



THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

G. DE PURUCKER, M. A., D. LITT.

[Stenographic report of the second of a series of lectures on the above subject. These 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 18, 1927, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

FRRIENDS, both near and far: The beautiful musical number to which we have just listened, 'O Star of Glory,' reminds me strongly of the fact, which we mentioned in our lecture here in this our Temple of Peace on last Sunday, that our inner spiritual nature, for each one of us is such a 'star of glory,' a spark from the Central Fire; and it is from this star of glory that flow forth into our intellectual and psychological natures those streams of inspiration which have made great men, and great women, and which always will bring to birth when those stars are active, in the ascendant in our consciousness,

other men and women like those who have lived and benefited mankind in the past.

At the core of each one of us, in the heart of each, there is this spark from the Central Fire, and this spark or 'star of glory' is for each one of us our inmost self. Each one of us in his inmost parts is truly a 'Star of Glory,' such as the beautiful music to which we have listened this afternoon referred to. But like the light from the stars in the dark blue vault that we see over our heads in the night-time, which passes down to us more or less obscured by the clouds and fog of our atmosphere, so do the

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streams of inspiration, of intuition, of intellectual power, of knowledge and of wisdom, pass into our lower consciousness, the consciousness of our brain-mind, but of necessity through the intermediate psychological veils which form the intermediate nature of man, in which he lives, and of necessity through which he works.

Man grows great in proportion as he can thin away these veils, brush them aside, so that the entrance of the super-nal spiritual light into his everyday consciousness may grow ever stronger and brighter — so that the inner splendor may shine forth in greater fulness. These are not mere phrases of poetry; according to our majestic Theosophical teachings, they are a verbal representation of an actual fact; for there is, as I said, at the core of each man's being that spiritual nature which he is himself in his highest; and it is a fountain inexhaustible from which stream forth the pellucid waters of the spiritual life, of which he may drink, or, as the Greek poet might have said, from inner Pierian springs.

The greatest men of all time have drunk of these inner springs of inspiration; and the result of that drinking from the inner fountain of life and knowledge and wisdom has been the various world religions which have been given to men, each one of these systems brought forth at first in intrinsic purity and with nobility of purpose, with the intent of conveying certain messages to the men and women of the respective time — messages and explanations intended to elucidate deep

problems which have troubled the minds of men from time immemorial in epochs of spiritual darkness.

Then, as the ages passed, each one of such religions or philosophies has suffered more or less complete degeneration, each one of them in later times needing interpretation by men less great than the original founders of such religions and philosophies; and the result has been what we see around us today — religions from which the life and inner meaning have fled more or less, and philosophies whose appeal to the human intellect and heart no longer is what it once was.

Yet, if we search the records as enshrined in the literatures belonging to these various religions and philosophies, we shall find underneath the words in which they are couched, behind the expressions which once conveyed their full meaning, the same fundamental truths everywhere over the earth's surface and in all races of men — we shall find, I say, the same message, the same identic messages, given to the men of this or of that or of another period for their inspiration and guidance and for mental comfort and for the consolation of the heart.

The words varied, the expressions varied in which the sense lay, according to the age and the intellects of the men who sent them forth, but the message behind the words and the expressions was the same in all.

This you may prove for yourselves, as I pointed out on last Sunday in our then lecture, by examining these various literatures in which lie enshrined

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these age-old religions and philosophies. Prove them for yourselves. Trust no other man's judgment merely because he tells you so to do. Study, reflect, and then be honest with yourselves in coming to your own conclusions. The average man whose mind and whose thinking apparatus have been uninjured and unspoiled by some predominating vice may discover these supernal truths for himself and then there will be no need to take any man's word for it, because he from his own experience will know the truth.

But while this is so, it is likewise true, as I have several times before said, that the teaching of the competent instructor is extremely helpful to every man whose mind is not so warped by egoism as to prevent him from accepting a good thing when he hears it. Yes, I say, any man or woman may reach this truth for himself or for herself; and the method of so doing is honest study and honest abiding by the results of the convictions which follow upon that study.

It is true that most of these literatures were originally written in languages now dead, but in almost all cases these languages have been more or less well translated into modern European tongues, and hence the message in these various religions and philosophical literatures can now be read and understood.

Now, friends, the title of our subject for this present course of lectures, which the Theosophical Teacher and Leader, Katherine Tingley, has asked me to deliver in this our Temple of

Peace, may sound, as said on last Sunday, to some as being rather ambitious: 'Theosophy, the Mother of Religions, Philosophies, and Sciences.' It does so sound; we do not deny the allegation, but believe that we have ample means of proving it fully; and besides all this, we do not ask you to accept it on our own bare word, but do ask you on the other hand to examine the subject for yourselves, and to abide by your own convictions. In this manner we can prove what we say.

You will find that same identic message in all these literatures, and it will appeal to each man and woman of you. You may test it for yourselves, for your own lives will teach you the lessons in intellectual and spiritual training, thus giving you the intellectual and spiritual development by which you may become capable of understanding that message.

This identic spiritual and intellectual message existing in all these old religions and philosophies is today called Theosophy; but while this is a more or less new word for this esoteric Wisdom and was chosen by H. P. Blavatsky, the founder of our society in this our age, neither she nor we invented the religion-philosophy-science that this wonderful system is. That supposition is simply absurd; nor is Theosophy anything new; for it is as old as thinking man, far older than the so-called enduring hills, because races of thinking man have been existent in times so far past that continents have been submerged under the waters of the oceans and new lands have arisen

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to take the places of those which disappeared. As every educated man today knows, Geology tells us some of the wondrous story of the rocks and of the seas, how continents replaced seas and oceans which in their turn now roll their waters over what was once vast stretches of plain and mountain—and, as we Theosophists say, the habitats of highly civilized races of men.

I wonder how many thinking men and women today believe the theories — for they are such — of the so-called evolution as taught by most modern biologists? The subject of evolution is one which we investigated and lectured upon in a former series of lectures given here in this our Temple of Peace, a series of lectures which is now in publication seriatim in our monthly magazine, *THE THEOSOPHICAL PATH*, where those who are interested in what Theosophists believe on the subject of evolution may find them.*

Intuition lives in the heart of man, that is to say, at the core of his being; and it is the working of this intuition which gives us all our highest and best ideas regarding the nature of man and the universe. I doubt not that every one of you has at some time thought: In the name of all that is holy, is there no truth in the universe that a thinking man can find and explain? Is there in fact nothing but uncertainty, and vague surmises, and speculations without number, based upon a mere research among natural facts? And the

*See files *THE THEOSOPHICAL PATH*, Vols. XXXIII—XXXVI, Sept. 1927 to Oct. 1929.

answer comes like the still small voice, saying: There must be in a Cosmos of order, in a universe regulated and ruled by law and consequence, some means of arriving at a fully satisfying explanation of that universe; because it is one and therefore consistent with itself. Where then may I find the truth about that universe — in other words some satisfactory explanation of things as they are?

There can be but one truth, and if we can find a formulation of that truth in logical, coherent, and consistent form, obviously we then can understand it. Now, Theosophy declares itself to be that truth so formulated — formulated in our present age according to the fashions and manners of this age, it is true, but conveying the same old message of wisdom and reality of which I have spoken before. I say to you again: Prove this; ascertain for yourselves by study of our Theosophical literature and by honest reflexion over what you then will have learned, and do not trust my word merely from the fact that I tell you so and you believe me to be an honest man.

You see, friends, we make a distinction of importance between Religion and Philosophy and Science on the one hand, and on the other hand religions, philosophies, and sciences. It has been for the last 100 or 150 years quite common to talk of the 'conflict between religion and science.' This supposed antinomy between two things radically identical, makes the Theosophist smile; for to him there can be no such conflict

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or disagreement between any one or more of these three: Religion, Philosophy, and Science. Between religions and sciences, or between either of these two and philosophies, yes, it is quite possible that there may be many conflicts; and this for the reason that I have already set forth, that the original religions and philosophies have degenerated and have been misunderstood, and of them there remain at present naught but psychological mounds and tombs, and speculations about them, and no certain knowledge among scholars of the inner meaning of any one of them.

But going back to that original truth from which all religions sprang in their origin, as we Theosophists emphatically assert, we may discover that truth for ourselves, if we will, in the manner that I have outlined; and we shall then know that truth is deathless. In each age a new revelation of this deathless truth is given forth to the peoples of the earth from and by the guardians of this Ancient Wisdom; and each such revelation, if we may call it by that name, contains the same old message that previous revelations brought to the world, albeit the new may be couched in a new tongue and in newer expressions. I say to you once more: Prove it for yourselves; you will find that labor for truth both intensely interesting and wonderfully satisfying.

These three things, Religion, Philosophy, and Science, do not exist outside of man, for they are the spiritual and intellectual offspring of man himself, the children of his intellect and of his

soul; they are in actual fact the manifestation in formulated categories of the 'star of glory' within each man's spiritual nature, as I have said before this afternoon; and men being men, that is to say, thinking entities and brothers of each other, nay, children of the same Universal Nature, offspring of the same Universal Life, they are all channels through which the streams of inspiration from such stars of glory attempt to flow, and in those men in whom the intermediate veils have been worn thin by discipline and aspiration, those streams find little to obstruct their course; and when such men speak we know that they are great and that they are what it is customary to call the 'natural-born leaders' of the human race, the so-called saviors of men.

It is obvious from what I have just said that Theosophists do not claim to have a monopoly of truth. We are students of Theosophy, of this wondrous system of which I have been trying to tell you, and you may be students of it likewise if you will; and perhaps you will succeed, or some of you will succeed, better than many of us have succeeded, in understanding it. We do not claim to be superior men and women; but we do claim to be sincere and honest students of that towards which we aspire, and this sincerity of purpose and honesty of conviction does have the effect of helping us in recognizing greatness when we see it. We claim merely that we have received from the Guardians of this Ancient Wisdom, that is to say, from those in whose possession it is, and who are

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relatively perfected men, that wonderful message which lies in the background of all these religions and philosophies and sciences of all past times and of every nation of men who have lived on the surface of the earth; and now we give it out anew to the world as best we can from our understanding of it. If there is anything imperfect or wrong about it in our presentation of it, the fault is ours and is not that of the majestic system to which we give our intellectual allegiance. It is quite possible, I say, that we are not intellectually developed enough, or spiritually great enough, to convey that system in its fulness to you; but this is a claim which no sane Theosophist has ever made; and perhaps you or some of you may, by giving it the almost life-long study that we have given to it, do better even than we have done.

Yes, friends, there lies this priceless treasure. Come and drink of these Pierian springs; prove to yourselves that what I tell you is true. Trust no man's words merely because he tells you something, neither when he says Yea nor when he says Nay. Prove it for yourselves, and stand by the results of your honest investigations. Could anything be more fair than this?

Religion, Philosophy, and Science, *per se*, that is to say, the things in themselves, which are three operations or functions of human understanding, do really represent truth, in proportion as these operations or functionings are uninhibited by obstacle or veil; and, furthermore, let us not forget that Truth in itself is but a formulation in

systematic form of Nature's own operations and functions. When we say Nature, we mean not merely the physical nature which our optics enable us to sense, or our auditory apparatus gives us some information of, or our senses of touch or of taste or of smell give us still further ideas about. When we say Nature, we mean, rather, the vast realms of the inner worlds, our native habitat as spiritual beings and as thinkers, having aspirations, and hope, and enthusiasm, and intellectual penetration, and other similar faculties, all which are human interpretative transmissions of the forces at the heart of being.

Few sane men believe today that the noblest activities of the human spirit are the mere offsprings of fortuitous movements among the atoms of the physical brain. That extravagant notion, thanks be to the immortal gods, is now seen to be an outworn fad; for indeed it never was anything else than an entirely unsupported biologic theory. It never had a shred of real proof to support it, but was a theory evolved only in an attempt to answer questions which it was recognised would be inevitably asked by thinking men, and it never did answer these questions satisfactorily.

How did it arise? Men revolted some one hundred and fifty years ago against all so-called crystallized thought in religion and philosophy, and that revolt in many ways was a fine and noble thing. But, like all enthusiastic movements of the human soul and mind, the destroyers in their work

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went too far; and in the enthusiasm of destroying what they believed to be falsehoods and falsities, they did away even with much that was noble and good. Men today have learned better and are more moderate in their judgment.

