accumulation of forces unknown to us today.

It is a deep mystery, which it is all too easy to dismiss by skepticism.—*Ibid.*

When such language comes from the mouth of a learned scientist and a leading authority on many historical and philosophical subjects, we ought to feel that the stream of Truth, however slowly, is permeating the very marrow of the contemporaneous scientific world.

The subject of mummies and their malevolent influence is so interesting that we give some more instances vouched for and well-authenticated, in order to show how many things which until now have been derided by science, are beginning to take a foremost place in the thought-world of many prominent scientists of today.

The same Arthur Weigall relates a curious incident that occurred while he was in Egypt with Lord Carnarvon in 1909. The latter was conducting excavations in the 'Necropolis of the Nobles' at Thebes, and discovered a wooden figure of a large black cat, which was recognised to be the shell in which a real embalmed cat was confined. But we shall let Mr. Weigall speak for himself.

The figure looked more like a small tiger as it sat in the sunlight at the end of the pit in which it had been discovered, glaring at us with its yellow-painted eyes and bristling its yellow whiskers. Its body was covered all over with a thick coating of smooth, shining pitch, and we could not at first detect the

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line along which the shell had been closed after it had received the mortal remains of the sacred animal within. . . .

The somber figure was carried down to the Nile and across the river to my house; by a mistake on the part of my Egyptian servant, it was deposited in my bedroom. Returning home at dead of night, I here found it seated in the middle of the floor directly in my path from the door to the matches; and for some moments I was constrained to sit beside it, rubbing my shins and my head.

I rang the bell but receiving no answer, I walked to the kitchen, where I found the servants grouped distractedly around the butler, who had been stung by a scorpion and was in the throes of that short but intense agony. Soon he passed into a state of delirium and *believed himself to be pursued by a large gray cat*, a fancy which did not surprise me since he had so lately assisted in carrying the figure to its ill-chosen resting-place in my bedroom.—*Tutankhamen*, by A. Weigall

After a while, Mr. Weigall retired to bed, and while lying there watched the cat's figure as it stared at him from the darkness.

A branch of a tree was swaying in the night breeze outside, and its shadow danced to and fro over the face of the cat, causing the yellow eyes to open and shut, as it were, and the mouth to grin. Once, as I was dropping off to sleep, I could have sworn that it had turned its head to look at me; and I could see the sullen expression of feline anger gathering upon its black visage as it did so. In the distance I could hear the melancholy wails of the butler imploring those around him to keep the cat away from him, and it seemed to me that there came a glitter into the eyes of the figure as the low cries echoed down the passage.—*Ibid.*

At last Mr. Weigall fell asleep, and for about an hour, or so, everything was quiet.

Then suddenly, a report like that of a pistol

rang through the room. I started up, and as I did so a large gray cat sprang either from or on to the bed, leapt across my knees, dug its claws into my hand, and dashed through the window into the garden. At the same moment I saw by the light of the moon that the two sides of the wooden figure had fallen apart and were rocking themselves to a standstill upon the floor, like two great empty shells. Between them sat the mummified figure of a cat, the bandages which swathed it round being ripped open at the neck, as though they had been burst outward.—*Ibid.*

Needless to say that Mr. Weigall sprang out of the bed and ran to the figure. Then, dashing to the window, he looked into the moon-lit garden, and there in the middle of the pathway he saw, not the gray cat which had scratched him, but his own cat, standing with arched back and bristling fur, glaring into the bushes,

as though he saw ten feline devils therein. . . .

Mr. Weigall prudently leaves the reader to decide for himself whether the large gray cat was the malevolent 'spirit' of the sacred animal, or whether the series of misfortunes, beginning with his broken shin-bone and the stung butler, was occasioned by some other 'more natural' cause. Be that as it may, the fact remains that a recognised authority on ancient Egypt has had his share of the mysterious and the unexplained.

A group of Egyptologists, among whom was Mr. Weigall also, were making excavations in the tomb of a 'Great Vizir,' of about B. C. 1350. The party came across

a highly decorated coffin of a certain priest, which . . . appeared to date from some two

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hundred years later, and evidently must have been buried there by unscrupulous undertakers who opened up the original tomb for its reception in order to save themselves the trouble of making a new sepulcher,

as Mr. Weigall thinks. Now, according to the belief of ancient Egypt, the 'soul' of the Great Vizir was full of justified wrath at that desecration; he might have exercised some of those mysterious 'dynamic powers' of which Dr. Mardrus spoke with such conviction. And those who

. . . believe in these powers might have reason to suppose that the priestly usurper lay restlessly in his coffin, retaining, in place of the usual quiescence of the dead, a continued activity which caused an atmosphere of malignity to linger around his mortal remains.

—*Ibid.*

Thus is recognised by science *the power of thought*, and its actual manifestation in the form of *malignty* or otherwise, on the material plane. This step in advance is to be warmly greeted. The distance is but short from that statement to the teachings of Theosophy.

Let us listen once more to the disclosures of Mr. Weigall, since he has so many interesting things to tell us in connexion with the mummies he has personally been in contact with. Says the author of *Tutankhamen*:

As soon as the coffin and mummy were deposited in my store-room, I began to feel an unaccountable sense of apprehension whenever I stood in its presence; and every time I opened the door of the room to enter its dark recesses I glanced uneasily at the embalmed figure which lay in the now lidless coffin, as though expecting it to do me some injury. . . . At length I decided to unwrap

the bandages in which the mummy was rolled, and to look upon the face of the dead man who had now begun to haunt my thoughts, after which I proposed to send both it and the coffin down to the Cairo Museum. . . . At last it was completed, and the body was placed in the packing case in which it was to travel.

—*Ibid.*

Mr. Weigall took some of the beautifully fine cloths covering the face of the mummy and carried them to show to some friends at home. Shortly afterwards a servant placed them upon a shelf in a bedroom wardrobe. A few days later, the room just mentioned being occupied by a lady and her little girl, the child was seized with violent illness. One morning, the mother came to Mr. Weigall with 'a haggard face' distressed at the condition of her child, and holding in her hands the embalmer's linen.

"Here," she cried, "take this horrible stuff and burn it; and for goodness' sake send that mummy away, or the child will die."

The mummy and its linen went down to Cairo that night, and the little girl in due course recovered, but when a month or two later, I developed the photograph which I had taken of the unwrapped body, there, between it and my camera, stared a shadowy face.—*Ibid.*

This is suggestive of many thoughts. What a vast field of discovery and investigation could be opened for science were it to study the great truths of ancient wisdom, and could it understand the hints hurled at it from every quarter of the globe by Mother Nature.

While the well-known Bostonian painter, Joseph Linden Smith, and his

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wife, stayed with Mr. Weigall at Luxor, they used to spend evenings and even nights in the Valley of the Queens, a rock-strewn ravine where the bodies of some of the royal ladies of ancient Egypt were deposited. Once they were assembled there with some other friends, and discussed the possibility of staging a little play in that weird and grand surrounding, a play in which the Pharaoh Akhnaton would have been the hero. All were enthusiastic about it, and decided that as soon as they reached home, they would immediately take up the work of preparing for the performance planned. They designed the costumes, and prepared everything for an appointed day on which the general rehearsal was to take place in the valley.

We fixed the day of the performance and invited our friends to come by night to the Valley of the Tombs of the Queens to see the expected appearance of the ghost of the great Pharaoh, and a few days before that date we moved over once more to our desert camp.

We rehearsed the play a few nights later, but alas! hardly had Mrs. Smith finished her introductory lines, when she was struck down by agonizing pains in her eyes, and in less than two hours she had passed into a raving delirium. . . . Upon the next day it was decided that she must be sent down immediately to Cairo, for there was no doubt that she was suffering from ophthalmia in its most virulent form, and there were grave fears that she might lose her sight. On this same day my wife was smitten down with violent illness, she being ordered also to proceed to Cairo immediately. On the next morning, Mr. Smith developed a low fever, and shortly afterwards, I myself was laid low with influenza. Mr. Ogilvie (a painter of Anglo-Egyptian fame), returning to his headquar-

ters by train, came in for a nasty accident in which his mother's leg was badly injured. And thus no one of us could have taken part in the production of the play on the date announced.—*Ibid.*

Both ladies almost died, and none of the party "entertained any desire to undertake the rehearsal a second time."

Reverting to the time-honored hypothesis of 'coincidence' and 'chance,' Mr. Weigall, to remind his readers that he is still a member of the school of 'exact' science, states in passing that he does not think "the possibilities of that much under-rated factor in life's events, *coincidence*, have been exhausted in the search for an explanation of our tragedy"; yet he declares that he is not willing to give any opinion upon the subject. He says that "he has heard the most absurd nonsense talked in Egypt by those who believe in the malevolence of the ancient dead," and winds up his most interesting and instructive narrative by prudently declaring that at the same time he tries "*to keep an open mind on the subject.*"

The mummy mentioned by Mr. Weigall is not the only case in existence. Who has not heard of the 'malevolent mummy' in the British Museum? If you happen to be on a visit there, and ask to have a picture of 'the mummy,' there is no question of which mummy you are talking; the picture is given to you at once. It is notable, however, that the object under consideration is not a mummy proper but only a mummy case, and also that this particular case is not the only one in



the British Museum which is reputed to have brought bad luck and all kinds of misfortunes to people who were not respectful to it. There is another mummy-case of which the present writer knows more particularly, but which he has prudently left without any too close an examination, this course suggested to him by his own feeling. This is also in the British Museum.

The much-discussed and mysterious mummy-case was given to the British Museum by Mr. A. F. Wheeler, in 1889. Some twenty years before that time, a party of scientists were exploring Thebes, and were shown this case by an Arab, sent by Mustapha Aga. The case was empty even at that time; and nobody has ever heard anything of the body itself. It has been said that the case had been previously stolen by some Arabs from its resting-place in Egypt, and in some way or other desecrated. The mummy-case itself was very fine, and the party added it to their collection.

Soon afterwards, when the servant of one of the men in the party was handing him a gun, it exploded without any apparent reason; the man's arm had to be amputated. Within a year the second of the said party died in great poverty; the third was shot; number four lost most of his fortune and died also; the last one, Mr. Douglas Murray, brought the mummy-case to England on his journey back from Egypt, during which he met with an accident, and was severely injured. He gave the mummy-case to a married sister (Mrs. Wheeler); the cab in which it

was driven was wrecked, the house in which it was deposited was burnt down, and the photographer who made a picture of it shot himself soon after. The photography revealed a most strange fact about the mummy-case; *the plate was that of an almost entirely different figure*, with 'a curious expression.' The lady who had the case in her possession, suffered great family losses, was wrecked at sea and almost perished. At last her family succeeded in making her give the 'bestly thing' to the British Museum, which many consider to be immune to malevolent influences.

Not so. The carrier who took it over died within the week; the man who helped to remove it broke his arm, and within a very short time after its arrival at the Museum, two of the attendants in the room which housed it, died.

Another man tried to photograph the case so as to compare the picture with a certain print made by a firm of art-publishers; all the prints were found different, without even the slightest resemblance to the mummy-case. The man who developed the plate had a terrible spell of 'bad luck,' while the editor of the paper in which the picture appeared died very shortly after.

It is well known that an English peeress and her daughter once went to the British Museum especially to see the mummy-case. The daughter made some scornful remarks about the 'mummy' and greeted it with a grimace. On leaving the Museum she fell on the steps and broke her ankle. The fact was widely discussed in the papers.

A journalist at that time who wrote

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about the mummy-case in jest, died within a few days. A friend of the present writer tried to photograph the case; he was skeptical about its malevolence, and ridiculed the whole story. He succeeded in getting the picture, but stumbled on one of the thresholds of the Great Hall, and fell down on the floor; his skull was broken, death being instantaneous.

At last, after an explosion had occurred just beneath the Hall of the Mummies, by which two men were severely injured, the Curator resolved to remove the 'malevolent case' and put in its place a copy. A little later an American millionaire made a very generous offer for it, and the British

Museum accepted the offer from over the seas. The mummy accordingly left the European continent, *shipped to America on the one and only voyage of the ill-fated Titanic!*

And now we will close. The subject of the mummies opens wide vistas for those who can see. Theosophists have many ways of accounting for the strange happenings described above, but we will not venture now into an explanation. Let the earnest reader ponder over the subject, and, trying, as Mr. Weigall, to "keep an open mind on the subject," realize once more that

There are more things in heaven and earth,  
Horatio,  
Than are dreamt of in our philosophy.