Yes, Religion, not religions; Philosophy, not philosophies; Science, ordered and classified knowledge: are the operations of the human spirit and of the human intellect, transmitting, translating, to us the operations of inner and outer Nature. On the other hand the various religions and philosophies and sciences are the passing forms of human thinking, developed more or less from age to age, but each one in its origin founded on that primeval and original truth of which I have spoken before.

What is the origin of the word 'religion'? I am going to read to you an extract from a book written by the great Roman statesman, poet, and philosopher, Cicero. It is usual among modern Europeans to derive the word 'religion' from the Latin verb meaning 'to bind back' — *religare*. But there is another and I think a better derivation, which is the one that Cicero chooses, and he was a Roman himself and had great skill in the use of, and had deep knowledge of, his own native tongue. This other derivation comes from a Latin root meaning to select, to choose, from which likewise, by the way, we have the word *lex* — law, that course of conduct or rule of action which is chosen as the best, and is therefore followed; in other words,

that which is the best of its kind, as ascertained by selection, by trial, and by proof. In his book *On the Nature of the Gods*, Section II, chapter xxviii, speaking through the mouth of the eminent philosopher Quintus Lucilius Balbus, of the Stoic school, during the course of a discussion on philosophy and religion at the home of Cicero's friend Cotta, Cicero writes as follows:

Do you not see, therefore, how from the productions of Nature and the beneficial inventions of men, imaginary and false deities have come into view; and that those have become the basis of wrong opinions, pernicious errors, and miserable superstitions? We know, as regards the gods, how their different alleged forms, their ages, clothing, ornaments, families, marriages, connexions, and all appertaining to them, follow examples of human weakness and are represented with human passions. According to the history of fables, the gods have had wars and fightings, governed by grief, lust, and anger, and this not only, as Homer says, when they interested themselves in different armies but also when they battled in their own defense against the Titans and the Giants. Such tales, of the greatest folly and levity, are told and believed with implicit stupidity.

However, repudiating such fables with contempt, Divinity is diffused throughout all parts of Nature: in solids under the name of Ceres; in liquids under the name of Neptune; elsewhere under different names. But whatever the gods may be, whatever characters and dispositions they may have, and whatever the names given to them by custom, we ought to revere and worship them.

The noblest, the chastest, the most pious and holy worship of the gods is to revere them always with a pure, wholehearted, and stainless mind and voice; our ancestors as well as the philosophers have all separated superstition from religion. Those who prayed entire days and sacrificed so that their chil-

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dren should survive them, were called superstitious, a word which later became more general; but those who diligently followed and, so to say, read and practised continually, all duties belonging to the worship of the gods were called *religiosi*, religious, from the word *relegendo*, reading over again or practising; [a derivation] like *elegantes*, elegant, meaning choosing, selecting a good choice; or like *diligentes*, diligent, carefully following our selection; or like *intelligentes*, intelligent, from understanding: for all these meanings are derived from the same root-word. Thus are the words superstition and religion understood: the former being a term of opprobrium, the latter of honor. . . .

I declare then that the Universe in all its parts was in its origin builded, and has ever since, without any interruption, been directed, by the providence of the gods.

Let me say, friends, that I always make my own translations, whether these be from the Sanskrit, or Hebrew, or the Greek or Latin tongues, for the reason that only too often the translations that we have are neither fair nor just, because frequently made by men of bigoted philosophic or dogmatic religious training. This is one reason why the translations of so many of these noble ancient works as they exist today, are not fair renderings of the various meanings, though even these translations are better than nothing. They shadow and contain likewise the mistakes of understanding of the quasi-bigots who in many cases translated them; and when one comes to questions of religion or philosophy, such mistakes are serious.

Nevertheless, did you ever hear a Christian monotheistic critic speak in stronger terms than does this ancient

Roman polytheist, against the mistake and impiety of looking upon the spiritual beings who oversee the universe as being but little better than merely enlarged men and women? No Church-father ever used stronger language against superstitious and ignoble ways of looking upon these divine beings than does Cicero here, and than did Varro and Empedocles and Epicurus and Democritus and Plato and many another great man of the Greek and Roman worlds.

You have but to read the scathing and caustic words of Lucian, the Greek satirist, to realize how the revolt against superstition and ignoble religion was as widely diffused and ran with as strong a current in ancient times as it may have done in any more modern period.

Thus then, the meaning of the word 'religion' from the Latin *religio*, means a careful selection of fundamental beliefs and motives by the higher or spiritual intellect, a faculty of judgment and understanding, and a consequent abiding by that selection, resulting in a course of life and conduct in all respects following the convictions that have been arrived at. This is the religious spirit.

To this the Theosophist would add the following very important idea: Behind all the various religions and philosophies there is a secret or esoteric wisdom given out by the greatest men who have ever lived, the founders and builders of the various world-religions and philosophies; and this sublime system has been the same everywhere over the face of the globe,

and is one which proper study will prove to exist. And this is Religion, and Philosophy, and Science, because it is universal and impersonal.

Philosophy is another part of the human spirit's activity. As religion represents the mystical and intuitional and devotional part of our common human inner economy, so does philosophy represent the co-ordinating and correlating and the examining portion of our psychological apparatus. Likewise, when that inner part of us operates in such fashion as to classify the knowledge that it has gathered from investigation and research and subjects to measurement and category the facts and processes which nature thereby presents to the human intellect — that to the Theosophist is Science, and these two, Philosophy and Science, are, like Religion, universal and impersonal; and all three are but interpretations in formal system of the universe.

Therefore, Religion, Philosophy, and Science are three intrinsic, innate, operations of the human spirit, and do not exist outside of us. They represent three streams, as it were, of inspiration from the Star of Glory within us, our spiritual nature, for each one of us, as I have said before, is such a Star of Glory in the core of his being.

In proportion as we succeed in going behind the intermediate psychological veils which becloud and darken those streams from the inner light, the greater we are, the higher and more penetrating our intellectual power, the keener our spiritual vision, the quicker our intuition, and the nobler the im-

pulse of the heart when springing forth in love for our fellow-men, and for all that is. It is these intermediate psychological veils that becloud and dim our vision so that we often see awry.

Friends, we have but begun our subject; we have barely passed beyond the first portal of what we may call the Temple of Ancient Wisdom, and our time to close for this afternoon is upon us. Yet, before closing, let me call your attention to the gigantic intellects who have been the rulers of mankind in past times, who have founded these various world-religions, world-philosophies, world-sciences. You know who many of them are, because they are household words in every civilized land: Lao-Tse, the Buddha, Krishna, Śankarâchârya, of China and India; Pythagoras, Plato, Empedocles, Apollonius of Tyana, in the Greek-speaking lands; Jesus the Syrian in Palestine; and many others in other countries, for the names that I have mentioned are merely examples — all of them men coming from that great White Lodge which we Theosophists recognise as the central body of our spiritual Teachers, the Guardians of this Ancient Wisdom, who give it out from time to time, from age to age, when the world needs a regenerative current from the inner spiritual Sun, over-ruling and guiding our planet.

Yea, these noble men and their predecessors have been the depositaries of this ancient primeval wisdom from time immemorial. The great men of all past periods are men who have come from this Esoteric Body, sent forth as mes-

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sengers to the world at different critical times; and many of them were great spiritual Seers. But as time passed, in each case the religion which was founded, the philosophy which was promulgated, the scientific religion, or the scientific philosophy to which their intellect and heart gave birth, fit for the men and women of that particular time, yet in each new revelation conveying the original truth, the primeval truth: each such religion or philosophy, I say, degenerated; and now they have become the ritualistic and formalized religions and philosophies which exist among the various races of men in our own time.

As I have just said, all these superlatively great men who founded world-religions or what we may call world-philosophies — that is to say, religions and philosophies with a universal application, limited neither by race nor by time — were actually great spiritual Seers and have left on record in the original parts of the old literatures pertaining to each such respective religion or philosophy, prophetic record of things that were to come.

It is quite true also that to a lamentably large extent the original meanings of these most ancient parts of those various literatures have been misunderstood in later ages and in some cases have likewise been tampered with by subsequent leaders in those respective fields; but it is just here that the enormous assistance given by Theosophy as a universal key, comes so opportunely, for with it we are enabled to untangle the religious and philosophical

tangles, and to unravel the religious and philosophic riddles that time and ignorance have imposed upon those early records.

These great Seers were not deterred from their world-work for humanity by the fact that the sublime truth which they had been sent forth to promulgate anew would have to undergo in the natural course of events a period of degeneration. They were sent to do this sublime work and they did it, regardless of consequences or results. How many millions of suffering souls, of men and women who have sought and longed for truth, have received help and guidance and consolation untold from the work of those World-Teachers and by the example of their utterly noble and self-sacrificing lives.

Yes, in these old literatures there still remain records exemplifying wonderful seership or prophecy, as it is common to call it in Occidental lands. I am going to read to you this afternoon, before closing, three of these prophecies, chosen at random: the first from a Christian Apostle, Peter; the second from a great Hindû work; and the third from one of the most famous ancient Egyptian books belonging to the cycle commonly called the Hermetic literature. I shall read to you first the so-called prophecy of Peter, which I take from his second Epistle, chapter iii; and, as said, I make my own translation, because I want to give you the truth as it was originally written — at least as we have it in the original Greek tongue — and not as eminent and doubtlessly honest clerical

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transcribers have seen fit to send it forth in printed books. I retain as far as possible the language of the clerical translators on account of its familiarity to English-speaking readers.

In the last days mockers shall come with mockery, walking after their own desires, and saying: Where is the proof of its presence? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the world. For this they wilfully forget that there were heavens from of old, and an earth compacted out of water and through water . . . by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored with fire, being reserved against the day of judgment, and destruction of ungodly men. . . . But the day of the spirit will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be uncovered . . . the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But . . . we look for new heavens and a new earth, wherein dwelleth holiness.

I ought to say here that Peter in this extract has confused, whether through ignorance or whether from intention I know not, several doctrines of the Ancient Wisdom regarding what is to come when the present age of evolution shall have been completed, on the one hand; and the general pralaya or dissolution of the solar system, when that still more immense cycle of evolution shall have reached its end. Peter confuses, for instance, the submergence of the Atlantean continent by water, with the general mystical reference to cosmical events in the which water is fre-

quently used as symbolic of the fields of space, in other words, the Greek Chaos.

These facts show that, as I have pointed out in other lectures, the Christian religion in its noblest part has been compacted out of Neo-Pythagorean and Neo-Platonic elements and to a smaller extent of elements derived from Judea.

Let us turn to India. There we find in the *Vishnu-Purâna*, one of the traditional canonical works of the Brâhmânical religion, in book iv, in chapter xxiv of that part, this: The extract has reference to a period to come in the future at the end of the Kali-Yuga or Black Age, which began only five thousand and some odd years ago. It is interesting to note also that this extract from the *Vishnu-Purâna*, in its descriptions of a degenerating age, contains passages which are as applicable to our own time, *mutatis mutandis*, as they will be many scores of thousands of years hence.

There will then [in the Kali-Yuga] —

Let me interrupt a moment to say that the Kali-Yuga will last for more than 400,000 years; a long time apparently, but which from the geological standpoint represents scarcely more than a passage of an hour of the night; and one night is as nothing in comparison with the life of man. I continue:

There will then [in the Kali-Yuga] be contemporary monarchs ruling the earth; kings of churlish soul, of violent temper, and always turned to falsehood and evil actions. They will inflict death on women, children, and cows;

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Let me again interrupt to say that necessarily these prophecies are given in the language and according to the ideas, religious and philosophic and scientific, of the people to whom they were delivered, for the purpose of their easy understanding. It would have been childish to have spoken to them in a language and according to ideas and truths of which they had no spiritual or intellectual conception whatsoever. I continue:

they will rapaciously take away the property of their subjects; they will possess but limited power; nor will they, as a rule, reign for a long time but will rapidly rise and fall; their lives will be short, and their ambitions insatiable; nor will they have much piety. The people of the various countries intermingling with them will be similarly corrupted; and worthless men holding the patronage of the princes whilst the nobler are neglected, the people will perish. Wisdom and piety will day by day grow less, and finally the entire period will be deprived. In those days, property alone will give rank; wealth will be the only cause of devotion; mere romance of a passionate nature will be the sole bond between the sexes; falsehood will be the only means of success in litigation; women will become objects of sensuous attraction only. The earth will be venerated for its minerals solely; the mere Brāhmānical thread will be the only sign of a Brāhmāna; outward show will be the only distinctions of the various orders of men; dishonesty will be the sole means of livelihood; weakness will be the cause of dependence; menace and egoism will be the substitutes for true learning; open-handedness will be considered as devotion; mere outward washings will be substitutes for real inner purification; mere consent will take the place of marriage; fine garments will be dignity; and water merely at a distance will be considered as a holy spring. From all the orders of life, the strongest will seize the reins of

government in a country so debased. The people, groaning under the heavy load of taxation imposed upon them by the avaricious rulers, will flee to the valleys of the mountains, and will rejoice if they find wild honey, herbs, roots, fruits, leaves, and flowers, for food; their sole clothing will be the bark of trees, and they will be exposed to cold, rain, wind, and the sun. Men's lives will be shortened to three-and-twenty years. Thus, in the Kali-Yuga, will decay proceed apace, until the human stock approaches extinction.

I again interrupt for a moment in order to say that this prophecy, of which we already see only too many signs among us, is not, however, entirely of a pessimistic type. Listen, for the prophecy continues as follows:

When the practices taught by the Vedas [the holy books] and the Books of Laws shall have almost ceased, and the end of the Kali-Yuga shall be nigh, a portion of the divinity which lives in its own spiritual nature in the state of Brahman, and which is the beginning and the end [of all things] and which comprehends everything, shall appear on this earth, and will take birth in the family of an eminent Brāhmāna of Śambhala-village, called Vishnu-yaśas, as the Kalkin avatāra [*avatāra* is a Sanskrit word meaning the descent of a divinity or of a portion of a divinity into human incarnation: in other words, a savior of men] who will be endowed with the eight superhuman faculties. By his irresistible power he will overthrow all the Mlechchhas and thieves, and all whose minds are devoted to iniquity. Then he will re-establish right-doing on earth; and the minds of them who live at the end of the Kali-Yuga shall be as pellucid as crystal. The men thus changed by the influences of that exceptional period shall be the seeds of human beings to come, and shall grow into a race which will follow the duties and laws of the Krita-Yuga [Age of Purity].

And now, in conclusion, I will read to you another prophecy from one of

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the old Egyptian Hermetic books, as I have already promised to do. In some respects this prophecy is the most interesting of the three, because the events to which it prophetically alludes have already come to pass, and we can in that sense check them by the facts of history. This is a prophecy of a Sage who foresaw what Egypt will be, once that she has fallen. It is taken from the Hermetic work called *Treatise on Initiations*, otherwise called *Asklepios*, and my extract is found in part ix thereof.

Art thou not cognisant, O Asklepios, that Egypt is the image of the Heavens, or rather that it is the projection here below of the order of things above? Yea, to tell the truth, this land is a temple of the Kosmic scheme. However, there is something that thou shouldst know, since sages ought to foresee things:—a time will come when it shall appear that the Egyptians have worshiped the divinity so piously in vain, and that all their holy invocations have borne no fruit and are unheard. Divinity will then leave the earth and return to the Heavens, abandoning Egypt, its ancient home, leaving this land bereft of religion and widowed of the presence of the gods. Foreigners will cover the soil, and not only will holy matters be neglected, but, still more terrible, religion, piety, and the worship of the gods will be forbidden and punished by law. Then this land, made holy by so many temples and shrines, will be covered with tombs and filled

with the dead. O Egypt! Egypt! There will remain of thy religion only obscure legends which posterity will refuse to credit; [how true all the foregoing words are, as are also those which follow] words engraven upon stone will alone remain to testify to thy devotion! The Scythian, the Indian, or some other near-by barbarian will rule Egypt. Divinity will return to the Heavens; and men thus forsaken will perish; Egypt will be likewise forsaken and desert; abandoned of men and gods!

To thee I cry, O most Holy of Rivers: to thee I foretell the coming doom! . . . The number of the dead shall exceed that of the living; and if a few inhabitants remain on the land, Egyptians by tongue, they will be aliens in manners.

How remarkably this prophecy has been fulfilled! Yet here also we must not see an entirely pessimistic allocution. Hermes, the alleged speaker, goes on in his prophecy, to foresee a brighter day in times still more distant when Divinity will return to Egypt, even as the *Vishnu-Purâna* of Hindûsthân puts it. Then once again will be brought to men the universal and everlasting message of compassion and of hope, of inspiration, and the teaching regarding the inner light, which flows from the Star of Glory which each man is in the inmost arcanum of his being.



“Shining Venus trembles afar, the Earth’s Higher Self, and but with one finger touches us.”—*Text in Rock-Temple*

“The Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fall.”—*Brihadâranyaka-Upanishad*

THE POPOL VUH

P. A. MALPAS, M. A.

NOT even yet is it realized by the world generally that America has a richer and grander antiquity than Europe. For more than thirty years THE THEOSOPHICAL PATH and its predecessors have been emphasizing the point, and someday, like the rest of its insistences, the idea will 'catch on' among scientists.

Even in American literature there is a 'Bible' of immense antiquity and great value. The *Popol Vuh* of the Guatemaltecos is one of the great scriptures of the world, and its 'Genesis' has many details which are not so fully set forth in the other known scriptures of mankind.

But, alas, the book is 'missing.' The iconoclasm of the Spaniards deprived the world of this treasure.

Years after the conquest, a native produced or dictated a book and gave it to the Spaniards. It was in the Quiché tongue. In the preface it says:

This is the beginning of the ancient history of the country here called Quiché. Here we will commence to write the history of former times, the beginning and the origin of all that was done in the city of Quiché, among the tribes of the Quiché nation.

Here then we will set forth the manifestation, the discovery, the shining forth, of what was in darkness and the operation of its dawn, by the will of the Creator and the Fashioner, of Him who engenders, of Him who gives being, whose names are: . . . The Serpent Covered with Feathers, Gucumatz, . . . the

Master of the Verdant Planisphere, the Master of the Azure Surface. . . .

This is what we shall write, since the word of Dios [the Spanish God] has been promulgated. We will publish it in the world of Christendom, because this National Book, the *Popol Vuh*, is seen no more, the Book in which it was clearly seen that we came from the other side of the sea, that is to say, "the recital of our existence in the country of the shadow, and how we saw light and life," as it is called.

This is the first book written in times of old, but it is hidden from the sight of him who sees and thinks. . . .

In the last years of the seventeenth century a Dominican missionary discovered the document in the city of Santo Tomás Chichicastenango, about twenty-two leagues north of Guatemala City. He made a somewhat imperfect translation into Spanish.

In 1855, the Abbé Brasseur de Bourbourg transcribed the *Popol Vuh* for the first time (in Quiché), publishing the French translation on the opposite pages of his book. He would have attracted more serious attention from the learned world if he had been more reserved and less imaginative. There is no reason to suppose he was wrong in suggesting Atlantis as the Eastern land whence the Quiché came, but he was before his time in putting the theory forward. In other things, too, perhaps he was extravagant.

There is a translation in German, and

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recently a new one has been made into Spanish. There is no complete published edition in English, but a translation exists among the numerous manuscripts in the private collection of Katherine Tingley, the former Theosophical Leader.

What we possess gives many shrewd hints for those who know how to read the symbolical language of the book, but at best it is little more than a statement of what one man remembered of the general Scripture, and also, perhaps, of the amount he decided to tell.

Obviously, the real book, which has disappeared, was a very, very valuable World-scripture. We have only ourselves to thank for its disappearance. Perhaps someday — who knows? — it may be decided that we have enough of the spirit of brotherhood in religion to deserve a glimpse of the original book.

That it is completely destroyed there is reason to doubt. A careful reader of *Isis Unveiled* and *The Secret Doctrine* can hardly remain unconvinced that it is among the thousands of World-scriptures which are preserved

in perfect safety in the enormous underground libraries there described.

It is a common boast that the shelves of the British Museum library would extend in a line of far more than fifty miles of books. Yet we are assured by the writer of *Isis Unveiled* that this modern collection is hardly worth mentioning in comparison with the great secret repositories, in which every book worth while that has ever been written has been stored for use and reference by the right people at the proper time.

We need be in no hurry to laugh at such a statement. Forty years ago we laughed at the statements and *demonstrations* of the possibilities of instantaneous communication through the ether, at any distance, made by the gifted author of these books, H. P. Blavatsky. Now 'wireless,' which is far clumsier than those demonstrations, is a commonplace.

So those of us who hope someday that the world may see the grand Scripture of archaic America in its complete form restored to the world, are prepared to wait quietly for the moving of the hand that unveils all things in their due season.

INTRODUCTION TO *THE POPOL VUH*

A SACRED SCRIPTURE OF THE QUICHÉ INDIANS OF GUATEMALA

THE Quiché are a tribe of Central American Indians of Maya stock. Their descendants still survive on the mountains of Western Guatemala and maintain a large degree of indepen-

dence among themselves. At the time of the Spanish Conquest they were the most powerful of the three Mayan peoples in Guatemala, the remaining two being the Cakchiquel and the Zu-

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tuqil. Their chronicles are said to date back to the eighth century, but in what has been made known to the whites there is so much of ancient history mixed with modern — both being artistically interwoven with history in the form of myth — that this statement needs a wide interpretation.

Their capital was Utatlan, near the site of the modern Santa Cruz Quiché, and was skilfully fortified. Their government and religion were elaborately organized. The Quiché Indians were the first natives met by Pedro de Alvarado in 1524 on his expedition to Guatemala.

As we have it, the Popol Vuh, the sacred book of the Quiché nation, possesses almost no history except the fact that it was given by a native to one of the Spanish conquerors and was translated from the Quiché into Spanish and French by missionaries. The first translation was made by Ximénez into Spanish, and he called it the 'Book of the People,' *El Libro del Común*. Brasseur de Bourbourg translated it into French and called it 'The National Book.'

The Popol Vuh is divided by Brasseur de Bourbourg into four parts, each part being further divided into chapters for the sake of convenience. In the original there is no division. The first two parts contain an almost literal transcription of a few fragments of the Popol Vuh, which appears to have been the original of the Teo-Amoxtli, or Divine Book, of the Toltecs, well known in Mexican tradition. The two

latter parts, containing a great many traditions relative to very ancient epochs, present many historical details mainly referring to the Quiché nation, which at the time of the Spanish Conquest was the ruling nation of the greater part of the present Guatemalan Republic. Brasseur de Bourbourg says that the names of the royal dynasties agree with those found in several other documents, such as the *Titre Territorial*, or Territorial Title, of the Lords of Quetzaltenango and of Momostenango, countersigned by the conqueror Don Pedro de Alvarado, by the bishops Las Casas and Marroquin, etc. It is said that these documents testify that it must have been edited in its present state some ten or fifteen years before the establishment of the Spanish Government in Guatemala.

As the Popol Vuh of Brasseur de Bourbourg is only a mere fragment of the Quiché Sacred Books (the real Popol Vuh), so far as we can judge, and is no more than a memory of part of the real book, this statement is probably quite correct. But it is obvious from some of its contents that the real Popol Vuh is one of the extremely ancient scriptures of the world. Also, in view of other discoveries of a similar nature, it is not extravagant to suppose that the original still exists. Whether it will ever be put before the world by its possessors, is another matter. The Spaniards gave no greater encouragement than any conquering race has ever done to the conquered, to produce their sacred possessions and deliver them into the hands of desecrating

iconoclasts, whether military, religious, or literary.

In this connexion it is of no small interest to quote the following paragraph from *THE THEOSOPHICAL PATH*, September 1926, page 267:

In regard to the Mayas a report has recently been made to the *New York Times* by Pierre de Klein, of a conversation between General Bonilla, Provisional President of Honduras, and his Chief of Operations, General Lee Christmas, in 1911, on the subject of the unavailing efforts of scientists to decipher the mysterious glyphs of the Mayas. General Christmas said it seemed incredible that the ability to read them has been entirely lost, but he doubted the likelihood of a 'Rosetta Stone' with a bilingual inscription ever being found. He suggested that it would not be impossible to find a few living men who could still read the ancient writings, and to sustain his point he told of an Indian soldier in his command from the mountains of Guatemala, near Huehuetenango, who told him that a neighboring tribe practised strange rites in secret, and that on certain period-endings they brought out a large book, made of bull-hide, containing written characters, in which things were set down, but which he could not understand.

In connexion with the recent Spinden-Mason expedition, which reported traces of the old worship being still extant, and the existence of two mysterious cities—apparently keeping up something of the lost culture— which the explorers were forbidden to approach, it certainly does not seem impossible that General Christmas was right, and that we may be on the eve of extremely interesting and surprising discoveries about the origin of the Mayas and their history.