## PSYCHIC SURVIVAL AFTER DEATH

H. T. EDGE, M. A., D. LITT.

**S**OME eminent men, who enjoy a well-merited reputation for their capacity in certain pursuits, lend the weight of their authority to beliefs concerning matters lying outside of their particular spheres, and in which they cannot claim to be experts. We refer particularly to the belief that the entire individuality of a person can persist intact after death, and can be communicated with by certain means, namely, the use of mediumship; a belief which has been, and is, earnestly and sincerely advocated by a few eminent men of science and others. We must try to avoid the mistake of assuming that such men, because they are of pre-eminent ability in science or what-

ever their special avocation may be, are to be considered reliable guides as to such matters as what happens after death. In this respect they occupy no special eminence and their voice is therefore not entitled to special authority. If their general ability counts for anything, it will show itself in a power to convince the reason, apart from the question of personal authority; and in judging what they tell us we should regard what is told rather than who tells it.

These people have, in truth, merely revived for the thousandth time an error that has been committed through the ages — that of mistaking the signs of psychic survival for proofs of the

persistence of the human Individuality, and of mistaking the phenomena produced for acts of communion with that Individuality. Yet in past times this error was by no means always made, nor is it made even today in all parts of the world. For people have in all times been perfectly aware of the real nature of these occurrences; and tampering with the remains of the deceased has been rightly condemned and eschewed. Unfortunately, in discarding many old superstitions, we have also discarded a few wholesome truths, of which this is one; and consequently we may find ourselves beginning over again to learn by painful experience things which we might have learnt from our forefathers.

It is an undeniable fact that something of the deceased does survive death; but it is equally certain that this is in no sense the Individuality of the deceased. On the contrary, these signs do prove what is the actual case. Consequently we are able to affirm that, the more evidence the learned advocate of psychic communication may produce in support of his own theories and beliefs, the more strongly does he confirm the real truth about the matter. Now what are the facts?

To grasp these it is necessary to know somewhat more about the constitution of a human being than is known to the eminent man of science or literary man. To begin with, what is the personality of a man—that which distinguishes Mr. Smith from Mrs. Jones, and makes you *you* and me *me*? The answer is that this personality is not the real

essential Man, not that which is common to all human beings; but it is that which is different in each individual and special to him alone. It is sometimes spoken of as the lower self, in contradistinction to the real permanent Self, and is compact of a complicated medley of wishes, desires, habits, mental characteristics, and all kinds of special personal traits. To this, finding no word in our own language, we give the Sanskrit term used in Theosophy—*kâma-rûpa*. This means 'desire body,' or perhaps it might be translated 'psychic form'; for *rûpa* means form or imbodiment, and *kâma* is a name for the generality of those personal inclinations and habits just referred to.

Now this psychic entity lives with us during our daily life; but it survives, for a while, the decease of the body. For, while it expresses itself through the body during our life, that body is not essential to it. And here we are quite in accord with certain things that have been said by Sir Oliver Lodge. He, as we understand him, is ready to allow that there may be other kinds of materiality or substantiality than that which is usually called physical matter. He would not object to such a term as 'etheric body.' In Theosophy we do not limit ourselves to such a timid hypothesis as that of only one, or even two or three, kinds of materiality or substantiality; we know that there are very many. In the present case we say that the *linga-sarîra* or astral double survives for a while the disintegration of the physical body, and

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forms the vehicle or binding material of the *kâma-rûpa* after physical death. In a word, the spook continues to exist. The existence of such a psychic remnant has been recognised in all ages; such remnants have been dreaded and shunned; means and ceremonies have been adopted for laying and banning them; cremation has been practised to facilitate their disintegration. Practices looking to their evocation have been regarded as malign and pertaining to witchcraft and sorcery. It is only in recent times and in the West that similar practices seem to have acquired not merely a permissible but even a sacrosanct character and have received the imprimatur of distinguished and venerable people.

The length of time during which a *kâma-rûpa* survives the disintegration of the physical body, before itself is in turn dissipated, varies according to circumstances in the character of the individual concerned. In brief, the *kâma-rûpa* persists longer in proportion to its strength. In the case of a person who has lived little in his personal desires, and more in his higher aspirations, that *kâma-rûpa* will have acquired but little power and will have largely been subdued during life; it will soon fade out. But in the case of a person of strong lower desires and licentious life the *kâma-rûpa* will have acquired much strength and consistency and will persist longer, especially if it is able to prolong its existence by obsessing and thus drawing vitality from weak individuals among the living.

But the important point is that this

*kâma-rûpa* is not the real individual, but only a fragment, an image, a psychic remnant, deprived of all that is rightly called 'mind,' and without conscience or moral incentives. It is instinctual and almost senseless. But it can be galvanized into a momentary, fictitious life by contact with living persons, which is done through mediumship; when the major part of its seeming wholeness and reality is drawn from the medium and from the various other people present.

The real man is elsewhere and cannot be reached. The Individuality passes by natural law to the state between two consecutive earth-lives, known to Theosophists as Devachan or the heaven-world. Thus decease splits the composite human being into three parts: the physical body, which disintegrates and is buried or burnt; the Individuality, which passes to Devachan; and this intermediate psychic remnant, which lingers for a greater or less time, and in its turn disintegrates or fades out.

And now here comes our most important point. It is holy love and affection which prompted, in many cases, the resort to these supposed means of communication with the departed. How would those loving and anxious survivors like to know that this very same holy sentiment has been, through ignorance, the means of working great wrong upon the object loved? Yet such is actually the case. For nothing can more greatly hinder the normal, natural, and healthy progress of the after-death changes than anything

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which tends to prolong the life, and postpone the dissolution, of this sinister psychic remnant. And that is what is done at the séances. Nor is the harm done to the deceased alone, but to the generality of people still living. For, once this spook has learned the art of connecting itself with living bodies, it acquires the habit of infesting the living and becomes a vampire, or obsessing entity, ready to prey upon the weak, the dissipated, and the criminally inclined.

The mere fact of memory, the mere circumstantial evidence as to details of the past life, counts for nothing at all in proof of the fond beliefs of the sitters. For such memories are preserved in the *kâma-rûpa*, and besides it has available the minds of all the sitters for any apparent intelligence which it may show.

Death brings a welcome release for

the Ego from the restrictions and afflictions of life on earth. It is far removed from the memories and associations of its past life, and we should not wish to drag it back from its state of bliss and rest to the purlieu of our own troubled sphere. Rather than seek to drag it down to us, we should strive to elevate ourselves towards its plane; try to raise our hearts above mortal concerns and live more in that which is infinite and deathless. In that way alone can we hope to attain communion of heart with the divine and the immortal.

It is natural that the bereaved should clutch at any chance of assuaging their grief and satisfying their hopes and longings; but it is also natural that they should make mistakes. Knowledge is indeed within the reach of man, on this as on all subjects; but the field is very wide and calls for much study.

## THE REBIRTH OF A LANGUAGE

P. A. MALPAS

**F**ORTY years back, we talked of the possibility of a language reincarnating, as men and worlds also reincarnate. It was one of those Theosophical ideas which seemed strange, yet eminently reasonable, to philosophical considerations. In those days our ideas were largely on the intellectual and theoretical plane. In the sleepy eighties and slow nineties we thought the world moved fast enough. So many things which we were taught and which we discussed seemed so far away

in the great future. But now. . . .

Forty years on! So much has happened already that we are rubbing our eyes and wondering if we are yet awake. In forty years we have passed through a wilderness; the new generation is a world away from the old.

It was Sanskrit we talked of as a language that will someday reincarnate, as indeed it will. With the growth of spiritual ideas, which it has been and is the work of the real Theosophy to awaken and keep alive, we shall need

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a language that soars far above the material-intellectual of our workaday languages of the twentieth century. When we are ready, Sanskrit is ready.

Meanwhile there are cycles and cycles, greater and smaller, and there are other tongues than Sanskrit. In modern spoken Hebrew we have before our eyes a language which has reincarnated as an everyday world-language within the present century. The rebirth and growth of this language is wonderful in itself, but still more wonderful as a pledge and token of what will come about with greater languages.

It is largely the work of one man, Ben Yehudah (1858-1922). His original name was Eliezer Lazarovitch Elianoff, or Perelmann, a Russian Jew who should go down to history as one of those men of single purpose who do things in spite of all obstacles and difficulties, and of impossibilities which they refuse to believe are impossible.

Poor, sick, ill-fed, this devoted soul in a frail body conceived the idea of filling a gap in the plan of making a nation once again of the Beni-Israel, the sons of Jacob. They needed a language.

His devoted wife, Deborah, came of a family in easy circumstances, but she left all to follow him in his world-quest of a living language. In the early days of his pilgrimage he had but one other friend, a native of Poland. His life consisted of two things, propaganda by word, pen and example, and study, study, study.

Ben Yehudah built up a dictionary. And what a dictionary! It is no mere

collection of existing words, but a rebuilding of the language. Ancient errors were corrected, corruptions purified, a new language brought to birth.

But surely there are millions of Jews speaking Yiddish? It is not the same thing. The millions who speak and read the Ashkenazic Yiddish of Northern Europe have a tongue that looks like Hebrew, it is true. But take any of their numerous newspapers, read the Hebrew characters backwards, and if you know German you will have little difficulty in understanding everything. Perhaps eighty-five per cent of the words are simple German written backwards in the square character. Of the rest, some is pure Hebrew, but not all.

The Sephardic or Spanish Yiddish of Southern Europe and the Levant may have more Hebrew in it, but it is not the Hebrew language. It is merely a *lingua franca*, a jargon, like Chinook or Swahili, if you will, but it is no living language with a spirit, soul, and body.

Ben Yehudah avoided all corruptions. His aim was Hebrew, and pure Hebrew at that. Almost single-handed he built up a living, daily language which is at once the language of ancient Judaism and of the Judaism of the present time.

He succeeded in building up modern words out of old roots. Where a native root served, all grafts were rejected. For a telephone he has a word corresponding to 'far-speaker,' as in German; an orange is a 'golden apple,' a cinema is 'moving vision'—the true Hebrew equivalents are used.

Certainly there were scholars who

used Hebrew in their correspondence and even spoke it years ago, and therefore some will say it was not a dead language. It was not so dead as Latin, perhaps; and yet Latin was the current language of educated people in Hungary and parts of Central Europe not much more than a hundred years ago. But we could not claim Hebrew as an everyday living language of the world before Ben Yehudah revived it and rebuilt it. There would have been modern Hebrew without him, but he was the soul of the new language, the reincarnated Hebrew.

That he was a real pioneer is evidenced by the fact that he suffered, as all pioneers do, from misunderstanding and persecution. First declared to be insane, he was then accused of sacrilege. He was charged with profaning the sacred language of Moses and David in dedicating it to the base uses of modern life. His opponents would have brought him before the ruling authorities as a malefactor. When his wife died, a victim of suffering and privation, the funeral party was dispersed and the coffin stoned by his enemies.

In twenty years of hard labor Ben Yehudah made of the Hebrew tongue a language living, modern, and complete. Before his time, oddly enough, even a long modern novel, *The Mysteries of Paris*, had been published in Hebrew in a translation from the French, but it was somewhat of an isolated feat of scholarship. Ben Yehudah himself translated one of Jules Verne's romances, and now such a translation would not be regarded as

anything unusual, so much alive has modern Hebrew become. Today Hebrew is accepted in the university examinations in France, just as English and German are accepted. In England the municipal government of the metropolis, the London County Council, hold enthusiastic classes in the city, in the Evening Institutes, where many Jews of all ages meet under native teachers on a common ground of 'Zion a nation once again.' Thirty years ago, spoken Hebrew, if it existed, was the secret of a few deep scholars. Now, out of a hundred thousand immigrants who were every one brought up under a foreign tongue and who have since migrated to Palestine, mostly from Russia, the majority speak pure Hebrew. Before their arrival a thousand of them perhaps knew a little of the old Hebrew writings, but that is all.

Now, the customs officers examine you in Hebrew; there is Hebrew in the restaurants, in the shops, in the offices, in public places; Hebrew is the common language of the Jews in the streets. The 'Hebrew Language Defense League' goes about the streets of Jerusalem with set purpose. If Jews speak in foreign tongues, a young Hebrew approaches them with polite insistence and gives them a printed slip, printed in Hebrew: "Hebrew! speak Hebrew!" Those who will not conform are met with cold looks.