Father Pedro Francisco Ximénez, a Dominican, discovered this document in the last years of the seventeenth century, in the city of Santo Tomás Chi-

chicastenango (Chuvi-La in Quiché), three leagues south of Santa Cruz del Quiché and about twenty-two leagues northwest of Guatemala City, where he was then acting as doctrinary priest. Ximénez was well acquainted with the native language and usages, but not with questions of general history, perhaps despising the latter as a special study of the rival order of Franciscans. He thought he saw in the Quiché cosmogony an intentional travesty by the devil of the lives of the Christian saints. This prejudice made Ximénez a very imperfect translator. Ximénez was a native of Ecija in Upper Andalusia and was Provincial of his order. The date of his birth is not known, but we know that in 1721 he was writing page 247 of the third volume of his *General History*.

In 1855, Brasseur de Bourbourg transcribed the Popol Vuh for the first time, with the French translation on the opposite pages. He attempted no elegance of diction or style, because he desired to make it as literal a translation as possible. In translating his version into English we have followed the same plan. Obviously, in a translation of such difficulty he must have made many errors, as he says himself: and our translation of his translation must also necessarily have many imperfections; but considering the way in which the Popol Vuh was first obtained, even the original must be regarded as a fragmentary relic of a much larger series of books, such as are common among the great scriptures of the world. Learned critics have declared that

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Genesis, Isaiah, Revelation, Enoch, and other religious books belong to this re-edited and fragmentary class.

Charles Étienne Brasseur de Bourbourg was born in Belgium at Bourbourg near Dunkirk on September 8, 1814. He entered the priesthood and became professor of ecclesiastical history in the seminary at Quebec in 1845 and was made Vicar-General at Boston in 1846. In 1848 he returned from Europe to the United States, and embarking at New Orleans for Mexico, he found himself on shipboard in the company of the new French Minister, whom, on landing, he accompanied to the City of Mexico, being made almoner to the Legation. This official station gave him some advantage in beginning his researches. In this work Rafael Isidro Gondra, the director of the Musée, with the Curator of the regal archives, José María Andrade, the Librarian of the University, assisted him.

He had to eke out his circumstances by popular writing, which helped also to enable him to publish his later works.

From 1848 to 1863 Brasseur de Bourbourg traveled as a missionary, chiefly in Mexico and Central America. Being much interested in Mexican antiquities he published in 1858-9 a history of Aztec civilization, and from 1861 to 1864 he was editing a collection of documents in the indigenous languages. In 1864 he was archaeologist to the French Military Expedition in

Mexico, and his *Monuments anciens du Mexique* was published by the French Government in 1866. In the same series as the Popol Vuh, in 1861 he published a Quiché Grammar and an essay on Central American Mythology.

In his series of publications in 1868 he accounted as mere symbolism what he had earlier elucidated as historical records, and connected the recital of the Codex Chimalpopoca with the story of Atlantis, making that lost land the original seat of both the old world and the new world civilization, and finding in that sacred history of Colhuacan and Mexico the secret evidence of a mighty cataclysm that sank the continent from Honduras (subsequently with Yucatan elevated), to perhaps the Canaries. Two years later, in his elucidation of the Troano MS. (1869-70), this same theory governed all his study. Brasseur de Bourbourg was quite aware of the loss of estimation which followed upon his erratic change of opinion, as the introduction to his *Bibl. Mex.-Guatémaliennne* shows. No other French writer, however, has so associated his name with the history of these early peoples.

His *Bibliothèque Mexico-Guatémaliennne* was brought out in 1871, and in 1869-70 he gave the principles of his decipherment of Indian picture-writing in his *Manuscrit Troana, études sur le système graphique et la langue des Mayas*. He died at Nice on January 8, 1874.

P. A. M.

THE SACRED BOOK *POPOL VUH*

FIRST PART

PREAMBLE

HERE is the origin of the ancient history of the country here called Quiché.

Here we will write and we will commence the history of former times, the beginning and the origin of all that was done in the city of Quiché, among the tribes of the Quiché nation.

Here then we will introduce the manifestation, the discovery, and the shining forth of what was in darkness and the accomplishment of its dawn, by the will of the Creator and the Fashioner, of Him who Engenders, of Him who gives Being, and whose names are: Shooter of the Blowpipe* at the Opossum; Shooter of the Blowpipe at the Coyote or Jackal; the Great White Pricker; † the Dominator, ‡ the Serpent Covered with Feathers; the Heart of the Lakes; the Heart of the Sea, the Master of the Verdant Planisphere, the Master of the Azure Surface.

It is thus that we name, that we hymn, and salute together those who are the Grandmother and the Grandfather, whose name is Xpiyacoc, Xmu-

*Hun, shooter; Ahpu, of the sarbacane or blowpipe. The whole name is Hunahpu.

†Perhaps this refers to the common custom in those countries of drawing blood from oneself in honor of the gods. Literally, 'White Great Pricker.'

‡Tepeu, the Dominator; Gucumatz, the Feathered Serpent. Quetzalcohuatl in Mexico also means the Feathered Serpent and is doubtless the same character.

cané, the Preserver and Protectress; twice grandmother, twice grandfather, as is said in the Quiché histories, of whom we tell all, with what they afterwards did for prosperity and civilization.

That is what we shall write, since the word of Dios [the Spanish God] has been promulgated, and we will publish it within Christianity, because this National Book, the Popol Vuh, is seen no more, the Book in which it was clearly seen that we came from the other side of the sea, § that is to say, "the recital of our existence in the country of the shadow and how we saw light and life," as it is called.

CHAPTER I

This is the first book written in times of old, but it is hidden from the sight of him who sees and thinks. Admirable is its appearance, and the recital that it makes of the time in which everything that is in heaven and earth was formed, the quadrature and quadrangulation of their signs, the measure of their angles, their alignment, and the establishment of parallels in heaven and on earth, at the four extremities, at the four cardinal points, according to the word of the Creator and the Fashioner, the Mother, the Father of Life, of existence, by him through

§Palo, sea; and cf. Palos, the port from which Columbus sailed.

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whom all acts and breathes, father and vivifier of the peace of nations, of his civilized vassals, whose wisdom has meditated the excellence of all that exists in heaven, on the earth, in the lakes, and in the sea.

Here is the narrative of how all was in suspense, all was calm and silent, all was motionless, all was peaceful, and empty was the immensity of the heavens.

Behold then the first word and the first speech; there was not yet a single man, not a single animal; no birds, no fish, no crayfish, wood, stone, pits or bogs, ravines, grass, or groves of trees; only the heaven existed.

The face of the earth was not yet visible. Only the sea was, and all the space of the heavens.

There was nothing yet which was solid, nothing which possessed coherence, nothing which swayed or moved or made the least rustling, nothing which made any sound to be heard in heaven.

There was nothing that stood upright; there was only the peaceful water, and the calm sea alone in its boundaries; nothing existed.

There was only immobility and silence in the darkness, in the night. And alone the Creator, the Fashioner, the Dominator, the Serpent Covered with Feathers, Those who Engender, Those who Give Being, are on the Water like an increasing light. They are clad in green and blue; that is why their name is Gucumatz.* They belong to the great sages. That is how the heaven exists, as exists likewise the

Heart of Heaven; such is the name of God; it is thus that he is named.

Then his word came here with the Dominator and the Gucumatz in the darkness and in the night, and it spoke with the Dominator, with Gucumatz.†

They spoke; then they consulted one with another and meditated; they understood one another, they joined their words and their counsel.

While they were consulting, it became day. And at the moment of the dawn, man manifested himself while they held counsel on the production and the growth of the forests and the lianas, on the nature of life and of humanity brought into being in the darkness and in the night, by him who is the Heart of Heaven, whose name is Hurakan.‡

The Lightning§ is the first sign of Hurakan; the second is the Flash of the Lightning; the third is the Thunderbolt which strikes; and these three are from the Heart of Heaven.

Then they came with the Dominator, the Gucumatz; then they took counsel upon civilized life; how the sowings were to be made; how light was to be made;|| who would be the

*Gucumatz means 'serpent covered with green and blue.' Brasseur de Bourbourg says these colors refer to the sacred vestments.

†Brasseur de Bourbourg thinks that this darkness and night refers to the time when the Nahuatl civilization did not yet exist.

‡English transliteration: Hurricane.

§Lightning: lit. 'Fire which comes from the water.'

||The 'whitening of the dawn'; almost always used metaphorically, says Brasseur de Bourbourg.

sustenance and the nourisher of the gods.*

So let it be. Fill yourselves, it was said. Let this water retire and cease to embarrass, so that the land may exist here, that it may become firm and present its surface, that it may be sown and that the day may shine in heaven and upon the earth; for we shall receive neither glory nor honor of all that we have created and fashioned until the human being exists, the creature endowed with reason. It is thus that they spoke while the earth was being fashioned by them.

It is thus that took place the creation by which the earth exists. "Earth," they said; and on the instant it was formed.

Its formation in its material state took place like a fog or cloud, when the mountains appeared like lobsters on the waters; and in an instant the great mountains were. Only by a marvelous force and power could what had been resolved upon as to the existence of mountains and valleys, with the instantaneous creation of forests of cypress and pines which appeared on their surface, take place.†

And thus Gucumatz was full of joy: Thou art welcome, he cried, O Heart of Heaven, O Hurakan, O Flash of Lightning, O Thunderbolt which strikes!

What we have created and fashioned

*B. de B. says, *i. e.*, the nobles and priests, the sustainers of religion.

†Nau'al in the ordinary sense is taken to express supernatural power, a superior science like magic, from the radical *na* or *nao*, to feel, think, or know, etc. B. de B.

will attain its fulfilment, they replied.

First, the earth, the mountains, and the plains, were formed; the course of the waters was divided; the streams went winding all among the mountains; it is in this order that the waters came into existence, when the great mountains were unveiled.

Thus took place the creation of the earth when it was formed by those who are the Heart of Heaven and the Heart of the Earth; for thus were called those who first rendered it fecund, when the heaven and the earth, still inert, were suspended in the midst of the water.

Such was its fecundation when they rendered it fecund, when its accomplishment and its composition were meditated by them.

CHAPTER II

Next they gave fecundity to the 'animals' of the mountains which are the guardians of all the forests; of beings who people the mountains, deer, birds, lions, tigers, serpents, the viper and the *qanti*,‡ guardians of the lianas.

Then spoke He who Engenders, He who gives Being.§ Is it that there should be silence and absence of motion that there is shade in the woods and among the lianas? It is better that there should be beings to watch over them.

It is thus that they spoke and com-

‡The *qanti* of Central America is a very dangerous kind of serpent. Its colors are very beautiful.

§*Alom*, *Quholom*, to express the Creator. *Alah*, verb, means to give birth; *al*, infant; *quahdah*, to engender, from *qahol*, child.

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muned together whilst they brought about fecundation. And immediately the deer and the birds came into existence. So they apportioned their dwellings to the deer and the birds.

Thou, stag, wilt sleep on the banks of the streams in the ravines; thou wilt remain here among the brushwood and the meadow-grass; in the forests you will multiply; on four feet will you go; on four feet will you live. Thus it came to pass as they had been told.

Then likewise were apportioned the dwellings of the birds great and small. You birds, you will dwell in the tree-tops in the forests and among the lianas; there you will make your nests, there you will multiply yourselves; you will develop on the branches of the trees, on the stems of the lianas. Thus was it said to the deer and the birds and they did as they had been told. And all took their dwellings or their dens. It is thus that He who Engenders, He who gives Being, gave their habitation to the animals of the earth.

When the deer and the birds were all finished, it was said to them, to these deer and to these birds alike, by the mouth of the Creator and of the Fashioner, of Him who Engenders and of Him who gives Being: Bell and twitter now, since the power of belling and twittering is given to you; make your language heard, each following its species, each after its kind; thus it was said to them, to the deer, the birds, the lions, to the tigers, and to the serpents.

Speak then our name; honor us; we are your mother, we your father; invoke then Hurakan, the Flash of the

Lightning, the Thunderbolt which strikes, the Heart of Heaven, the Heart of the Earth, the Creator and the Fashioner, Him who Engenders and Him who gives Being; speak, call us and salute us; thus it was said to them.

But it was imposible for them to speak like men; they only cackled, clucked and croaked, without any form of language manifesting itself; each one of its kind murmuring in a different way.

When the Creator and the Fashioner perceived that they could not speak, they said again once more, one to the other: They have not been able to utter our name, although we are their Creators and their Fashioners. That is not good, repeated He who Engenders and He who gives Being, the one to the other.

And it was said to them, to the animals: Behold, you will be modified, because it has been impossible for you to speak. So we have changed our word. Your nourishment and your food, your dens and your habitations, you shall have them, but they will be the ravines and the woods; for our glory is not perfect and you do not invoke us.

There are still beings, there are without doubt beings who can salute us; we will make them capable of obeying. Now do your duty; as for your flesh, it will be crushed under the tooth; so be it.

Behold, then, your destiny. It is thus that they were spoken to and that these things were notified to the ani-

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mals, great and small, which are on the face of the earth.

Well, then, they wanted to try their fortune again. They wanted to make a new attempt; they wished to concert a new mode of worship.

But they did not at all understand one another's language; they arrived at no result, and nothing could be done.

Thus then their flesh was humbled, and all the animals which are here on the face of the earth were reduced to being eaten and killed.

It was thus that there had to be a new attempt to create made by the Creator and the Fashioner, by Him who Engenders and by Him who gives Being.

Let them try again. Already the seed-time is approaching. Behold the dawn which is about to appear. Let us make those who are to be our support and our nourishers.

What shall we do that we may be invoked and commemorated upon earth? We have tried already with our first work and creation; it has not been possible for us to be saluted and honored by them. That is why we are trying to make men obedient and respectful, to be our support and our nourishers.

They spoke. Then the creation and formation of men took place. Of clay they made his flesh.

They saw that it was not well; for he was without cohesion, without consistence, without movements, without strength, inept and watery; he did not move his head, his face looked only one way; his sight was veiled and he could

not see behind him; he had been endowed with the gift of language but he had no intelligence and immediately he wasted away in the water without power to hold himself upright. Well, then, the Creator and the Fashioner said yet once again: The more we work at him, the more incapable he is of walking and multiplying; therefore let an intelligent creature be made, they said.

Then once again they undid and destroyed their work and their creation. Then they said: What shall we do to produce beings who worship us and invoke us?

Then they said, whilst they took counsel anew: Tell them, Xpiyacoc and Xmucané, the Shooter of the Blowpipe at the Opossum, the Shooter of the Blowpipe at the Coyote or Jackal: Cast the lot again to see the time of their formation. Thus said the one to the other, the Creator and the Fashioner, and they spoke to Xpiyacoc and Xmucané.

Next took place the discourse with these seers, the grandmother of the sun, the grandmother of the light, as they are called by those who are the Creator and the Fashioner, and these names are those of Xpiyacoc and Xmucané.

And those of Hurakan spoke with Tepeu and Gucumatz; then they said to him of the sun,* and to him of the formation, who are the seers: It is time to concert anew as to the features

*An astronomer, astrologer, seer, priest, etc.; *gih* is sun.

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(signs) of the man whom we have created, whom we have fashioned, in order that he may be yet again our sustenance and our nourisher, in order that we may be invoked and commemorated.

Commence then to speak, O thou who engenderest and putttest in the world, our Grandmother and our Grandfather, Xpiyacoc, Xmucané; cause germination to take place, that the dawn may whiten, that we may be invoked, that we may be worshiped, that we may be commemorated by the men created, by the men set up,* by the man molded and shaped; cause it thus to be.

Manifest your name, O Shooter of the Blowpipe, the Sarbacane, at the Opossum, Shooter of the Blowpipe at the Coyote, Twice Engenderer, Twice Creator, Great Boar, Great Pricker with Thorns, He of the Emerald, the Jeweller, the Sculptor, the Architect, He of the Verdant Planisphere, He of the Azure Surface, the Master of the Resin,† the Chief of the Toltecat,‡ Grandmother of the Sun, Grandmother of the Day, for thus be ye called by our works and our creatures.

Make your passes over your maize, over your tzité,§ to see if it will be

*The mannikin-man, the doll, *po-y*, we translate *dressé*, set up. B. de B.

†Resin, etc. "Is this a reference to medicine?" asks B. de B.

‡B. de B. asks: "Does this mean master of the Toltecat or inhabitant or prince of Toltecat?"

§A berry-tree with red seeds, used with maize grains for telling fortunes and divining by sorcerers and seers.

done and if it will come to pass that we shall elaborate and carve his mouth and his face of wood? Thus was it said to the seers.

Then came the moment of casting the lot and of saluting him who composed the enchantment with the maize and the tzité.

Sun and Creature! then said to them an old woman and an old man. Well, then, this old man was the master of the tzité [he of the tzité, or the enchanter by the tzité]; Xpiyacoc was his name; but the old woman was the Seeress and Fashioner; her name was Chirakan Xmucané.

Well, then, they spoke thus at the moment when the sun stopped, at noon: It is time that we should come to an agreement. Speak that we may hear, that we may speak and say if the wood should be hewn and carved by the Fashioner and the Creator; if this will be the sustenance and the nourisher, *at the time when germination shall take place and the day shall whiten.*

O maize, O tzité, O Sun, O Created Being, unite, couple one with the other; thus was it said to the maize and the tzité, to the sun and to the created being. And thou, redden,|| O Heart of Heaven and let not the mouth of Tepeu, Gucumatz, be humbled!

Then they spoke and told the truth: It is indeed necessary for your mannikins to be made and carved in wood, who shall speak and reason at their ease on the earth.

||Redden may mean "come and prick yourself here, bleed yourself with thorns, following the custom of the people." B. de B.

So be it, they replied, when they spoke. Immediately the mannikin carved in wood came into being; men were produced, men reasoned; and these were the people who inhabit the surface of the earth.

They existed and they multiplied; they engendered daughters and sons, mannikins made of wood. But they had neither heart nor intelligence nor memory of their Fashioner and Creator; they led a useless existence and lived like the animals.*

They remembered no more the Heart of Heaven, and behold how they fell. It was then only an attempt and a trial to make men; men who spoke at first, but whose face dried up; their feet and their hands were without consistence; they had neither blood, nor substance, nor moisture, nor fat; their faces showed nothing but dried-up cheeks; their feet and their hands were dry and their flesh withered away.

That is why they did not think of raising their heads towards the Fashioner and the Creator their father and their providence.† Well, then, those were the first men who in great number existed here on the face of the earth.

CHAPTER III

Then came about the end of these men, their ruin and their destruction, of these mannikins made of wood, who were all put to death.

Then the waters were swollen by the

*Lit. "without end they went and walked like the animals, on all fours."

†Lit. 'bringing them forth and thinking for them.'

will of the Heart of Heaven; and there was a great flood which came above the heads of these mannikins and of these beings made of wood.

The tzité composed the flesh of men; but when women were hewn out by the Fashioner and the Creator, it was the zibak‡ that entered into the flesh of women; that is what had to enter into her construction according to the command of the Fashioner and the Creator.

‡Zibak: the pith of a little rush or reed of which the natives make their mats, says a MS. vocabulary. Others say it is sassafras — B. de B. For an interesting note on this Zibak see *The Secret Doctrine*, by H. P. Blavatsky, Vol. II, p. 181:

"In the Secret Doctrine, the first *Nâgas* — beings wiser than Serpents — are the 'Sons of Will and Yoga,' born before the complete separation of the sexes, 'matured in the man-bearing eggs produced by the power (Kriyâ-śakti) of the holy sages' of the early Third Race."

Footnote to above: "In Hesiod (*Works and Days*, 144 *et seq.*), Zeus creates his *third* race of men out of ash-trees. In the *Popol Vuh*, the Third Race of Men is created out of the tree *Tzité* and the marrow of the reed called *Sibac*. But *Sibac* means 'egg' in the mystery-language of the *Artufas* (or Initiation-caves). In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: 'All the Pueblos have their *Artufas* — so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great SNAKE (the creative power), whose eggs are called *Sibac*.'"

Query by translator: Is there any relation between *Sibac* and the *Sebakh* or *Sevekh*, the crocodile-dragon of Egypt? See Volume I, p. 219 of *The Secret Doctrine* for a reference.

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But they did not think and did not speak before their Fashioner and their Creator, he who had made them, he who caused them to be born.

And thus came about their destruction; they were flooded, and a thick resin descended from heaven. The bird named Xecotcovach came to them to tear their eyes out of their sockets, the Camalotz came to cut off their heads; the Cotzbalam devoured their flesh; the Tecumbalam broke and crushed their bones and sinews;* and their bodies were reduced to powder and dispersed for the chastisement of their persons.

Because they had not thought before their mother and their father, he who is the Heart of Heaven, whose name is Hurakan; because of this the face of the earth was obscured and a dark rain commenced, rain by day, rain by night.

Then came all the animals great and small, and the men found themselves attacked by the wood and stone; all that had served them spoke, their dishes, their plates, their pots, their dogs, their chickens, everything that they possessed turned against them.

You have used us ill, you tormented us; you in your turn will be tortured, their dogs and their chickens said to them.

And behold the *metates*† said in their turn: We were tortured by you. Daily,

*Birds of prey unknown today. B. de B.

†Mexican *metatl*, a stone on which the women crush the grain to make cakes of it, *caa* in Quiché.

daily, night and day, always, *holi, holi, huqui, huqui*,‡ said our surfaces because of you. That is what we have suffered for you. Now you have ceased to be men you are going to feel our power: we will grind, we will reduce your flesh to powder, said their *metates* to them.

And behold, their dogs, speaking in their turn, said to them: Why did you not give us our food? We were scarcely looked at and you hunted us out and you pursued us; the object which served you to strike us was always ready, whilst you yourselves took your repast.

It is thus that you treated us; we were unable to speak. If it had not been for that we should not have now given you your death. How then did you not reason, why did you not think what you were doing? It is we who destroy you and now you will feel the teeth which we have in our mouths; we will devour you, the dogs said to them, all the while tearing their faces.

And behold their pie-dishes and their pots spoke to them in their turn: Evil and harm have you caused us in smoking out our mouths and our surfaces; always exposing us to the fire, you burnt us, as though we felt nothing. You shall feel it in your turn and we will burn you, said the pots, insulting them all. So did the stones which served to form the hearth, demanding that the fire should be lighted so as to burn fiercely under their heads, hung up

‡Sounds indicative of the noise which the stone makes when grinding maize.

THEOSOPHICAL VIEWS OF EVOLUTION

above it because of the evil which they had done to them.

Then the men could be seen running and jostling one another, full of despair; they tried to climb the houses and the houses collapsed and let them fall. They tried to climb the trees and the trees shook them off to a distance. They tried to go into the caves and the caves shut before them.

Thus was accomplished the ruin of these human creatures, people who were destined to be destroyed and overthrown. Thus all their persons were altogether delivered to destruction and scorn.

Well then, it is said that their pos-

terity is seen in those little monkeys* which live today in the forests. This monkey is all that remains of them, because their flesh was made of wood alone by the Fashioner and the Creator.†

That is why this little monkey resembles man, the monkey which belongs to another generation of human beings who were only mannikins and men made of wood.

**Quoy*, a very small monkey found in upper Verapaz.

†The monkeys were their *sign* or *posterity*. B. de B. says the tradition of men changed to monkeys among the Indians is that they so changed themselves to avoid work and the payment of taxes or tribute.

(To be continued)

THEOSOPHICAL VIEWS OF EVOLUTION

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

EVOLUTION is the very backbone of the Theosophical teachings, but the common use of the word expresses but a half-truth. This it is which makes it at once so attractive and so unsatisfactory. The idea of evolution which one gets is that of a man climbing a ladder whose rungs continually unfold themselves before his ascending feet. Thus he is always at the highest existing point, but can never reach the summit. In other words, the levels of evolution which we shall reach in the future do not exist until we reach them. This will seem to many to be very capital nonsense, and we're not saying it

isn't; at all events more needs to be said to make it reasonable.

If a traveler is treading a path, surely that path must exist beforehand; or the traveler would be a sort of caterpillar tractor, operating through empty space and laying down its track as it goes. Or if the evolving entity is a germ in process of unfolding, a seed in process of germinating and growing, then surely what comes out of the germ or seed must have been in it from the start. These seem reasonable propositions.

Growth or evolution is caused by a living being working in some kind of

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material or substance. Science, with its microscope, can see the tiny germ or cell moving, expanding, splitting, taking in food, ejecting refuse, reproducing itself; but the microscope will not show the living being which is causing all this activity. The microscope is only an aid to our bodily senses, and these senses can only perceive what is on their own plane.

Evolution cannot be understood unless we take into account both these factors: the living entity and its visible organism. The most we can do, by considering the organisms alone, is to classify, to arrange the various families and genera and species in an order. Naturalists have always observed that such an order of living beings exists in nature, and they have arranged and classified the organisms in various ways. Or they can trace the stages of growth of an organism, *in utero*, or after birth. Thus, so far as tabulation and classification go, science is in its element.