Surely Ben Yehudah is one of the tribe of nation-builders, a maker of history. When he was twenty, he went to Paris to study medicine, but within a year he had published an article on

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the inner connexions of the rebirth — or reincarnation, if you prefer — of the people, country, and language. His life-tendency was already shaping itself. He traveled in Algiers, London, Oxford, Paris, Berlin, Parma, Florence, America, and Palestine, always writing, studying, building up his great ideal of a living Hebrew language. In 1894 he was denounced, and later, after his release, banned by an orthodoxy which was content with the corpse of the ancient Hebrew tongue as a dead language for the masses, though not perhaps for themselves.

His Hebrew dictionary is a monument of idealism carried into practice. It is a living witness of what one man with enthusiasm, purpose, and devotion can accomplish against all obstacles when working for a nation.

In honoring such men as these we are encouraged to think that there may be and are greater men who, with the same qualities, will make, not a single nation, but the whole world, 'of one lip.' First we have now, and there will be in the

future, the universal idea of Theosophy spreading quietly over the globe and permeating human thought with a living light which is uniform and not diverse, as thought is on our lower intellectual plane; then there will surely come a language of the soul, equally homogeneous and uniform — perhaps it will be a form of the grand old Sanskrit. It will be the real, ensouled, universal language, not one of the artificial soulless languages which sporadically rise from time to time.

Many suspect and some speak of such a universal language having already been in existence for millenniums past among those who have attained universal consciousness, a language just as perfect today as it was thousands of years ago. If so, and we believe it to be so, it is an example of the truth being the opposite of the popular idea. Instead of having to wait for a kingdom of perfect soul-language we have one already existing, and have but to build ourselves into it, immigrants, as it were, instead of the contrary.

## NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

### THE GREAT PYRAMID

**M**ANY well-informed persons believe that the researches of science have conclusively proved that the Great Pyramid of Egypt was built by the Pharaoh Khufu, of the Fourth Dynasty, about 2500 B. C., for no other purpose than to preserve his mummified

body in the most colossal tomb ever erected. Students of Theosophy have learned differently and have never abandoned the opinion that the true explanation was more worthy of the grandeur of the first Wonder of the World. The tomb-theory is apparent-



ly the easy and obvious one, but it should not surprise anyone if it has to be abandoned, for it has lately been found that the scientific 'law of parsimony'—the idea that the least complex explanation of a phenomenon is the most probable—has many exceptions. In Egyptology, the academicians take it for granted that the Egyptian hierophants had a very superficial knowledge of physical science and mathematics, etc.; that their views about the Gods, of the nature of man, his antiquity and origin, and, above all, of the conditions after death, are the merest superstition. This was not the opinion of the wisest of the Greeks, their later contemporaries—who were nevertheless willing to be regarded by the Egyptians as 'children.'

Students of Theosophy, who have taken advantage of the keys given in the Eastern Teachings, agree with the few intuitive scholars who have realized the presence in the ancient Egyptian culture and religious philosophy of a profound wisdom on lines which modern civilization knows little or nothing about, a wisdom which was common to other great cultures though not always apparent to the untrained. For instance, we find in Egypt as well as in India and elsewhere, the teaching of the 'seven principles' composing the complete man, a fact known to Initiates everywhere but only partially given out to the profane. The nature of the 'gods,' the reason why they are sometimes represented with animal heads, the Virgin-birth, the legends of Osiris, certain esoteric teachings in the *Book of the*

*Dead*, the meaning of the Great Pyramid, and other outstanding features in Egyptian religio-philosophy, are to be interpreted with any show of reason only with the help of Theosophy, from which they were derived. It is well to remind ourselves occasionally that the Riddle of the Sphinx has not been more than very superficially solved by the researches of modern science, for science has ignored the only method capable of solving the mystery and bringing out the truth which made hoary Egypt the wonderland of its age and preserved its greatness through so many cycles.

According to H. P. Blavatsky the Great Pyramid externally

symbolized the *creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose somber recesses were performed the mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus . . . was the *baptismal font*, upon emerging from which the neophyte was 'born again' and became an adept . . . the narrow upward passage leading to the King's chamber had a 'narrow gate' indeed; the same 'strait gate' which 'leadeth unto life,' or the new spiritual birth alluded to by Jesus in *Matthew*, vii, 13 *et seq.*; and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate was thinking of.—*The Secret Doctrine*, I, 317-8

After quoting a writer on the Great Pyramid who speaks of the astronomical knowledge of its builders, H. P. Blavatsky continues:

They had it; and it is on this 'knowledge' that the program of the MYSTERIES and of the series of Initiations was based: thence, the

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construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The Cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal years (25,868 years), the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

—*The Secret Doctrine*, I, 313-4

She also speaks of the coincidences between the measurements of the Ark of the Covenant of the Jews and of the (mythical) Solomon's Temple as being derived from the data known to Moses, an Initiate into the Egyptian Mystagogy. The calculations of those who imagine that the measures in the Pyramid, etc., represent the history of mankind according to the exoteric Bible story from B. C. 4004, the date of the 'Creation,' are of course distorted by the usual literal misinterpretation of oriental allegories. The Bible conceals, under a very thick veil, the history of man and our planet during millions of years, as is clearly shown by Theosophy. The literalists are, however, correct in asserting that the Pyramid was designed to preserve very marvelous and profound teachings known only to the Initiates. The archaeologists, with few exceptions — and those few with only the greatest diffidence and doubt — regard it as nothing but a clever piece of masonry designed to magnify the

grandeur of its builder and to preserve his mummy in safety.

The above remarks have been called forth by a report of great interest to Theosophists, and probably one that will cause severe criticism from most of the academicians. A press-cable dated November 30th states that the Abbé Théophile Moreau, Director of the Bourges Observatory and an eminent astronomer, in his new book *The Science of the Pharaohs* has abandoned the popular tomb-theory of the Pyramid and advances the unorthodox claim that the priest-scientists of archaic Egypt constructed the monument to preserve their invaluable mathematical and astronomical formulas for the benefit of posterity, a purely Theosophical assertion. He draws particular attention to the significant fact that the sacred cubit used in the construction of the Pyramid is exactly the ten-millionth part of the polar radius of the earth, a particularly important linear unit.

He is not reported to have discovered that the Pyramid was used as a temple of the Higher Mysteries in addition to being a storehouse of profound learning, but we may congratulate him upon having the courage to break away from the conventional notion that the Pyramid was nothing but a monument to human vanity, and to have admitted that the Egyptians of many thousands of years ago were deeply versed in astronomical and mathematical knowledge which has been lost for ages and only reembodyed in our time and with the aid of the most exquisite instruments of precision such as modern me-

chanical skill has invented. How did the early Egyptians with their (supposed) clumsy tools and inadequate mental development discover these difficult and closely concealed secrets of Nature? Perhaps they were not so 'primitive' after all. Perhaps they had sources of information not even available to western science today. Perhaps *they had mechanical instruments of precision* which have not come down to us. How did they cut the immense blocks used in the Great Pyramid with such accuracy of surface that we have no means of equaling it? As Professor Petrie says:

The mean variation of the cutting of the casing-stones from a straight line and a true square is but *one-hundredth of an inch* on a length of six feet three inches . . . an amount of accuracy equal to most modern opticians' straight-edges of such a length.

Petrie found a discarded stone with a hole two inches in diameter which had been bored by cutting a circular groove and removing the core. The depth cut at each revolution was so great that diamonds set in our toughest steel would be torn from their sockets in cutting through such extremely hard material. Again, science does not know how the enormous obelisks were set up in place.

The fact is obvious that the Egyptians were not at all a 'primitive' people in the Pyramid age, *whenever that may have been*, and, according to the evidence brought forward by Theosophy, they were highly advanced in spiritual life and esoteric knowledge. In later years their spirituality diminished, and

we hear of the prevalence of the darker side of occult science. An example of this has just been reported in the apparent death of another victim of the curse laid upon those who dared to violate the sanctity of the rock-cut tomb of Tutankhamen. According to the evidence a number of persons have died in strange ways — committed suicide or been murdered — all of whom had been closely connected with the tomb during the excavations. Most of these were persons of distinction.

Dr. J. C. Mardrus, a distinguished Orientalist, speaking of the death in 1926 of Professor Georges Bénédite, Director of Egyptian Antiquities at the Louvre, Paris, who assisted at the opening of the Tomb, said:

The death of Bénédite did not surprise me at all. There occurred at the same time the death of another Egyptologist, Professor Paul Casanova, of the Collège de France. Both had taken part in the excavations in the Valley of the Kings. Since Tutankhamen's tomb was opened there have been a succession of dramatic events which I had foreseen and announced a month in advance. I am convinced that the Egyptians for seven thousand years possessed the secret of surrounding their mummies with some dynamic force, of which we have only the faintest idea.

Mr. Arthur Weigall, former Inspector-General of Antiquities in Upper Egypt, in his *Treasury of Ancient Egypt* and *Tut-Ankh-Amen* gives some remarkable stories of unexplained occurrences of apparently occult nature which indicate the profound knowledge of esoteric sciences attained by the Egyptians. He says:

I have heard the most absurd nonsense

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talked in Egypt by those who believe in the malevolence of the ancient dead, but at the same time, I try to keep an open mind on the subject.

To show that this idea will not down, an account has just come from Luxor, dated December 7th, about a stolen mummified hand of an ancient Egyptian queen which has brought misfortune or death to all concerned. The last owner, in great alarm, returned it to its tomb, and is said to have thereby got rid of his troubles.

### PLIOCENE MAN

Turning to a stage of human history even more ancient than the early Pyramid era — and, according to the Theosophical records, the Great Pyramid was erected far earlier than the most generous estimates of Egyptologists allow — we must draw the attention of our readers to new discoveries of intelligent, thinking, man in the Tertiary Period. In that age, perhaps a million years before the rise of Egypt, the remotest period in which human relics of any kind have yet been found, man was still *man*, knowing how to handle fire and to fashion useful tools.

The latest information from England, reported by Mr. J. Reid Moir, the discoverer, and corroborated by the leading authority on European fossil man, the Abbé Breuil, is of great interest to Theosophists, for it proves that the men living in Suffolk in the Pliocene Period of the Tertiary — the earliest geological age in which traces of man have been found anywhere — were far more intelligent than has been thought possible at a period when, according

to the popular view of Evolution, humanity was only just creeping out of the 'ape-stage.'

Toward the end of the Pliocene the East Anglian coast was slowly sinking and the sea invading the land. The sunken surface contained many bones, upon which were deposited the well-known 'Red Crag' and other strata, including the Boulder Clay of the far later Glacial Period. Within the Pliocene bone-bed Mr. Moir discovered carefully made implements of bone and flint. Of the latter he says: "They will compare favorably with many of the scrapers produced at much later periods," and he explains that these, the earliest human implements known, were made by chipping large flakes in a special way that required great skill. In later times small pieces were flaked in a much easier way, requiring much less dexterity.

The discovery of such intelligence at this remote age was startling enough to scientists, but Dr. Moir had a more surprising announcement to make. Among the flint implements and bones he discovered a peculiarly shaped stone which turned out to be of the kind used for hunting with a sling. This sling-stone is artificially carved to the shape of an egg, and carefully engraved with parallel lines so as not to slip out of the sling. It resembles the sling-stones in use today in New Caledonia. The material of which it is made has not been determined, but it is so hard that Mr. Moir suggests that it could not have been shaped unless it was formerly softer than it is now! This curiously

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suggestive remark has been made by others in regard to some of the gigantic stones forming the mysterious cyclopean buildings in Peru, whose cutting and shaping to fit one another is still an unsolved problem.

The following quotation from Mr. Moir's report is another corroboration of the Theosophical claim that science has no positive proof that it has discovered the true principle and method of human evolution, and that it has jumped to conclusions as to the physical ape-ancestry of man on very partial and inconclusive evidence, evidence that can be equally well used to support a far more philosophical and non-materialistic explanation of the evolution of man. He says:

There would seem to be no need of stressing the importance of the discovery of this 'sling-stone' in a Pliocene deposit. It has suddenly illuminated, as it were, the human Pliocene stage, and shows us a picture of man's advancement hitherto regarded as impossible at that remote epoch. This 'sling-stone' is more than an ordinary object—it is a work of art—and its significance upon our whole outlook on the antiquity of the human race must be profound.