But when the desire for knowledge leads science to speculate on the agents at work, and the methods and processes of those agents, then the difficulties begin, because science limits itself by prescribing impossible conditions. It determines to recognize no cause, no active agent, in evolution, except such as are ascertainable by the bodily senses. But these latter are the visible effects, not the causes of evolution; and the argument used resembles that of a man who should say that a steam engine is moved by motion, or an animal grows by the force of growth.

Environment has been mentioned as a cause of evolution; but environment has no influence unless there is present a sensitive being which can respond to it. What is called 'natural selection' is merely a name for what does happen, not an explanation of why it happens.

All these difficulties disappear at once when we start with the reasonable assumption that every growing organism enshrines a living soul, a living being, endowed with consciousness and fulfilling a purpose. The consciousness is not the same as ours; there are innumerable grades of consciousness; but there is nothing in the universe which is not alive and conscious and growing in some sort and degree. If any objection be raised to our making the above assumption, it may be replied that all reasoning has to start with assumptions, and the validity of the assumption made must be tested by the results which it yields. We maintain therefore that the assumption that the universe is composed of living beings will be found to solve the riddles of life and thus to justify itself.

Man is not the summit of the animal kingdom; he constitutes a separate kingdom. If we bear this in mind, we shall escape many serious difficulties which arise from the attempt to regard man as merely a higher animal. Every kingdom has the properties of those kingdoms below it in the scale plus its own special and peculiar characteristics. And not only does each kingdom have its own special characteristics, but even those characteristics which it has in common with the kingdoms below

it, exist now in a more evolved form. Thus a plant not only has powers of growth etc. not found in the mineral kingdom, but even its material substance is of a higher order than that of the mineral. Similarly, an animal has powers of locomotion and other powers not found in the kingdoms below it; and at the same time it has the special powers of the plant in higher degree than they are found in the plant, while its material substance is of a higher order than those of either of the lower kingdoms.

And now we come to man. What is his special and peculiar characteristic? It is the possession of a self-conscious mind, with all that that implies. And the chief thing that it implies is the power to direct his own evolution. And, as before, man also possesses the powers of the kingdoms below his own, and in a higher degree than they exist in those kingdoms. Though he has an organism resembling that of the animals, it is of far higher degree than any of theirs, especially in cerebral development and fineness of texture.

Special terminology has to be used by all arts and sciences and professions to express objects or ideas for which there is no other word, or to avoid the use of words which already have other meanings and so might be misleading. Hence no excuse is needed for the use of such words by Theosophy. And the word we propose to introduce here is 'monad.' The word means a unit, an individual, an atom. In Theosophy the monads are atomic souls which are the active agents in evolution. There are

mineral monads, monads of the plant kingdom, animal monads, and others pertaining to kingdoms not yet known to science. In man there is the Spiritual Monad, whose presence makes man what he is as an entirely different being from even the highest animal. The nature of this Monad, and of what principles it is composed, can be learnt from study of Theosophical books, and it must suffice here to say that it is a Spiritual Individual, the real Self of man.

These are the ancient teachings as to man's nature, and are to be found in the world's scriptures, in more or less allegorical form. As facts cannot conflict with one another, there can be no conflict between these teachings and any facts which may be discovered by science; on the contrary, those discoveries must necessarily tend to confirm the teachings. Scientific men may, however, devise theories which are in conflict with the teachings; for the process of induction whereby such theories are supposed to be formed, is always uncertain and variable when the number of available facts is small. Indeed such theories are admittedly tentative and provisional in the first place. Science discovers from time to time the remains of men of various types, and hopes to be able to construct from these a scale of graduated types linking up the animal kingdom with man, in accordance with prevailing ideas of evolution. But the facts themselves do not prove anything of that kind; they may just as well be evidence that the human race throws off from time to

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time decadent offshoots; and the analogy between the body of man and that of anthropoid apes favors more the theory that these creatures are a degenerate offshoot of the human stem, than that man has ascended from them.

But however this may be, we shall always have to confront the question as to the nature of man's peculiar self-conscious mind, his power of choice, his capacity for designed and voluntary self-improvement, his unlimited prospect of attainment. These things are facts, in the truest sense of that word; and any theory of human life must explain them in some way satisfactory to the reason. And any theory that may be proposed will have to presuppose the existence of these faculties from the beginning; for something cannot evolve out of nothing. On the supposition that there has been a single-line progressive evolution from the simplest organisms up to the most complex and ending in man, we must presuppose that all the powers thus unfolded were present in the germ from the start. This latter is in fact the Theosophical teaching, though Theosophy does not teach the end-on evolution.

Thus we see that the question of man's method of evolution is of secondary importance compared with the question of the nature of man's mind and how to use it. Nevertheless the wrong ideas of human evolution are to

be discouraged because they tend to accentuate the animal part of man's nature and to turn away his mind from his Divine part. It is regrettable that the impressionable minds of young people should be hypnotised by imaginary pictures and statues showing horrible half-human monsters which are supposed to be their ancestors. This sort of thing plays into the hands of those who seek to sanctify and exalt human passions, and affords them the means of alleging a scientific justification for license in moral conduct. The ancestor of man is not the beast, but man himself.

We repeat, that the doctrine of evolution, when fully known, will be found to support the teaching that man is a Divine Being incarnate in a body; and that any brutish specimens of humanity that may be discovered are degenerate offshoots of the human stem. But evolution is far greater and more complex than is usually imagined; nor is it surprising that our first crude attempts to formulate it should fall far short of the actuality. The more it is studied by science, the more complex it is seen to be. The process of trial and error would take a very long time to conduct us to the truth, if it ever could do so at all; and it is far more likely that avail will be made of the clues afforded by the Theosophical teachings—as has indeed already been done in not a few cases.



“All riches, all glory, all association, all sacrifices, gifts, studies, penances, and observances have an end; but for knowledge there is no end.”— *Upanishad*

DRUIDISM

KENNETH MORRIS, D. LITT.

IV

WELSH poetry is rich in allusions to the doctrines set forth in *Barddas*. At the start we have the poems attributed to Taliesin and Myrddin Gwyllt: two of the four great sixth century names. It does not matter, for present purposes, when this poetry originated: the later you can prove it to be, the later you have proved Druidism to have been extant as a living religion in Wales. About Taliesin there is a tremendous Paganism, to use the term by no means as one of reproach; he sings, one would say, in no personal strain, but as the Soul of Man, to which all the ages of its past are revealed; he is, for that race, the grand type of the Bard-Initiate. Thus he says:

I am a marvel
Whose origin is not known.

My original country
Is the region of the Summer Stars.

I know the imagination of the oak-trees.

I am a Druid, I am a Serpent,—

in connexion with which we may remember that the Serpent, or Dragon, was in ancient times, among all races, the symbol of the Master of Wisdom or Perfected Man.

I have been in many a shape
Before I attained a congenial form,

says he; and proceeds to enumerate the forms he had occupied: a drop in the air, a star, a word in a letter, a book,

the light in a lantern for a year and a half, the course of an eagle, a bridge over three-score estuaries, a boat on the sea, a leader in battle, a sword in the hand, a shield in the fight, the string of a harp enchanted nine years in the foam of water, a rod in the fire, a tree in the covert; there was nothing in which he had not been. Two or three such lists occur in various poems. He was the child of Mother Nature, not born of father and mother, but of “nine-formed faculties, of the fruit of fruits, of primroses and nettle-blooms, and the water of the ninth wave”; then

I was enchanted by Math
Before I became immortal;
(Then) I was enchanted by Gwydion,
The Purifier of Brython
And Eurwys and Euron
And Euron and Modron
And five battalions of artists [or perhaps
occultists]
Teachers, children of Math.

Now Math and Gwydion were members of the Brythonic pantheon; the latter a cognate of Hermes, Odin, the Sanskrit Budha. It is he who initiates the candidates into the Secret Wisdom; Taliesin speaks of him as the ‘Purifier’ of all those battalions of Initiates.

Math is more difficult to explain. The name means *sort, kind, species*; the bard’s having been enchanted by him before he became immortal seems to mean that he was under the power of that which made him pass through

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all those sorts, kinds or species of shapes before he attained his congenial human form: which, by the way, though put jocularly, is not intended as a joke: after which he was enchanted by Gwydion, and became immortal. Another list of his former guises mentions that he had borne a banner before Alexander, was in Canaan when Absalom was slain, and was "on the high cross of the merciful Son of God." Then

I was nine months
In the womb of Ceridwen;
I was Gwion the Little;
I am now Taliesin.

That brings us to the highly symbolical *Hanes Taliesin*, the Story of Taliesin, which appears among the romances Lady Guest translated in her *Mabinogion*. Ceridwen — who is Mother Nature, the name being akin to that of the Latin *Ceres* — had a son Afagddu; "he was the third man who escaped unhurt from the Battle of Camlan, and that by reason of his ugliness; all thought he was an auxiliary devil." To compensate for this defect, she desired to make him the wisest of mankind; so she brewed a caldron of magic among the mountains, setting nine faery maidens to kindle the fire beneath it with their breath, and a dwarf called Gwion the Little to watch and stir it while she roamed the hills in search of herbs to add to the concoction. The Three Drops of Wisdom would at last be brewed in it; the rest would be deadly poison.

It boiled, and boiled over; and three drops in the form of the Name of God

fell on Little Gwion's finger; who promptly, to ease the pain of the scalding, put it in his mouth. Instantly the caldron broke, and the liquor flowed away seaward, poisoning in its course the horses of Gwyddno Garanhir; and instantly Gwion Bach was aware that he had to fear Ceridwen. He fled, and she followed. To escape her he transformed himself into a hare, when she became a greyhound and chased him toward the river. There he became a fish, and she an otter; when she was about to catch him, he leaped into the air as a bird; and she, as a sparrowhawk pursued him. As she stooped for her pounce on him, he saw a heap of clean wheat on a floor, and dropped into it as a single grain. She took the form of a black, high-crested hen, scratched him out of the heap, and swallowed him; then bore him for nine months, and was delivered of him, so beautiful a babe she had not the heart to kill him. Because of his radiant forehead, he was named Taliesin.

Edward Davies, for all his Arkite foibles, was entirely right in considering this a symbol or allegory of initiation. I suppose that to a Jonesian it would be a hodgepodge of nonsense. But read what H. P. Blavatsky wrote on the symbolism of initiation, the second birth; and there is no mistaking it. The subject is too vast to be gone into here.

But to return to the poem we were just quoting, with its hints of human incarnations — as in the sentence "I have borne a banner before Alexander" — consider particularly the assertion,

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“I was on the high cross of the Merciful Son of God.” Surely no Christian could have forged into the poem a sentence that would have seemed to him flat blasphemy. But there it is. Did the bard speak as a Druid among mainly Christian surroundings, familiar with the Christian story; and did the Druids then recognise the Christian Founder as an Initiate, or as they would have said, a *Druid*, himself? Or as a principle, the Divine Christos in man, which the Initiate *becomes* in initiation; so that the poet could speak as that principle — as any initiated Druid might? No cross of wood, the Roman gallows, is referred to; but the ‘cross of flesh and matter,’ the body and its passions, in which the incarnate soul is, so to say, ‘crucified’ until, initiated, he steps down from his cross, freed of its power.

Mention of the cross reminds one that what it is to Christianity, the Caldron of Ceridwen was to Druidism. This is called *Pair Dadeni*; and no amount of Jonesian darkening of argument can make that mean anything but the Caldron of Rebirth, or Reincarnation. The dead who were put into it came to life, and with a new name; but were thenceforth dumb. The symbolism applies equally, it will be noticed, whether the Caldron be taken as signifying reincarnation or initiation. The candidate, in the latter case, is said to die, and come to life again, but with a new name: thus Gautama becomes the Buddha, Little Gwion becomes Taliesin. But they are dumb: they cannot tell the great new

wisdom that has come to them. Or, when it means reincarnation: the man dies, and is put into it, and is reborn: it is *Pair Dadeni*, the Caldron of Reincarnation, remember: but dumb, *i. e.*, unable to speak of the past because without memory of it.

It was in Annwn; kept there in *Caer Pedryfan*, the Four-cornered Castle, in *Ynys Pybyrddor*, the Island of the Mighty Door. Taliesin sailed thither with Arthur and thrice as many men as could be borne in *Prydwen*, Arthur’s Ship of Glass; but excepting seven, none returned. It was rimmed with pearls at the top; the breath of nine sybils kindled the fire beneath it. It became, in the dark and middle ages, the Holy Grail, as has abundantly been proved.*

It is kept in Annwn, this material universe, in the Four-cornered Castle, which is again this ‘cross of flesh and matter’: the ‘Lower Quaternary’ of Theosophic literature, consisting of physical body, astral body, life, and desire. There are nine of the sybils: and nine is the number which repeats itself endlessly, the symbol of the cycles, ever-recurring, of time. It is time with its endless cycles that keeps the Caldron boiling, so to say; and it is this material existence, which is all for the purpose of our initiation, through the experience gained in every one of a vast series of lives, into ever fuller and deeper wisdom, that is the Caldron of Ceri-

*Perceval or Parsifal, the finder of the Grail, is simply *Pair-cyfaill*, the ‘Caldron-friend’; his Welsh congener, *Peredur*, being *Pair-gedur*, the ‘Caldron-servant.’

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dwen, Pair Dadeni, itself. The universe exists "for the purposes of the Soul."

The tradition of initiation persists in Welsh folk-lore; as in the belief that to spend a night on the Rock of Cadair Idris, or the Cave of the Wyddfa, is to be dead, or mad, or a Bard-initiate in the morning. It shows how the fact of initiation took hold upon the racial imagination of old. The two places must have been Druidic initiation sites; or legend would not have so consecrated them.

To revert to Arthur's expedition, from which only the seven returned: the Gods' — Arthur is known to have been a Brythonic deity — descent into the Great Deep, where all but seven of them were kept prisoners: all this comes from a poem of Taliesin's, perhaps the most mystical and impressive of them, called *Preiddieu Annwn*, 'The Spoils of the Deep,' or Underworld. There is a curious ending to it, which suggests strongly that whenever the poem was written, by sixth century Taliesin or later, there was a strong Druidic opposition to the Christian church. The two last verses are worth quoting (from Edward Davies's translation in his *Mythology and Rites of the British Druids*, published in 1809):

Monks congregate like dogs in a kennel,
wrangling with their instructors. Is there but
one course to the wind — but one water in
the sea — but one spark to the fire of bound-
less energy?

Monks congregate like wolves, wrangling
with their instructors. They know not when
the darkness and the dawn divide, nor what is
the course of the wind, or the cause of its agi-

tation, nor in what place it dies away or expands.

To attempt to interpret these old poems is to put one's head in a tiger's mouth; but does that not sound like a Druid reproving the church for its claim to be the sole repository of truth? as if there were but one course to the winds of the Spirit, one spark to the divine fire; and in the second verse charging it with ignorance of occult truth. I fancy so; and that when the Romans left Britain, Druidism lifted its head again, after remaining hidden for four centuries; and that there was an Initiate Taliesin at that time, perhaps one of a long line like the Zarathustras and the Quetzalcoatl, who restated the ancient truths, and opposed the new religion in so far as it seemed to oppose them. Jonesians of all sorts have of course smashed this view to pieces; but then Jonesians of all sorts, with their favorite indoor sport of truth-smashing, are the bane of the age in every country.

Druidic allusions in Welsh literature are numerous: Edward Davies cites many passages from the poets of the twelfth and thirteenth centuries, alluding to the Druids as a body or order in existence then.* We can but allude to one or two passages. Rhys Goch o Eryri, in the late fourteenth century, has a mysterious poem called *The Secret*,† which treats of "the best part of the Bible, the UNKNOWN WORD." This

**Mythology and Rites of the British Druids*.
Edward Davies was a clergyman strongly opposed to what he called druidical superstitions.

†*Cywydd Gyfrinach*.

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is the 'Name of God,' three-lettered, generally written with the broad arrow, or three rays descending from a point; the three letters are given as O I W — the sounds of which may be represented in English as *awe* — *ee* — *oo*. But Red Rhys of Snowdon in this poem hints that the letters of it are to be derived from, or found in, the words AWEN and MENW, which is at least suggestive of the Sacred Word of India, Aum,—the Welsh *w* being the *u* of the Latin alphabet into which the Sanskrit is transliterated.

In the time of Owen Glyndwr, too — the end of the fourteenth and beginning of the fifteenth century — lived Sion Cent, the Christian Bard, who wrote that there were "two religious influences in the world: the one from Jesus Christ . . . the other from Hu Gadarn among the usurping Bards of Wales." Hu Gadarn, perhaps to be equated with the Gaulish Hesus, was a deity of the Brythonic pantheon; presumably the chief of them. Rhys Brydydd, in the fifteenth century, writes of him: "The smallest of the small, in the world's judgment, is Hu the Mighty; and he is the greatest, and lord over us. . . . An atom of shining heat is his car,"— which reminds one of the aphorism in *Barddas*, "In every atom there is a place wholly commensurate with God." Mr. Lewis Spence speaks of an idol — unfortunately he does not give his authority — by the name of Darfell Gadarn, much worshiped in North Wales in the reign of Henry VIII, which was brought up to

London by that monarch's order, and, together with its priest, burned at Smithfield. A relic of the cult of Hu, perhaps.

One thing Mr. Spence proves beyond question: that druidic ideas and customs have survived in Wales and also in Scotland until modern times: hereditary priesthoods of holy wells, and the like. (There is Halloween again; which was the druidic festival of the Rekindling of the Hearth-fires.) Undoubtedly he is right in holding, we think, that all down the centuries of Welsh independence there were men in Wales who hoped for the re-establishment of the old mysteries; a hope which seems to have burned up again in the reign of Owen Glyndwr.

Mr. Spence makes an illuminating suggestion as to Thomas the Rhymer, Thomas of Ercildoune, known as True Thomas in Scottish tradition: the medieval Scotchman who is credited with having prophesied most of the important events of European history since, including the Great War. There is a ballad, perhaps the most beautiful in Scots literature, which tells of his meeting with "the Queen of fair Elfland"; and riding away with her into her kingdom, where he gained the gift of prophecy: a story, as Mr. Spence shows, purely druidic in its symbolism. The suggestion is that the 'True' that precedes Thomas the Rhymer's name is simply a corruption of 'Druid'; that he was known originally as 'Druid Thomas,' in fact: which seems to account for much. But we must end.

CANTRE'R GWAELOD

Kenneth Morris, D. Litt.

WHITE wings lap and white waves leap
Over the Lowland Hundred's sleep,
And long and green the billows ride
O'er Gwyddno's chiefs' and ladies' pride;
Yet the bells at eve still ring
From under wave and under wing,
And Gwyddno's minstrels' grief and glee
Sing forever through the sea.

Reeds and rushes whisper and sigh
Where unknown the Mighty lie:
Hero hearts that broke of old
And bloom now broom- or sunset-gold;
Prophets murdered long ago
Who gave the hills their purple glow:
We forget — but not the Sea,
Nor the Mountains' Majesty.

Shineth fired to west the sky?
Day hath learned from them to die.
Hath Iris, rose or peony shone?
Summer puts their dreamings on.
Ne'er was hue nor splendor yet,
But what human hearts beget;
Or, if wrought by Gods behind,
Focussed through some human mind.

Ne'er I lifted up my sight
Toward the mountains crowned with light,
But in mine own spirit there
I saw the Goal of all men's prayer, —
And, glassed where bodily eyes might win
To view them, cliffs and crags within —
Love and will or rock and sod,
The Himâlayas of the Heart of God.

Evil thoughts in secret born
Add to every rose a thorn;

CAN THE 'DOUBLE' MURDER?

But what heart would help or save
Turns some threatening wind or wave;
Cantre'r Gwaelod lies asleep
Green, unmotioned fathoms deep,
But Gwyddno's minstrels' grief and glee
Chime still through the Celtic Sea.

*International Theosophical Headquarters,
Point Loma, California*

CAN THE 'DOUBLE' MURDER?

HADJI MORA (H. P. BLAVATSKY)

(Originally published in the *New York Sun*; reprinted in *The Theosophist*, Vol. IV, Jan. 1883)

(THE story which follows was written by the Editor of this magazine some years ago at the request of a literary friend in America, and published in a leading journal of New York. It is reprinted because the events actually occurred, and they possess a very deep interest for the student of psychological science. They show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual pre-conception that the 'double,' or *mâyâvi-rûpa*, when projected transcorporeally, will carry out the mesmerizer's mandate with helpless subserviency. The fact that a mortal wound may be inflicted upon the inner man without puncturing the epidermis will be a novelty only to such readers as have not closely examined the records and noted the many proofs that death may result from many psychical causes besides the emotions, whose lethal power is universally conceded.—Ed. [H. P. Blavatsky])

ONE morning in 1867, Eastern Europe was startled by news of the most horrifying description. Michael Obrenovich, reigning Prince of Serbia, his aunt the Princess Catherine, or Katinka as she was called, and her daughter, had been murdered in

broad daylight, near Belgrade, in their own garden, the assassin or assassins remaining unknown. The Prince had received several bullet-shots and stabs, and his body was actually butchered; the Princess was killed on the spot, her head smashed; and her young daughter, though still alive, was not expected to survive. The circumstances are too recent to have been forgotten; but in that part of the world, at that time, the case created a delirium of excitement.

In the Austrian dominions and those under the doubtful protectorate of Turkey, from Bucharest down to Trieste, no high family felt secure. In those half-oriental countries every Montecchi has his Capuletti, and it was rumored that the bloody deed was perpetrated by the Prince Kara-Georgevich, an old pretender to the modest throne of Serbia, whose father had been wronged by the first Obrenovich. The members of this family were known to nourish the bitterest hatred towards

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one whom they called a usurper, and 'the shepherd's grandson.' For a time the official papers of Austria were filled with indignant denials of the charge that the treacherous deed had been done or procured by Kara-Georgevich or 'Tzerno-Georgey,' as he is usually called in those parts. Several persons innocent of the act were, as is usual in such cases, imprisoned, and the real murderers escaped justice.

A young relative of the victim, greatly beloved by his people, a mere child, taken for the purpose from a school in Paris, was brought over in ceremony to Belgrade and proclaimed Hospodar of Serbia.* In the turmoil of political excitement the tragedy of Belgrade was forgotten by all but an old Serbian matron who had been attached to the Obrenovich family, and who, like Rachel, would not be consoled for the death of her children. After the proclamation of the young Obrenovich, nephew of the murdered man, she had sold out her property and disappeared; but not before taking a solemn vow on the tombs of the victims to avenge their deaths.

The writer of this truthful narrative had passed a few days at Belgrade, about three months before the horrid deed was perpetrated, and knew the Princess Katinka. She was a kind, gentle, and lazy creature at home; abroad she seemed a Parisian in manners and education. As nearly all the personages who will figure in this story are still living, it is but decent that I

*Milan, now King of Serbia.—ED. [H. P. B.]

should withhold their names, and give only initials.

The old Serbian lady seldom left her house, going out but to see the Princess occasionally. Crouched on a pile of pillows and carpeting, clad in the picturesque national dress, she looked like the Cumæan sibyl in her days of calm repose. Strange stories were whispered about her occult knowledge, and thrilling accounts circulated sometimes among the guests assembled round the fireside of my modest inn. Our fat landlord's maiden aunt's cousin had been troubled for some time past by a wandering vampire, and had been bled nearly to death by the nocturnal visitor; and while the efforts and exorcisms of the parish pope had been of no avail, the victim was luckily delivered by Gospoja P—— (or Mrs. P——), who had put to flight the disturbing ghost by merely shaking her fist at him, and shaming him in his own language. It was at Belgrade that I learned for the first time this highly interesting fact for philology, namely, that spooks have a language of their own.

The old lady, whom I will then call Gospoja P——, was generally attended by another personage destined to be the principal actress in our tale of horror. It was a young gypsy girl from some part of Rumania, about fourteen years of age. Where she was born, and who she was, she seemed to know as little as anyone else. I was told she had been brought one day by a party of strolling gypsies, and left in the yard of the old lady: from which moment she became an inmate of the

house. She was nicknamed 'the sleeping girl,' as she was said to be gifted with the faculty of apparently dropping asleep wherever she stood, and speaking her dreams aloud. The girl's heathen name was Frosya.

About eighteen months after the news of the murder had reached Italy, where I was at the time, I was traveling over the Banat in a small wagon of my own, hiring a horse whenever I needed it, after the fashion of this primitive, trusting country. I met on my way an old Frenchman, a scientist, traveling alone after my own fashion, but with that difference that while he was a pedestrian, I dominated the road from the eminence of a throne of dry hay in a jolting wagon. I discovered him one fine morning slumbering in a wilderness of shrubs and flowers, and had nearly passed over him, absorbed as I was in the contemplation of the surrounding, glorious scenery. The acquaintance was soon made, no great ceremony of mutual introduction being needed. I had heard his name mentioned in circles interested in mesmerism, and knew him to be a powerful adept of the school of Du Potet.