A few years ago\* we referred to the

\*See THE THEOSOPHICAL PATH, February, 1926, or *School of Antiquity Paper* No. 13, 'Prehistoric Man and Darwinism.'

discovery in the Argentine Republic of numerous round, polished stone balls (*boletas* or *boleadoras*) of the kind used today by South American hunters, and used by being joined in pairs by thongs and thrown at running animals or birds to entangle their legs. Even the deep grooves to keep the thongs in place are found in the prehistoric weapons. The evidence is very complete in favor of the authenticity of the discovery, which places South American man, of an intelligence similar to that of the Indians of the present time, as far back as the Tertiary Period. Professor Senet and his colleagues of the University of Buenos Aires investigated and even exhumed many balls from the Tertiary strata at Miramar.

As the claim did not fit in with the accepted belief that it was 'impossible' for intelligent man to have existed at that time, it has been politely or otherwise ignored by the academicians generally in northern countries. Will the East Anglian discovery of the egg-shaped sling-stone from the Tertiary, with its great significance in showing the high state of intelligence displayed by the men of the most archaic period known to archaeology, help them to change their attitude and admit the claim of the Argentine archaeologists?



"The glorious sun shines on the evil and the mean man as well as on the good; the earth withholds not her grain and fruits from either high or low, or well-disposed or those whose hearts are black with sin. How shall we, the image of God, hold back our help or sympathy from those who are in need?—*Tibetan Precepts* (P. v, 169)

# H. P. BLAVATSKY: THE MYSTERY

KATHERINE TINGLEY and G. DE PURUCKER, M. A., D. LITT.

## PART TWO: PHILOSOPHICAL AND SCIENTIFIC

### CHAPTER X—THE HIERARCHICAL CONSTITUTION OF NATURE

THE Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyân-Chohans or Angels—are 'messengers' in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics.

—H. P. BLAVATSKY: *The Secret Doctrine*, Vol. I, pp. 274-5

As has been said elsewhere by the authors of this book, it is not our intention to write a formal biography of a mere physical personality. The two or three chapters which will be devoted to that phase of the life and work of H. P. Blavatsky are quite sufficient in order to sketch all that it is necessary to say along that line. This book is an endeavor to set before the reader the biography, so to say, of a Soul, and also certain profound mystical and psychological mysteries which are inseparably and intrinsically bound up with the Theosophical work which that great Soul, H. P. Blavatsky, did when she worked among men as the Messenger of the great Sages and Seers.

We claim that this is the truest kind of biography, for it is an attempt to penetrate behind the veils of the outward seeming, and to come into direct contact with the grand motivating causes of her life. These are the things which should interest men more profoundly than the ordinary matters which are dealt with in biographies of the usual type.

What a man or a woman really is in himself or in herself: what that man or woman really thought: what the principles were which guided the conduct of that man or that woman in his or in

her life and work on earth: these are the real things in any biography, because they are causal and not merely the effects that appear on the surface and which every one can easily enough see and understand.

Too large a portion of customary biographical writing deals with what are, after all, more or less unimportant events in the life which the biographer attempts to describe. The case of over-accentuation of merely personal idiosyncrasies or peculiarities is well illustrated, perhaps, in a certain few of the remarks made in February, 1929, by a very eminent American statesman of a philosophical bent of mind, who, in referring to a certain recent attempt to 'debunk,' as it is called, the record of the first American president, George Washington, is quoted by the press-reports as having included the following observation in the course of his remarks. We refer to Mr. Charles Evans Hughes, who is quoted as having said the following:

We like to know the intimate details of the lives of our eminent men, but you cannot know the mountain by rambling in the thickets about its slopes, however fascinating the maze, and however thrilling the little discoveries.

This embodies very well indeed the idea which we have just been speaking of as regards biographical writing. Whatever the case as regards George Washington, the first President of the United States, may or may not have been, the fact nevertheless remains that any great character is to be understood from what the individual himself or herself actually was, as expressed in

the life-work and in the thoughts and in the bias of character which such great person manifested when living; and by no means in the more or less petty details of the personal existence. Emphasis placed upon these, however laudable may be the idea of the proponents of such sort of biographical writing that it clarifies our understanding of what great people are, nevertheless distracts the attention away from matters of real moment, and obscures our understanding of character.

Great men or great women, we repeat, must be understood from and in their essential selves, and not from what surrounding circumstances and the difficulties they had to meet and overcome, may have brought out in the form of small and unimportant details of personal characteristics.

True biographical writing is, as said in the Preface of this book, somewhat like the writing of a true national history. If history to the reader means merely a bald and bare record of wars and of military leaders, or of parliamentary squabbles and of parliamentary leaders, as most history actually is: in other words, if history consists merely of military and political events, then we are wrong; but we venture to say that not one man in a million would admit for an instant that history is naught but such a bald and bare record.

History is a study of men's souls and of the activities of their minds, and of the impulses of their hearts, as expressed in the civilizations which they make — civilizations, the very fabric of which is builded of the

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thoughts of men and cemented with their hearts' blood.

Of course such reflexions as those which immediately precede, obviously occur to any thoughtful mind, and therefore it is clear enough that the story of H. P. Blavatsky, the Mystery, to be a true story, must be a study of that Mystery, bringing forth an explanation of it written in as simple a manner as it is possible to do.

The real biography, therefore, of H. P. Blavatsky, is the explanation of what she was herself, and of why she did certain things, and of how she came to do them, and from whom she came; and also an exposition of the purpose of her so coming. This purpose was the dissemination of the teachings which she brought from those who sent her forth. These teachings, then, are the core or heart of any truthful biographical outline of H. P. Blavatsky's life and mission in her last incarnation.

Theosophists have often shown that the proof of the teachings which she brought anew to the Western World lies in those teachings themselves, and nothing could be more natural and proper. She did not bring something to the world which she asked the world to accept merely on the authority of her own statements, but always did she say in substance: "Here are the teachings which were given to me to bring to you. Study them and draw your own conclusions from them. They rest in the fabric of Nature itself, and upon Nature's eternal foundations, and therefore prove themselves."

H. P. Blavatsky was altogether right

in this. The real testing, whether or not such or another who comes before the world with a new message for mankind, comes with authority, rests entirely on the fact whether the message which is so brought is based on natural truth.

Thus, therefore, it is in an examination of these teachings themselves that we find the proof of H. P. Blavatsky's statements regarding her mission to the world, for here we are directly faced with the following logical problem: either she was or she was not what she claimed to be, the Messenger of the great Seers and Sages. If she was, the Message which she brought should be one of such high dignity and so firmly based on Nature itself that the progress of human knowledge will but confirm the truth of the evidences which she laid before the world of the reality of her teachings. If she was not, then all that she brought is worthless, except in so far, perhaps, as being the ingenious product of an able and skilful brain.

It has been already shown in several places in preceding chapters how the very remarkable progress that recent physical science has made, has in each and every instance supported and proved, in so far as these scientific researchers have gone, H. P. Blavatsky's evidences brought forward by her in support of the teachings that she promulgated. Nor has this corroboration of our Theosophical doctrines on the part of scientific men by any means ceased. It is a real joy to most Theosophists to see how, with the passage of every few years, some new and mar-



velous discovery in physical science corroborates and supports still more definitely statements made by H. P. Blavatsky in her various books, as regards physical nature.

But the most interesting and the most forcible corroboration of the Great Theosophist's teachings, is found not alone in the testimony of ultra-modern physical science, but in the marvelously changed views, scientific and philosophic, which the greatest thinkers of modern times have come to accept. These views and outlooks upon life, of the greatest men in philosophy and science today, are so amazingly on all fours, at least as regards principles, and often in details, with what H. P. Blavatsky clearly enunciated forty, even fifty years ago, that the most case-hardened skeptic must find these facts difficult to reconcile with the once-popular theory of H. P. Blavatsky having been merely an ingenious writer on philosophical and scientific lines.

Here we have another problem facing us. Either H. P. Blavatsky was the greatest genius that the ages have ever produced, forecasting not only in principles, as I have just said, but often in details, what later research and inquiry into Nature have discovered: or else indeed she was what she said she was, the Messenger and mouthpiece of great Sages to whom the entire Book of Nature, visible and invisible, physical and ultra-physical, is open, a Book which those great Sages can easily read by reason of their secret methods of going behind the veils of the outward seeming, into the heart of things.

Which of these two horns of the dilemma does the reader choose to impale himself upon? He must choose. To the Theosophist there is no dilemma at all, and consequently no horn awaiting an unwilling act of *hara kiri*, as the Japanese say; but to the skeptic, the horn is there, and his state of mind must be an uneasy one.

Yes, it is the teachings of H. P. Blavatsky which clearly are the keys of the Mystery which she was to the world, and of the still greater Mystery behind her — the real character and nature of the Great Ones who sent her forth. In elucidating these very wonderful teachings, therefore, we bring the real nature of the Great Theosophist more clearly to the understanding of modern men.

Now, one of the noblest of these teachings, and one of the most far-reaching in its import, is that of the hierarchical constitution of Universal Nature. This hierarchical structure of Nature is so fundamental, so basic, that it may be truly called the structural framework of being. Either we must look upon Nature as an incomprehensible agglomerate of totally unrelated and incoherent parts most strangely and mysteriously and inexplicably interworking among themselves and producing the marvelous natural phenomena which we all see, or we must look upon Nature — and in order to confine our reasoning within understandable limits we here refer only to our own Home-Universe, which is all that is within the encircling zone of the Milky Way, although the same reflexions ap-

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ply universally as well — as a vast Organism of which every part is interrelated and interlocked and interblended and interworking with every other part; thus forming the framework or structure of the Kosmos, guided by a Universal Reason, and inspired by a Consciousness superior to its component portions.

How any sane mind of the present day, knowing something of ultra-modern science, and of the deductions which ultra-modern scientists have been drawing in almost lightning-like succession during recent years, can view our universe as unguided by invisible and unseen powers and entities, is something which the writers of the present book consider to be simply inexplicable.

The least thoughtful mind must have realized that the part cannot contain more than the Whole contains. Now, Man, as such an inferior part of the vast Organism of the Universe, has consciousness, and will, and reason, and feeling, and emotions, and all the other various energies and faculties which in their aggregate compose him; and it stands to simple reason, therefore, that as man is an inseparable part of the cosmic Whole, he merely reflects in himself what that cosmic Whole contains.

This statement alone is enough to show the reality of the invisible workings of the cosmic consciousnesses energizing the Universe and working behind the veils of the outward seeming: in other words, the real existence of the living noumena behind the illusory

phantasmagoria which the physical universe is.

Our most advanced scientists today openly proclaim the illusory nature of the physical universe, and place the causes of its being in cosmic energies; which is precisely what the Theosophist does; but in doing this, the scientist grants the whole argument for the Theosophist, because consciousness is but the finest and purest form of energy; and, furthermore, the energies that we see working in the cosmic structure are but the most material expressions of the hosts of cosmic beings which infill the invisible universe.

Of course it should be said in passing that the Theosophist very much prefers putting the consciousness-side of Universal Nature as the first or originating cause, and from it he derives all the lower Hierarchies of consciousnesses which stream forth from this consciousness-energy side, and manifest in the universe of physical existence which these Hierarchies themselves compose — in other words, they live in themselves.

How plain, therefore, becomes the Theosophical statement, as H. P. Blavatsky so masterly portrayed it in her great books, especially in her *The Secret Doctrine*, that the Universe is but a vast Organism, or, in other words, an aggregate, cosmically speaking, of innumerable Hierarchies of more or less conscious and developed entities all working together, all springing of course from a common Source, and thus producing the universe of which our poor and imperfect physical senses,

our only physical channels of report, tell us something.

Use has frequently been made, in the course of writing this book, of the expression 'Chain of Causation.' But under no circumstances, if the reader please, should this phrase be taken in the sense of the old physical determinism belonging to a science now outlived and outworn. That physical determinism was practically naught but a wholly unfounded idea that the Universe lacked entirely any background having a reality in consciousness, and therefore that, reduced to the last analysis, the Universe was but a helter-skelter arrangement of fortuitously driven and lifeless atoms without internal guidance, and utterly devoid of any roots striking deep into the fabric of conscious being.

'The Chain of Causation,' as this phrase is used by the Theosophist, embodies an entirely different conception, for this Chain of Causation is not merely founded in the interlocking and interblending consciousnesses of Universal Nature, but actually represents the manifold and indescribable operations of these Hierarchies of consciousnesses in the universe. This Theosophical teaching of the Chain of Causation, or, as it might otherwise be phrased of the Chain of Consequences, therefore, is the polar antithesis of the physical determinism belonging to the old-fashioned and now moribund materialism.

It is impossible for any Theosophical writer to place too much emphasis upon this distinction, for it goes to the

root of things, and it is impossible to understand the Theosophical viewpoint without having this first principle of natural being clearly outlined in our minds. We Theosophists say that the Universe is imbodyed in consciousness, flows forth from consciousness, and is wholly built around, upon, and in consciousnesses — coming now to the particular view. More, we Theosophists say that the Universe is imbodyed consciousness, or rather consciousnesses. This is a theme, however, which will be dealt with at greater length in its proper place in the chapter headed 'Karman'; and attention is called to it here only in order to forestall any possible misconception or misunderstanding of our meaning.

Nature therefore works after the hierarchical manner, because it is hierarchical in structure; or, to put it in another way, Nature is but a complexity of interblending hierarchical structures which in their aggregate form the Universe as it is; and therefore an understanding of this structure enables us to understand the nature of *things as they are*.

Diversity exists everywhere — one of the commonest known facts of human experience; and we must say either that this universal diversity arises in and out of nothingness, and has no meaning at all: or we must realize that it is simply representative of Nature's hierarchical constitution, as outlined above; in other words, that this universal diversity merely reflects or mirrors the universal diversity arising out of the complex hierarchical

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structure. There is something wonderfully fascinating about this conception of the innumerable hosts of entities existing in countless Hierarchies, which Hierarchies in their totality are Nature itself. This picture shows us clearly the pathway of the evolutionary progress of the Eternal Pilgrim, as the Theosophist likes to call the entitative being to whom we give the name, the Monad. There are no limits in any direction where evolution can be said to begin or where we can conceive of it as ending, for evolution in the Theosophical conception — and it is our intention to devote a chapter or two to this subject also,— is but the process followed by these centers of consciousness as they pass from eternity to eternity, so to say, in a beginningless and endless course of unceasing growth.

*Growth* — here is the key to the real meaning of the Theosophical teaching of evolution, for growth is but the expression in detail of the general process of the unfolding of faculty and organ, which the usual word 'evolution' includes. The only difference between 'evolution' and 'growth' is that the former is a general term in the Theosophical conception, and the latter is a specific and particular phase of this procedure of Nature: in other words, as the mathematicians would say, growth is the particular instance of the general rule called Evolution; but they are essentially the same.

The human seed of microscopic size grows into a six-foot man, and in doing so throws outward into physical

manifestation the energies and powers and faculties pertaining to the individual consciousness therein working, and does so wholly along the lines of a causative chain of consequences; and what is this but the evolution of the inlocked and infolded powers resident in that human seed from the beginning, and merely awaiting fit opportunity of time and circumstance to blossom forth into manifestation? Obviously this is growth, and also obviously it is evolution.

Growth, therefore, in the Theosophical view, is not a phase only of evolution, or the mere consequence of evolutionary activity alone, but is, in fact, a demonstration of how evolution itself works. Our meaning is, or should be, very clear, for it is simply that evolution and growth are actually the same thing, whatever modern evolutionists or 'Darwinists' may have to say about the matter. Their opinions they are as much entitled to as other people are to their opinions, but there is no need for anyone to accept theoretical speculations concerning the nature and manner of working of evolution if he has sufficient insight of his own to see that those opinions are personal to those who enunciate them.

Growth is not merely the increase from the small to the large as popularly supposed, as we see it in the case of the growth of the physical body in mere size; but it is, more truly speaking, the throwing out or self-expression in all the varied multiplicity of type and form, of shape and characteristic, of faculty and hitherto latent energy

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now coming forth into kinetic manifestation, of an entity behind the scenes, or dwelling within—and above—the visibly evolving or growing being.

The identity of evolution and growth would seem to be so perfectly self-evident that one may pause a moment and wonder and question oneself why this obvious identity has not been noted before, and due recognition as a fact of Nature, given to it. Probably the reason is simply that growth is such a familiar thing, as we humans see it to be, and evolution as a theory is so surrounded with misty and unnecessary attributes of speculation, that people unconsciously think that the two must be different.

It is again to the Great Theosophist, H. P. Blavatsky, that is due the original work in our age of calling attention to the above obvious fact. It would probably be quite impossible to understand the real nature and the real operation and the perfect interblending and intercohering nature of the Hierarchies which infill the universe, and, indeed, make that universe as well as infill it, if another proposition of philosophy and of natural law which H. P. Blavatsky called the attention of thinking people to, is not taken into due consideration.

It is this: Fundamentally, as even our ultra-modern science is now openly preaching, matter in all its various ranges, and energy in all its various activities, are but two forms or aspects of an underlying Reality behind them both, of which Reality they both are

aspects or forms possessing an entirely illusory character.

People have been so accustomed for many hundreds of years to think of energy and matter as radically different things, that it is somewhat difficult for them to realize that neither has an essential reality of its own, but that both matter and energy or force are the two phases or 'events' which the Reality behind both imbodyes itself in as a consequence of the Chain of Consequences before spoken of, and to which this Reality is itself subject, because this Reality is itself the originating cause.

This may sound rather philosophically abstract, but the meaning is simply that the causative energy, which is this Reality, works after certain manners, and in so working, must necessarily follow the laws of its own being, in other words, its own karmic Chain of Causation or of Consequences; and therefore it is involved or inwrapped into the web of its own self-expressions.

The case is precisely similar with man, who, acting through his consciousness, and motivated by impulses of his own being, inwraps or involves himself in a web or a network of destiny, which, as just said, originated in his own essence, in his own will and intelligence; and of necessity therefore he must undergo to the bitter end the fruitage of the causes he himself has set in motion.

This Reality behind, or more accurately speaking, within, all things, is, as just said, Consciousness; and to be even more particularly definite, we

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should unquestionably say *consciousnesses*.

We Occidentals are entirely too apt to deal in glittering generalities and satisfy our minds with more or less vague, generalizing expressions as signifying concrete facts. Of course the aggregate of consciousnesses is totalized in the expression 'consciousness,' just as other abstracts, such as 'length' and 'breadth' and 'width' and 'depth' are merely generalizing expressions, all referring, however, when they have any definite meaning, to particular things, which are long, and broad, and wide, and deep. There is no such thing as length and breadth and width and depth existing apart from things which are long and broad and wide and deep; and so therefore do we Theosophists insist that while consciousness or any other similar generalizing term is convenient enough as an expression, it means nothing at all unless we mean it only as an abstract way of referring to aggregates of particular things which are individual consciousnesses.

In exactly the same way, when we speak of matter, and energy or force, or when we Theosophists speak of spirit and substance, of which matter and energy or force are the physicalized expressions, we must remember that all these terms are abstractions, generalized expressions for certain entities manifesting aggregatively.

Spirit, for instance, is not different from matter, and is only relatively so different, or evolutionally so different: the difference not lying in the roots of these two, where they become one in

the underlying Consciousness-Reality, as already said, but in their character are two evolutional forms of manifestation of that underlying Reality. In other words, to use the terminology of ultra-modern scientific philosophy, spirit and matter are each of them respectively an 'event' as the underlying Reality passes through eternal duration.

Particularizing, therefore, the Theosophist points out that what men call Spirit is the summit or acme or root or seed or beginning or noumenon — call it by any name you may wish to call it by — of any particular Hierarchy existing in the innumerable hosts of the Cosmic Hierarchies, with all of which any such Hierarchy is, as already said, inextricably interblended and interworking.

Equivalently, what men call Matter or Substance, is likewise, or in one sense the most developed, or in another sense the most evolved, form of expression of this same Spirit in any one such particular Hierarchy: and this is but another way of saying that matter is but inherent energies or inherent powers or inherent faculties of that same Spirit unfolded, rolled out, and self-expressed, and is the nether pole of what the original and originating spirit is; for spirit is the primal or original pole of the evolutionary activity which brought forth through its own inherent energies the appearance or manifestation in the cosmic spaces of such a Hierarchy. Between the originant or spirit and the resultant or matter, there is all the infinite range of hierarchical

stages or steps, thus forming the Ladder of Life or the Ladder of Being of any one such Hierarchy.

In common with most, and probably all, the great religions and philosophies of the archaic ages, these intermediary spaces or degrees of the hierarchical ladder — and we are speaking at the present moment of any one particular Hierarchy as illustrating the general rule — are seven in number, or, looking at the matter from another viewpoint, these intermediary stages or grades or degrees or rungs of the cosmic Ladder of Life or Being may be enumerated as ten in number. Both methods of enumeration are correct. The difference in figure lies only in the following fact: the septenary or sevenfold Hierarchy is all of the Hierarchy that pertains to the world of manifestation ranging from the spiritual to the ultra-material of any Hierarchy; while the denary or tenfold system of counting, includes not only the sevenfold manifested worlds, as above described, but also three others of an ultra-spiritual nature and character, and which three others we can call the Divine.

Now, conceive to yourself, as already hinted, not any one such particular Hierarchy, no matter how great or how small it may be in cosmic space, but numberless hosts of such Hierarchies existent in and infilling and actually composing the fields of boundless infinitude, in other words, the spaces of Space; and all these, as already hereinbefore said, interlocked and interworking and interrelated and interblended: and you have before you

what may be called a thumb-nail sketch of the hierarchical structure of the Universe.

Many philosophers and indeed theologians for that matter, in Occidental countries, have wondered whence arose in the minds of the ancients, their conception of the hierarchical classes of the gods: in other words these Occidental speculators have wondered how it was that all over the world and in all the ages and in many parts of the world even today, the theogonical construction of the universe, as a philosophical and religious scheme, came into the minds of these ancients.

The question is, in truth, a very pertinent one, because, according to Theosophy, the Theogony of the ancients and their more abstract and refined philosophizing, are based on the hierarchical structure of the Universe as we have hereinbefore outlined it. How did they acquire this knowledge? Whence did they derive it unless from the exercise of the same inner faculties of vision and from the keen powers of observation that we know they possessed?

The Theosophist goes further, however, and says that their knowledge of these things, as based upon the hierarchical structure of the Universe, came to them from the same source whence H. P. Blavatsky, the Great Theosophist, derived it: from the Association of great Sages and Seers before spoken of, who are, as already said, the Guardians of the mystic, archaic Wisdom-Religion.

Mighty men indeed were some of

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those ancients, men whose names today even are revered: men of whom it has been customary in Occidental countries during the small period of time of fifteen hundred years or more last past, to speak as being men whose untutored faculties and aspiring but more or less ignorant understanding, brought forth these marvels of religious and philosophical 'ingenuity.' How sensible men have ever been able to reconcile an imbecile theory such as this last with the known intuitional power and strength of intellect that the greatest men among the ancients had, is something which must cause thoughtful men to pause in amaze.

But the explanation is simple enough, and it is this: that during the last fifteen hundred years or so, there was practically no knowledge of Nature whatsoever, except the small portion that came over to the Dark Ages from those ancient nations surrounding the Mediterranean Sea; and consequently men in our early European history were so self-sufficient in their satisfaction with their own particular form of religion that they failed to see into what an extravagant logical *impasse* they had brought themselves.

Growing knowledge of Nature, in other words, the advancing science of European civilization, in time broke down this self-sufficient egoism of our forefathers of the Dark and Medieval periods; and there then succeeded to the self-sufficient egoism of the medieval times, the equivalently self-sufficient egoism of the new-born science. Even as late as thirty years ago, scien-

tific thinkers and speculators were so desperately afraid of dropping back into the old ruts of scholastic thinking, that they blinded themselves to the deductions which they ought of necessity to have drawn from the facts of Nature even then discovered.

But truth is mighty, and will prevail, says the old proverb, and this aforesaid self-sufficient egoism of scientific men has utterly gone to pieces with the new insights into Nature that more recent natural research has given to us, and with the marvelous philosophical deductions that our brightest and best minds have drawn from these latest advances in scientific discovery.

So true is this, that the Theosophical student and thinker finds himself obliged to be ever on the alert in order merely to keep abreast with the amazing rapidity with which new discoveries are made and new deductions are drawn from them, as concerns the universe surrounding us; but in practically all instances, every new discovery, we Theosophists find, corroborates and strengthens the Theosophical position, and proves as true the marvelous doctrines of our Theosophical philosophy, which the Great Theosophist, H. P. Blavatsky, brought again to the Western World.

Our greatest scientific luminaries today are becoming Mystics indeed, and they have but to follow to the logical end the lines of thought that today are already laid in scientific theory and speculation in order to come into full concord and scientific and philosophical union with the Theosophical stand-



points or viewpoints respecting not merely matters touched on in this chapter, but other natural facts as well.

We have great men in science today, for instance, openly teaching what the authors of this book have already set forth in the preceding paragraphs, regarding the fundamental identity of matter and substance. The amazing theories of men like Dr. Albert Einstein and Dr. Robert A. Millikan, just to mention two names, stand forth on all fours, so far as principles go, with the Theosophical teachings regarding the same fields of thought. Our greatest scientists today are beginning to tell us, as Professor A. S. Eddington of Cambridge University (England) has done early this year (1929), that all Nature is but imbodyed consciousness, or, as we Theosophists would say, imbodyed consciousnesses; and declarations such as this last are now listened to not merely with patience by the rank and file of the other scientists, but are eagerly read, thought about, and speculated upon by the man in the street also.

It is the immense diversity existing throughout manifested Nature which offers a problem inexplicable both from the standpoint of mere logic and from the standpoint of even current philosophical and scientific theory — and, let us add, inexplicable by current religious ideas — unless the roots of this bewildering diversity of things and natural beings are laid squarely in the foundations of the hierarchical structure of the Universe — in other words, in the vast complexity of interlocking

and interworking and interblending Hierarchies of the cosmos.

We have already said that this diversity exists in the diversity of these Hierarchies. The Hierarchies are incomputably numerous, and their activities equally so; and this hierarchical diversity is the root and cause of the natural diversity which we human beings sense around us.

Will the reader be kind enough to note clearly that these Hierarchies do not exist merely *in* the cosmos, nor in any sense do they exist *apart from* the cosmos; nor are they *different from* the cosmos; nor are they merely *expressions of* the cosmos; nor are they in any other sense or in any other manner, or after any other wise, separate or distinct from the cosmos: but are in very fact the cosmos itself, because not only do they infill it and inform it, but what the cosmos or universe is, it is, because it is they. They are the bone of the bone and the blood of the blood, as well as the form of the form, of the cosmos. It is they that make the bewildering diversity which surrounds us, even in this cross-section of the Universe which we call our physical sphere; for this physical sphere is what we Theosophists call a 'world' or 'plane' of the Boundless All; and these worlds or planes are practically infinite in number and exist in all-various degrees or stages of ethereality or materiality.

There are other cross-sections or worlds, or planes, which are purely spiritual, so far as our own particular Home-Hierarchy is concerned; and this

same Home-Hierarchy of ours contains other worlds or planes or spheres much more material than is our own especial or particular cross-section of the All which we call our physical sphere. All these: the spiritual and the material, and all intermediate planes or spheres: are infilled, filled full, replete with, living entities, entities in all-various grades or degrees of evolutionary advancement as regards consciousness, and therefore of faculty, and therefore of energy, and therefore of substance, because all these are fun-

damentally one; and all this vast and bewilderingly incomputable aggregate of hosts of entities in all-various degrees of consciousness, are in themselves not only the informing spirits thereof, but are the very fabric and framework in which they themselves live and work, much as man's spirit-soul is the origin even of his own physical body, as well as of all the other elements of his inner constitution, and at the same time is his inspiring and inspiriting Genius — 'genius' in the old Latin sense of the word.

## THE PEACOCK-GOD OR "DEVIL RE-DEEMED"

H. T. EDGE, M. A., D. LITT.

**I**N 1888 H. P. Blavatsky founded a Theosophical magazine and gave it the unexpected title of *Lucifer*. In that name was expressed by a single word one of the most important, perhaps the most important, of Theosophical teachings; and her title was a challenge.

As she explains in an article about this name (as also in many other parts of her writings), the theological idea of the Devil or Satan has resulted from confounding together two separate and distinct conceptions, with results disastrous both to the doctrine and to the conduct based thereon. Venus-Lucifer, the Light-Bringer or Redeemer, has been confused with that Devil who is but the personification of our evil desires; and the consequence has been

that people, under pretense of warning them against their evil desires, have been taught to fear their aspirations.

The immediate occasion for these remarks and for those which follow is the appearance in an illustrated weekly of a picture of a steel image of the Yezidi 'peacock-god,' under which is written:

The Yezidis, a race scattered over Kurdistan, Armenia, and the Caucasus, worship the redeemed Devil in the semblance of a peacock. . . . They believe he has regained his place in heaven as the highest of the Archangels.

The same subject is mentioned in *The Secret Doctrine* in a quotation from the author of *War in Heaven*, which runs as follows:

Why do the Yezidis, the 'Devil-Worshippers,' worship the 'Muluk-Taos'—the 'Lord

## THE PEACOCK-GOD OR "DEVIL REDEEMED"

Peacock'—the emblem of pride and of hundred-eyed intelligence (and of Initiation also), which was expelled from heaven with Satan, according to an old Oriental tradition?

— Vol. II, page 514 footnote

In India the war-god Kârrtikeya is sometimes represented riding on a peacock —“the bird of Wisdom and Occult Knowledge, and the Hindû Phoenix” (*The Secret Doctrine*, II, 619).

The following verses illustrate a similar idea:

God said: “I will create  
A world in the air.”

Satan heard and answered:  
“I will be there!”

God said: “I will make of man  
A creature supreme!”

Satan answered: “I will destroy  
Thy splendid dream!”

God said: “I will ordain  
That thou shalt no longer be!”

Satan answered: “Thou canst not, Lord,  
For I am a part of Thee!”

— MARIE CORELLI

Edward Carpenter has a poem in which man wrestles with Satan and is thrown again and again, until at last the man grows so strong by practice that he throws Satan, who thereupon embraces him, calls him his beloved son, and says that he was waiting for this glad day. In *Faust*, though Faust himself and Marguerite are the technical hero and heroine, there is another character who commands our admiration and enthusiasm, as there is in *Paradise Lost*, whose hero is surely not poor Adam but the magnificent Satan. Milton was a theologian, but he was first and foremost a poet.

Merezhkovsky has written a series of novels “animated by a single master-

idea, the Pagano-Christian dualism of our human nature.” Herbert Trench, who translates his novels, says:

What specially interests Merezhkovsky in the vast spectacle of human affairs is the everlasting contrast between the idea of a God-Man and the idea of a Man-God; that is to say, between the conception of a God incarnate for a while (as in Christ) and the conception of Man himself as God — gradually evolving higher types of splendid and ruling character which draw after them the generations.

The novelist's own doctrine seems to be that both the Pagan and Christian elements in our nature, although distinct elements, are equally legitimate and sacred. . . . He conceives that European civilization has been born of the tremendous conflict between these two main ideas.

In one of these novels a Sage says: “Ah! If thou canst make one the truth of the Titan and the truth of the Galilean, thou wilt be greater than any that have been born of women!”

Has not the Russian romancer here touched the truth? He loves Paganism but is compelled to depict its failure; he despises the so-called Christianity of those times, yet is obliged to admit the truth of the Christ ideal. Neither late Paganism nor early Christianity succeeded, because each was only a half. That is the point. He who can blend them (blend the essential principle in each) into one — he is a master of Wisdom.

The quotation of these authors does not of course commit us to any other views they may happen to hold, which may be wise or unwise, but are in either case irrelevant.

In *Job* Satan appears among the

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Sons of God and is assigned the duty of developing Job, which he successfully accomplishes. In *Isaiah*, Lucifer (*i. e.*, 'Light-Bringer') is called "Son of the Morning."

Here is the Theosophical teaching — a very old one revived: that *the Verbum, the Word proceeding from 'God,' though One in its essence, becomes dual as soon as it enters into Man, and that in Man it has a dual manifestation.*

"The Logos is passive Wisdom in Heaven, and Conscious, Self-Active Wisdom on Earth," we are taught.— H. P. BLAVATSKY: *The Secret Doctrine*, Vol. II, p. 231

The *Logos* — who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition.

— *Ibid.*, II, 230

*Lucifer* is divine and terrestrial light, the 'Holy Ghost,' and 'Satan' at one and the same time. . . . The *Fall* was the *result of man's knowledge*, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the 'Fallen Angel,' for the latter had become from that day his *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life . . . is from the beginning of our appearance on this earth. . . .

And now it stands proven that Satan, or the Red *Fiery Dragon*, the 'Lord of Phosphorus' (brimstone was a theological improvement), and *Lucifer*, or 'Light-Bearer,' is in us: it is our *Mind* — our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine Mind* — we would surely be no better than animals. . . .

Thus, esoteric philosophy shows that man

is truly the manifested deity in both its aspects — good and evil, but theology cannot admit this philosophical truth.

— *Ibid.*, II, 513, *et seq.*

Every student of Theosophy knows that one of its characteristic teachings is that God is *in Man*, and Man hence is a potential God; and that in this, Theosophy merely repeats the ancient tenet that 'Christ' is the perfected Man, made God by the full manifestation of his Divine potentialities. But the theologians, at some time or another, removed this God from out of Man, converting Man into a *miserable sinner*. This was the great sin of the early Church, by which the true Christianity was converted into a superstition that wrought so much harm.

Now, having made God into an external deity, separate from Man, they had to do the same for Satan. Satan, as shown above, stood for the *mind* in Man, that Divine Gift which first 'tempts' him and ends by redeeming him. But now Satan was also made into an external deity or demon; as the God in Man had been made into a great extracosmic deity, so Satan was made his adversary. A similar process takes place in all religions when the truth is lost sight of and other things are allowed to creep in. Thus is born in the heart of Man that *fear* of his own God-given faculties that leads him to renounce (yea, even in the name of Christ) all intellect and art, to burn books and destroy temples, and even to refrain from washing and caring for the body.

Theology, in fact, has *two* Gods, Je-

hovah and Satan, which are worshiped alternately, one on the seventh day, the other on the six remaining days. In its double vision men become Pagans and Nazarenes, Puritans and Cavaliers, men of religion and men of culture. Man has been made afraid of his own faculties, so that the very animals shame him and he continually falls a victim to those faculties, which he has profaned and turned into vices. He oscillates between austerity and licentiousness; he is a hypocrite. The old 'Pagan Joy,' 'Pagan Serenity,' 'Pagan Confidence,' what has become of them? Must we for ever associate them with their own profanations? Can we never have the Pagan Joy and Pagan Purity and Serenity without the license of the last Pagan corruption? (But was that corruption worse than our own today?)

We have not been successful in our attempt to sunder our Divine Self into two halves: Satan is still 'a part of God.' We *know* that our Mind and our aspirations are God-given and beneficent; we take our theology on sufferance.

The problem of Good and Evil is not such a mystery after all, provided we are content to look at the practical side of it. Evil, for Man, is that which tends to keep him from progressing in Wisdom and Weal — tends to destroy him — and Good is that which tends the other way. Evil is ignorance, Good is knowledge; Evil is cowardice, Good is courage. And have we not often shown ourselves cowards in the presence of our God-given faculties?

Have we not cowered before them and asked in mercy to be let off, protected from them? Are there not people who, having failed in mastering their lower nature, have recoiled from the struggle and taken refuge in an attitude of non-combatant negative 'goodness'?

Theology talks about the *sacrifice* of Deity in his Son. What was that sacrifice? Was it not that the Son, out of his love, descended into mortal form, imprisoned himself in the clay, in voluntary exile from the light, that through long ages of pilgrimage he might redeem mankind and lead his terrestrial brother up to walk with him on high? O Lucifer, Light-Bringer, how art thou fallen from heaven! How has Man used his Divine Guest? What does he do with the beautiful pure Light within him?

Theology speaks of a Savior. The Savior is our God-given Intelligence — 'Satan'! Whatever else can save Man? What else has ever saved him? Always he has been driven back, as superstition failed, upon his own essential Divinity in its twin manifestation of Wisdom and Divine Compassion. They read history right who discern that the whole purpose of the Divine Powers is to make Man bestir himself and to throw him back upon his own resources. But Man shrinks back and declines the task, until finally circumstances literally force him into the right attitude.

The Divine Power within us — in other words, our true Self — is urging us to take the unruly steed of our lower nature into our own strong hands and

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master him ourselves. The two poles of slavery and license are equally opposed to real liberty, which means freedom to obey the laws of Nature — of *higher* Nature. Man is his own Savior; not by his perverse and blundering self-will, but by the Divine Intelligence, which he has power to evoke. Yet this Divine aid comes not in answer to appeals for external aid; it comes through Man's own resolve to exercise it. "Heaven helps those who help themselves," says an old saying; and we remember the fable of the wagoner who fell on his knees in the road and prayed to Hercules to lift his wheel out of the rut, and how Hercules bade him put his own shoulder to the wheel.

The above remarks will not be taken as justifying the spirit of mental anarchism now so prominent in the ephemeral pages of print. For these proclaimers of 'new' doctrines of rebellion against established usages claim license for their personal proclivities; a course which, if adopted, would not only bring them into the greater slavery to passion, but would prove incompatible with the harmony of society. True freedom makes no such loud trumpeting and has no complaint to air. It is the weak man who demands recognition for himself, not the strong man. Before we demand liberty to exercise what we think to be the law of our nature, let us be sure that this incentive deserves so high a name; for it may turn out to be only passion in a fair disguise. And let us remember that true Love finds its satisfaction in sacrifice. As long as our affections are *at-*

*tracted*, we are slaves to them, no matter how high-sounding a name we may give to the sentiment. But by virtue of our higher nature we possess the power to *direct* our affections.

The recognised laws of society, though they may bear hard on a few individual cases, are nevertheless wise and beneficent in their general working; for they guard us against the havoc that might be wrought by giving sanction to such headlong things as 'higher affinities.'

Another delusion that might be generated by a careless reading of these remarks is the old fallacy that passion can ever be overcome by indulging it. It is a fire, and grows by what it feeds upon. We have to take our thoughts away from the old desires and fix them on higher ideals, leaving the accumulated force to run down, and exercising patience. Man learns by his falls; but he must not fall down on purpose.

For the confusion over the meaning of the words 'Satan' and 'Lucifer,' Theosophy is not responsible.

Twisted indeed must be the mind that could read into our remarks any semblance of an invitation to yield to passion, when the whole burden of those remarks is an exhortation to overcome passion.

The original meaning of the name 'Satan,' as shown in one of the quotations from *The Secret Doctrine*, is the opponent of ignorance, who frees Man from thralldom to his passions; but this is not the same as the Satan who typifies our evil desires. Again it must

be repeated — the confusion was not made by Theosophy. We can only overcome our desires by the exercise of our Will and Intelligence, for by

such exercise we do indeed invoke the Divine. What possibilities are in store for Man, when once he can liberate his faculties from thralldom to the senses!

## TRANSMIGRATION OF SOULS

HADJI (WILLIAM QUAN JUDGE)

(From *The Path*, Vol. V, p. 383)

“**I**S there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindûs?” — is the question sent to *The Path*.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindûs did not believe in this doctrine, but held, as so many Theosophists do, that ‘once a man, always a man’; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmans, for the purpose of having a priestly hold on the people or for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindû and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at great loss of time, so as not to step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question, ‘How might such an idea arise out of the true doctrine?’

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he—the soul—responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? Those are important questions.

The student of the Theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kâma-loka. If the man was spiritual, or what is sometimes called ‘very good,’ then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is con-

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demned, as it were, to flit about in Kâma-loka, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself.

Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnished the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already re-entered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it outright. It can be found in the *Desâtir*, where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief

wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms.

So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed traveled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.



## MORALITY AND ETHIC

IS MORALITY OR ETHIC A CONVENTION OR IS IT BASED ON WHAT  
IS POPULARLY CALLED NATURAL LAW?

H. TRAVERS, M. A.

THIS question has been submitted to us by an inquirer whom we believe to be sincerely desirous of knowledge; and, though we do not vaunt any great claim to the possession of knowledge, we cherish the hope that, in clarifying our own ideas on the subject, we may help to clarify those of others. As to the relation between querent and answerer, we prefer to consider ourselves, not as one laying down the law to an applicant for instruction, but as assistant at a conference; realizing that people, when they ask questions, often do so with the intention of putting heads together and enabling themselves to arrive at a decision. But is not this another way of saying that, in the last resort, all must rely on their own judgment, though of course they may receive much needed aid from their fellow-pilgrims, and from those so far advanced on the path of knowledge as to be qualified for teachers?

We may reassure the reader that we do not propose to enter into a learned discussion of the nature of ethics, such as may be found in the ponderous pages of an encyclopaedia. One of our reasons for this is that we do not feel competent. But this can be no great disadvantage, since it puts us on the same plane with the unlearned reader, a circumstance highly conducive to mutual

sympathy and understanding. But to come to the point.

This is one of many questions which propose an alternative between two solutions, separated by the word 'or,' and to which we are expected to give one or other of the two solutions. And yet neither answer is right; neither answer would be altogether right or altogether wrong. The querent raises a false issue, thus putting the answerer in an unfair predicament. Does the moon go round the earth or does the earth go round the moon? They both go round each other. And so with this question: it would not be right to say that ethic and morality are *entirely* intrinsic or *entirely* extrinsic; *entirely* natural or *entirely* artificial. Most things are both ways. It cannot be denied that some of what is usually included under the name of morality is artificial and conventional; as when the native lady, dressed in the garments of Eve, suddenly meeting a white man, rushes back with a scream and reappears garbed in — a nose-ring. We do not propose to support the thesis that the style of our apparel is regulated by a law of nature; we would not even venture to seek a cosmic justification for any particular code regarding the proper penalty for murder or concerning the rights of property. One finds na-

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tions differing widely on these points, yet it is difficult to find that either one is more conscientious or more sure of being right than the other. But it would be equally wrong to make morality altogether a matter of custom and convention.

The object of articles in this magazine is to show how matters look in the light of Theosophy. In that light then there is a valid analogy between morality and physical health. Morality is Spiritual health. Man has, broadly speaking, the two centers — Spiritual and animal. With respect to the latter, there is no mystery — we all have a pretty good idea of what is meant by health and disease. We enjoy health when the ruler of the physical vitality has full expression, and all his servants work harmoniously in obedience to his will; and when he is thwarted and there is rebellion and discord among his subjects, then there is disease. The conditions of bodily health may be said to constitute a 'law' or 'laws'; so that we speak of the laws of health and say that the maintenance of health depends on conformity to those laws. And so the question arises, Is there a Spiritual law of health, in this sense of the word 'law'? And the answer must be that there is a Spiritual Self or Ego in man, which claims expression and obedience, and that morality, so far as its essence is concerned, may be defined as conformity to the Spiritual laws of our being, or to the laws of our Spiritual nature.

And just as the essential laws of health are everywhere and always the

same, because they are based on the uniformity of man's constitution; so must the essential laws of morality be the same, because they are based on the uniformity of man's inner nature. In both cases, as said before, there will be minor superficial differences, corresponding to minor superficial differences in the human constitution, habits, and so forth.

The best known of such universal moral laws is of course that known by the name of the Golden Rule. It forms the cardinal ethical teaching of all religions, besides receiving universal recognition outside of religion. The attempt has been made to represent this rule as of the nature of a compact entered into between members of a society for mutual advantage; a sort of tit-for-tat or mutual back-scratching. Such facile generalizations are too hastily entered upon by theorists and doctrinaires eager to establish a neat uniformitarian scheme for cosmic and human affairs. But closer examination suffices to show the inadequacy of the explanation. A compact of the sort described, based as it is on self-interest, readily breaks down upon slight provocation; as when a conspirator, seeing that he is likely to gain more by treachery than by loyalty, or dreading the results of a similar feeling on the part of one of his fellows, turns State's evidence; or when a time-serving politician, loyal to his party as long as such loyalty subserves his personal interests, deserts it whenever he thinks he can gain more by doing so. Moreover, this theory, like all such theories, conveni-

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ently overlooks a very important *fact*; for the human mind is ever prone to sift its facts in accordance with the requirements of the theory to be supported. The fact in question is that men do actually possess a *heart*, besides personal desires and a calculating brain.

Now we do not propose to start with a theory, and then select and marshal our facts to suit it; so we must take this fact into consideration. We find people doing things that cannot possibly be squared with any notion of self-interest; as for instance when a mother takes off her robe to warm her child and freezes to death, or when a man rescues another from drowning and drowns himself. And these special instances can be matched by countless others which we all do in daily life, without a thought. So, if morality is a kind of self-interest, it must leave out all this kind of acts, and they would have to be classed as non-moral.

It is fortunate that wiseacres who proclaim that morality is a convention or a pooled self-interest do not live up to their theory, or they would soon get themselves disliked. The libertinism for which they seek a philosophic justification is to be regarded rather as an intellectual indulgence than as a rule of behavior.

No, it must be confessed that the human race is hopelessly moral; so it is best to seek an explanation for this state of affairs. And this we find in the hypothesis that man, when he behaves morally, is simply living out his nature, the better side of his nature. But when we come to study human nature closely this becomes much more than a hypothesis. There truly is in each one of us a center of Spiritual light, which only needs to be recognised and revered, and it is ready to shine forth and illumine and warm us with its radiance, so that we may pass on that life-giving influence to all around.

## HOW MUCH CIVILIZATION CAN WE ENDURE?

LYDIA ROSS, M. D., M. A.

**T**HE radio emphasizes among other things, that there are more things in heaven and earth than are dreamed of in a philosophy of materialism. For when we can discount time and space simply by 'tuning in' on invisible aerial vibrations, we contact a magical realm of the finer forces. Though our achievement outruns our knowledge of the how and what and where, we accept

the fact of an active world of thought and feeling interpenetrating our old earth. Moreover, since "there is an eternal alliance between man and nature," there must be duplicate, silent currents being broadcast continually by the individual and composite mind and heart.

These currents of every kind are contagious, however unconscious the hu-

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man receiver may be of their malign or beneficent influence. Progressive psychologists are reckoning with an invisible realm of reality as the noumenal origin of phenomena. In line with this, note the following, quoted from *Southern Medicine and Surgery*, of March, 1929, where Dr. J. K. Hall, in 'The Apotheosis of the Individual,' says:

Most of the difficulty in modern life is not caused by our struggle with matter, but with our own beliefs and our own thoughts, and with the thoughts of others. The field of man's battle is within his own mind — with his own instincts, his own thoughts, his own feelings. His life is made constantly more difficult, not only by the multitudinous devices with which he has to work, but even more so by the network of laws and customs with which he has entangled himself.

Most of the tragedies of life are due to conflicts between primitive ways and the demands of civilization. Let us know ourselves as we are. Does the causative factor of the failure lie in the individual or in the complexities of a social order that are too much for his faculties of adjustment? How much civilization can we endure? May we not be fabricating a social structure about us that may be unendurable?

If we really knew ourselves as we are, judging from what our rounded-out evolutionary status should be, would our symptoms indicate suffering from civilization plus or minus? True, our intellectual and material progress is amazing — quite out of proportion to our moral growth, is it not? We speed up on humanitarian efforts because the urge thereto, like other impulses, commands current resources of money, machinery and ability. But

is there any increase in self-sacrifice? Highly organized society, ingenious mechanism, luxuries, mental culture, are not 'primitive ways.' But neither are refined indulgence, sophisticated selfishness, bootlegging, crime waves, and other front page items. Nor do these outstanding features of life today picture a balanced civilization.

The body politic is uncivilized in so far as it is disorderly, unbalanced and anti-social. Recurring social upheavals show that there *is* a limit to what we can endure, even as our physical bodies give way with increasing malignant and degenerative diseases.

As to the individual's faculties of adjustment, they have yet to be tested on the ideal levels of thought and action. Take the case of war — wholesale de-civilizing murder — a practical working of human brotherhood would adjust that disorder easily, and conserve enormous waste for human benefit. Practical universal brotherhood simply means harmonious family-relations writ large.

Very truly, the real battle of the social unit — man — is within his own dual nature. For he is an incarnating Divinity, wrestling with impulses of his animal body and brain. When the forces of his higher and lower nature are rightly related, as master and servant, the problems of social adjustment are already solved. As Emerson says:

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

Much present-day difficulty is due

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to a restless, endless pursuit of mental, emotional, and physical thrills which surfeit but never satisfy, because the ignored higher nature of the real civilizee is starved. Paradoxically, instead of living too fast, in our over-strenuous age we are spiritually far behind the

times. For our mental and material evolution, in rapidly acquiring new forces of subtil potency, calls for equal liberation of those finer forces of character which make for a high-grade humanity. The need of the hour is a working philosophy of life.

## TRUST AND RELAXATION

HUGH PERCY LEONARD, B. A.

**A**HINDŪ on a visit to this country some years ago, declared himself as very unpleasantly affected by the strain and over-intensity shown in our faces, by the lack of grace in our movements, and by our unnatural and distorted attitudes when sitting.

"I do not see," said he, "how it is possible for you to live as you do, without a single minute in your day deliberately given to tranquillity and meditation. It is an invariable part of our Hindū life, to retire for at least half an hour daily into silence, to relax our muscles, govern our breathing, and meditate on eternal things. Every Hindū is trained to do this from a very early age."

What this discipline had done for our oriental visitor was very evident in the unruffled calm and dignity of his features, the utter repose of his body, the unstudied grace of every motion, and the atmosphere of settled peace that pervaded the entire man. What a painful contrast to our jerky movements, our strident voices, our restless limbs, and faces lined by the fur-

rows caused by excitement and strain!

In order to remove these outward signs of tension and anxiety, we must make a beginning with a reform of our minds. We must cultivate a complete trust in the universal laws under which we live, and try to realize that whatever truly belongs to us will be washed up to our feet by the cosmic tides at the precise moment when it is due, as surely as the planets in their rounds keep their appointed times.

Those who value their lives mainly in so far as they give opportunity for achieving their ambitions by strenuousness and effort, will consider such a policy as indicating indolence and slackness in the last degree. They have yet to learn that the most complete personal success never satisfies, but always leaves an aching void which ever goads us on to new and still more feverish activities. Renewed struggle carried on with persistence, results in another achieved success, but this too loses its value in the very moment of attainment.

In order to secure a perfect poise

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and a brimming contentment that is always at the flood, we must act with the knowledge that we are integral parts of the permanent framework which sustains the Cosmic whole. We have to put all that we are and all that we have into the immediate duty of the moment, careless of recognition or any personal return.

An act of trust like this throws the responsibility of our future upon the ministrants of the world order, and makes us wards of the Most High.

Relinquishing our rights, real or imagined, of every kind, we take our places among the ranks of those selfless intel-

ligences who administer the Law; we build ourselves into the very fabric of the "spangled frame" of which Addison writes, and consolidate our position among the other living stones in the Temple not made with hands.

It was surely of such as these that the Psalmist was thinking when he wrote:

The Lord (Law) is thy keeper, the Law is thy shield upon thy right hand. The sun shall not smite thee by day nor the moon by night. The Law shall preserve thee from all evil, it shall preserve thy soul. The Law shall preserve thy going out and thy coming in, from this time forth and even for evermore.

## TU FU VISITS CHANG, A TAOIST ADEPT, IN THE MOUNTAINS

Kenneth Morris, D. Litt.

I SOUGHT your cell: since daylight wandering on  
Past hidden glens where always, now it is Spring,  
With thud and crash the woodmen's axes ring;  
And over streams where not yet all foregone  
Is Winter's ice, though Summer comes so soon;  
And through blue pine-tuft shadows half the day,  
And past huge mountain gates, and far away  
Dim forests fringed with the glow of afternoon.

And I found you — One who so holds in scorn  
All wealth, no night could hide from you the gold  
Forgotten kings hoarded and buried deep;  
One to whose door the deer at break of morn  
Come fearless, as to a friend loved from of old.  
Here the world's waned away, time fallen asleep.

*International Theosophical Headquarters,  
Point Loma, California*

# PSYCHOLOGY

T. HENRY, M. A.

WE are credibly informed that the best way to get a book read is to label it 'Psychology,' so we have chosen that magic word for the title of the present article. People seeing it in the Table of Contents will, we surmise, forthwith pass over everything else and turn to our article with leaping pulses to devour what we may have to tell them about psychology.

Why are people so anxious to learn as much as possible about psychology? To answer that question, we must first try to arrive at some definition of the meaning of the word. We may at once pass by the usual definitions in the dictionary, for it is clear that the word is being used in a special sense. Nor need the derivation detain us; it is enough to say that, in the public mind, *psych* means anything mysterious, and *ology* means 'all about.' What so many people are eager to know is something about their internal mechanism, about the workings of that wonderful machine which we all have, the human organism; not the gross anatomy and physiology of which medicine treats, but the subtler regions that hover between body and mind; and they have given the name 'psychology' to anything which deals with this subject.

People's motives in seeking this knowledge are, like so many motives, mixed; for the human struggle hovers

between the forces of personal desire on the one side and the gentle pleadings of the Divine nature on the other. Man, being a God enshrined in a fleshly tabernacle, feels at once the influence of universal Love drawing him back towards the Spiritual home whence he has wandered; and the attractions of personal desire arising from his contact with the lower planes of Nature. And so we find that his desire to know about his innate forces is compact both of the sublime aspiration for knowledge and wisdom, and also of personal ambition, the desire for acquisition, the love of mystery, and other personal considerations.

It may as well be understood from the outset that we can have no possible interest in teaching people how to get these personal acquisitions. Theosophists do not teach for money; it is against their principles to do so, and all teaching is as free as the air for all who desire it and can accept such conditions as may be necessary for learning. Nor does the Theosophical Society contain officials who are gaining financially, or in the desire for leadership or notoriety, or in any other way, by purveying or professing to purvey instructions in psychism. The objects of the Theosophical Society are set forth at the beginning of this magazine, and the **tenets** of Theosophy are sufficiently

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apparent from the articles in this magazine. 'To investigate the powers innate in man,' covers the ground sufficiently, as does also 'To diffuse among men a knowledge of the laws inherent in the Universe.' But these objects must be pursued in harmony with the main purpose of the Theosophical Society — to promulgate that Divine Wisdom which forms the eternal basis of all religion, science, and philosophy, and which has been preserved by the world's Seers as the Secret Doctrine of the ages. This purpose has in view the welfare of humanity, and not the personal interests of anyone, except in so far as these may be concurrent with the general interest. It seeks not to glorify the lower and acquisitive nature of man, but to promote his evolution along the return path to that Divinity from which he emanated.

Under these conditions, the powers innate in man, and the laws inherent in the Universe, can be studied safely, and without leading to the exploitation of man by man, or to perversions and insanities.

It is of prime importance to observe the distinction between the lower psychic nature of man and his higher psychic nature. We use the word 'psychic' here to denote that intermediate nature which lies between the gross animal on the one side and the Spiritual on the other. The intermediate nature of man, if allied to the lower nature and made subservient thereto, becomes a devil; but if united with the Spiritual nature, it becomes the minister and agent of the Spiritual Self of man and

is a blessing to himself and to all.

In the lower psychic nature, just as in the physical body, there are many powers and functions and faculties which are perfectly neutral so far as good and evil are concerned, their effect depending on the motive by which they are used. To intrust an untrained person with such powers would be to court sure disaster to him and to others, just as it would be folly to turn an ignorant person loose in a chemical laboratory or a power-house. Therefore it is only uttering common sense to say that, before such powers can be safe or useful to anyone, the motives must be purified and the power of self-control insured.

The word 'psychology' is much used to denote certain methods of exploring the recesses of our consciousness, those mysterious regions so vaguely known as the 'subconscious.' The psychomental nature of man is represented as a storehouse of tendencies or 'complexes,' which may either remain in the dark or enter that focus of light to which we should perhaps give the name 'attention.' When a tendency enters the field of attention, then the subconscious becomes conscious. Such is approximately the idea.

But unfortunately it is mostly the morbid tendencies of the subconscious which are explored; and the psychoanalyst and his patient seem most interested in dragging to light malign and perverse elements.

But what about the latent powers of the Spiritual nature, which also lie hid and are waiting to be brought into the



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field of consciousness? Would it be possible to find in a young person noble instincts which have been suppressed and inhibited, and to remove the obstructions and give them power of expression? And what is this 'self-expression,' this 'being oneself,' that we hear about? What self are we to express and to be?

The worst of these introspective methods of self-analysis is that they concentrate attention on the personality. Morbid conditions are fed by the attention being fixed on them, and the best way to escape them is to banish

them from the mind and fill their place with healthy, normal, and impersonal interests.

Theosophy will teach you a better sort of psychology. It can show you how to discover the latent Spiritual powers in yourself, and how to use them for the ennobling of your own life and for the service to others. And there is indeed much to be learnt; but the powers must be unfolded harmoniously and in the proper order, so as to avoid the disasters due to evoking powers before we are fit to use them aright.

## IS MEDICINE A SACRED ART?

### MAGISTER ARTIUM

**I**N the course of an able article on ancient and modern medicine, a medical writer makes the following remarks:

In early Egyptian times the practice of medicine lay in the hands of the priests, and it was a sacred art surrounded by mysticism and superstition.

Here, we think, the writer has allowed his conclusions to qualify the evidence. That medicine was in the hands of the priests, and that it was a sacred art, may be conceded; that it was surrounded by mysticism and superstition is a matter about which opinions may differ. All superstitions point back to valid beliefs, and impostors are people who pretend to be genuine sages. In short, every copy implies the existence of an original. The juxtaposition

of the words 'sacred,' 'mysticism,' and 'superstition' in the above quotation presumes a disparaging use of the first of these words. It also seems to imply that the writer considers the word 'sacred' had the same sense as that which it apparently has in our day. But is a sacred art *necessarily* surrounded by mysticism and superstition?

It is also pertinent to inquire whether the practice of medicine is no longer a sacred art. If it is not, then the fact is to the discredit either of medicine or of things sacred. But we would venture the opinion that medicine *is* a sacred art still; qualifying the statement, perhaps, by adding that this ideal is not invariably lived up to. Yet surely there are very many — a majori-

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ty—among the medical profession who perform a great amount of unselfish service in the interests of human suffering; and, if so, then surely medicine deserves to this extent at least to be called a sacred art.

But the word sacred appears to have acquired a somewhat dubious significance — if we may judge by the circumstance that an advocate of modern medicine should fight shy of it, as he does when he declares that medicine *was* a sacred art, and that then it was surrounded by mysticism and superstition. How has this meaning been acquired? The answer is to be found in the plentiful abuse of sacred names and forms which has been perpetrated during some of the centuries that have elapsed between the ancient Egyptians and our worthy selves. The word implies 'sanctimonious.'

Doubtless there have been times when priests have claimed to exercise powers which they did not possess, and have arrogated to themselves a sanctity based rather on claims than on facts. But to assume that this has invariably been the case is to go too far. There was a time when knowledge was one and all sciences were regarded as sacred, instead of being severed, as now, into the sacred and the secular. There have been times when men possessed knowledge by sole virtue of their observance of the fundamental laws of life; and such men would have no need to make claims, for their integrity and ability would be self-evident. It is

those who pretend to such merits without possessing them that are the impostors and mystifiers; while the superstitious are they who put their faith in such imitations. Thus medicine has been a sacred art in a truer sense of the word — a sense implying actual insight on the part of the practitioners, the same being due, as said, to their genuine integrity of character.

And the time may come again when medicine shall be a sacred art in this higher sense. A sacred art is one that is plied from the highest motives of duty and service — motives which so many of our physicians struggle nobly to express in the midst of the antagonistic conditions of this selfish, commercialized world. Let us try to attach a better meaning to the word 'sacred,' and thus rescue it from its profanation. Why not regard as sacred any act that is offered up on the altar of duty and service — whether connected with official religion or not? And we must protest against this invidious connexion of the word 'sacred' with mummery and superstition.

Finally, be it remembered that unselfishness opens the portals of knowledge, and that Love and Wisdom, in proportion as their essence runs pure, blend ever more in one. Likewise, the man, the patient, is essentially a unit; and to treat the body is to treat only a part of him. And is not medicine indeed nowadays tending toward this view of treating, not the disease, but the patient — the patient as a whole?