"I have found," he remarked, in the course of the conversation after I had made him share my seat of hay, "one of the most wonderful subjects in this lovely Thébaïde. I have an appointment tonight with the family. They are seeking to unravel the mystery of a murder by means of the clairvoyance of the girl . . . she is wonderful; very, very wonderful!"

"Who is she?" I asked.

"A Rumanian gypsy. She was brought up, it appears, in the family of the Serbian reigning Prince, who reigns no more, for he was very mysteriously murdered. *Hol-la-a-h!* take care! *Diable*, you will upset us over the precipice!" he hurriedly exclaimed, unceremoniously snatching from me the reins, and giving the horse a violent pull.

"You do not mean the Prince Obrenovich?" I asked aghast.

"Yes, I do; and him precisely. Tonight I have to be there, hoping to close a series of *séances* by finally developing a most marvelous manifestation of the hidden power of human spirit; and you may come with me. I will introduce you; and, besides, you can help me as an interpreter, for they do not speak French."

As I was pretty sure that if the somnambule was Frosya, the rest of the family must be Gospoja P——, I readily accepted. At sunset we were at the foot of the mountain, leading to the old castle, as the Frenchman called the place. It fully deserved the poetical name given it. There was a rough bench in the depths of one of the shadowy retreats, and as we stopped at the entrance of this poetical place, and the Frenchman was gallantly busying himself with my horse on the suspicious-looking bridge which led across the water to the entrance-gate, I saw a tall figure slowly rise from the bench and come towards us.

It was my old friend Gospoja P—— looking more pale and more mysterious than ever. She exhibited no surprise at seeing me, but simply greeting me

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after the Serbian fashion, with a triple kiss on both cheeks, she took hold of my hand and led me straight to the nest of ivy. Half reclining on a small carpet spread on the tall grass, with her back leaning against the wall, I recognised our Frosya.

She was dressed in the national costume of the Valachian women: a sort of gauze turban intermingled with various gilt medals and beads on her head, white shirt with opened sleeves, and petticoats of variegated colors. Her face looked deadly pale, her eyes were closed, and her countenance presented that stony, sphinxlike look which characterizes in such a peculiar way the entranced clairvoyant somnambules. If it were not for the heaving motion of her chest and bosom, ornamented by rows of medals and necklaces which feebly tinkled at every breath, one might have thought her dead, so lifeless and corpselike was her face. The Frenchman informed me that he had sent her to sleep just as we were approaching the house, and that she now was as he had left her the previous night; he then began busying himself with the *sujet*, as he called Frosya. Paying no further attention to us, he shook her by the hand, and then making a few rapid passes stretched out her arm and stiffened it. The arm, as rigid as iron, remained in that position. He then closed all her fingers but one — the middle finger — which he caused to point at the evening star, which twinkled in the deep blue sky. Then he turned round and went over from right to left, throwing out some of his

fluid here, again discharging it at another place, and busying himself with his invisible but potent fluids, like a painter with his brush when giving the last touches to a picture.

The old lady, who had silently watched him, with her chin in her hand the while, put out her thin, skeleton-looking hand on his arm and arrested it, as he was preparing himself to begin the regular mesmeric passes.

“Wait,” she whispered, “till the star is set and the ninth hour completed. The Voordalaki are hovering round; they may spoil the influence.”

“What does she say?” inquired the mesmerizer, annoyed at her interference.

I explained to him that the old lady feared the pernicious influences of the Voordalaki.

“Voordalaki? What’s that, the Voordalaki?” exclaimed the Frenchman. “Let us be satisfied with Christian spirits, if they honor us tonight with a visit, and lose no time for the Voordalaki.”

I glanced at the Gospoja. She had become deathly pale and her brow was sternly knitted over her flashing black eyes.

“Tell him not to jest at this hour of the night!” she cried. “He does not know the country. Even this Holy Church may fail to protect us once the Voordalaki are roused. . . . What’s this?” . . . pushing with her foot a bundle of herbs the botanizing mesmerizer had laid near on the grass. She bent over the collection and anxiously examined the contents of the bundle,

after which she flung the whole into the water, to the great wrath of the Frenchman.

"It must not be left here," she firmly added; "these are the St. John's plants, and they might attract the 'wandering ones.'"

Meanwhile the night had come, and the moon illuminated the landscape with a pale ghastly light. The nights in the Banat are nearly as beautiful as in the East, and the Frenchman had to go on with his experiments in the open air, as the *pope* of the church had prohibited such in his tower, which was used as the parsonage, for fear of filling the holy precincts with the heretical devils of the mesmerizer, which, he remarked, he would be unable to exorcise on account of their being foreigners.

The old gentleman had thrown off his traveling blouse, rolled up his shirt sleeves, and now, striking a theatrical attitude, began a regular process of mesmerization.

Under his quivering fingers the odyle fluid actually seemed to flash in the twilight. Frosya was placed with her figure facing the moon, and every motion of the entranced girl was discernible as in daylight. In a few minutes large drops of perspiration appeared on her brow, and slowly rolled down her pale face, glittering in the moonbeams. Then she moved uneasily about and began chanting a low melody, to the words of which the Gospoja, anxiously bending over the unconscious girl, was listening with avidity and trying to catch every syllable. With her thin

finger on her lips, her eyes nearly starting from their sockets, her frame motionless, the old lady seemed herself transfixed into a statue of attention. The group was a remarkable one, and I regretted that I was not a painter. What followed was a scene worthy to figure in *Macbeth*. At one side, the slender girl, pale and corpselike, writhing under the invisible fluid of him who for the hour was her omnipotent master; at the other the old matron, who, burning with her unquenched thirst of revenge, stood like the picture of Nemesis, waiting for the long-expected name of the Prince's murderer to be at last pronounced. The Frenchman himself seemed transfigured, his gray hair standing on end; his bulky, clumsy form seeming as though it had grown in a few minutes. All theatrical pretence was now gone; there remained but the mesmerizer, aware of his responsibility, unconscious himself of the possible results, studying and anxiously expecting. Suddenly Frosya, as if lifted by some supernatural force, rose from her reclining posture and stood erect before us, motionless and still again, waiting for the magnetic fluid to direct her. The Frenchman, silently taking the old lady's hand, placed it in that of the somnambulist, and ordered her to put herself *en rapport* with the Gospoja.

"What seest thou, my daughter?" softly murmured the Serbian lady. "Can your spirit seek out the murderers?"

"Search and behold!" sternly commanded the mesmerizer, fixing his

gaze upon the face of the subject.

"I am on my way — I go," faintly whispered Frosya, her voice seeming not to come from herself, but from the surrounding atmosphere.

At this moment something so strange took place that I doubt my ability to describe it. A luminous shadow, vapor-like, appeared, closely surrounding the girl's body. At first about an inch in thickness, it gradually expanded, and, gathering itself, suddenly seemed to break off from the body altogether and condense itself into a kind of semi-solid vapor, which very soon assumed the likeness of the somnambule herself. Flickering about the surface of the earth, the form vacillated for two or three seconds, then glided noiselessly towards the river. It disappeared like a mist, dissolved in the moonbeams, which seemed to absorb and imbibe it altogether.

I had followed the scene with an intense attention. The mysterious operation, known in the East as the evocation of the *scin-lecca*, was taking place before my own eyes. To doubt was impossible, and Du Potet was right in saying that mesmerism was the conscious Magic of the ancients, and Spiritualism the unconscious effect of the same Magic upon certain organisms.

As soon as the vaporous double had soaked through the pores of the girl, the Gospoja had, by a rapid motion of the hand which was left free, drawn from under her pelisse something which looked most suspiciously like a small stiletto, and placed it as rapidly in the girl's bosom. The action was so quick

that the mesmerizer, absorbed in his work, had not remarked it, as he afterwards told me. A few minutes elapsed in a dead silence. We seemed a group of petrified persons. Suddenly a thrilling and transpiercing cry burst from the entranced girl's lips, she bent forward, and snatching the stiletto from her bosom, plunged it furiously round her, in the air, as if pursuing imaginary foes. Her mouth foamed, and incoherent, wild exclamations broke from her lips, among which discordant sounds I discerned several times two familiar Christian names of men. The mesmerizer was so terrified that he lost all control over himself, and instead of withdrawing the fluid he loaded the girl with it still more.

"Take care," I exclaimed. "Stop! You will kill her, or she will kill you!"

But the Frenchman had unwittingly raised subtil potencies of Nature, over which he had no control. Furiously turning round, the girl struck at him a blow which would have killed him, had he not avoided it by jumping aside, receiving but a severe scratch on the right arm.

The poor man was panic-stricken. Climbing with an extraordinary agility, for a man of his bulky form, on the wall over her, he fixed himself on it astride, and gathering the remnants of his will-power, sent in her direction a series of passes. At the second, the girl dropped the weapon and remained motionless.

"What are you about?" hoarsely shouted the mesmerizer in French, seated like some monstrous night-gob-

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lin on the wall. "Answer me, I command you!"

"I did — but what she — whom you ordered me to obey — commanded me to do," answered the girl in French, to my utter amazement.

"What did the old witch command you?" irreverently asked he.

"To find them — who murdered — kill them — I did so — and they are no more! Avenged! — Avenged!! They are —"

An exclamation of triumph, a loud shout of infernal joy, rang loud in the air, and awakening the dogs of the neighboring villages, a responsive howl of barking began from that moment, like a ceaseless echo of the Gospoja's cry.

"I am avenged, I feel it, I know it! My warning heart tells me that the fiends are no more." She fell panting on the ground, dragging down in her fall the girl, who allowed herself to be pulled down as if she were a bag of wood.

"I hope my subject did no further mischief tonight. She is a dangerous

as well as a very wonderful subject," said the Frenchman.

We parted. Three days after that I was at T—; and as I was sitting in the dining-room of a restaurant, waiting for my lunch, I happened to pick up a newspaper. The first lines I read ran thus:

VIENNA, 186—. TWO MYSTERIOUS DEATHS.

Last evening, at 9.45, as P— was about to retire, two of the gentlemen-in-waiting suddenly exhibited great terror, as though they had seen a dreadful apparition. They screamed, staggered, and ran about the room, holding up their hands as if to ward off the blows of an unseen weapon. They paid no attention to the eager questions of their master and suite; but presently fell writhing upon the floor, and expired in great agony. Their bodies exhibited no appearance of apoplexy, nor any external marks of wounds; but, wonderful to relate, there were numerous dark spots and long marks upon the skin, as though they were stabs and slashes made without puncturing the cuticle. The autopsy revealed the fact that beneath each of these mysterious discolorations there was a deposit of coagulated blood. The greatest excitement prevails, and the faculty are unable to solve the mystery. . . .

SPIRITUALISM

C. J. RYAN, M. A.

IN its modern aspect Spiritualism is anathema to the orthodox churches, a child of the Devil; to the orthodox scientists it implies fraud, hysteria, self-hypnotism, and misinterpretation of natural events — optical or other illusions which easily deceive the unwary even when there is no deliberate

cheating. To the 'man in the street' it is a subject of doubt when not entirely ignored: he cannot get rid of the idea that there may be something true in the alleged phenomena of ghosts, fairies, demons, etc.; but he is naturally puzzled by the extreme differences of opinion expressed by those to whom

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he looks for intellectual guidance.

According to a thoughtful spiritualistic writer, Mr. B. M. Godsall, of San Diego, California:

The sole purpose and justification of Spiritualism is the deliverance of man from the bondage of materialism by proving beyond all question that he is essentially an immortal spirit.

If this were all, who could object? Certainly no Theosophist, who claims that Theosophy is based upon the spiritual nature of man. But, as other phases of human thought also insist that their work is to deliver man from his materialism, it becomes necessary to compare methods and to learn if the benefits of Spiritualism are outbalanced by its drawbacks, and if the same end cannot be more safely, rapidly, and fully reached by some other process — especially by some process which does not require the exploration of regions where strange conditions prevail, whose laws are commonly unknown, and where as many dangers lurk to the unprepared as there are perils in a jungle to a man without a weapon. The greatest spiritual teachers of the past have strongly warned against what they denounced as the illegitimate method of necromancy, the attempted raising of the dead in order to obtain satisfaction about occult matters; and this was for the protection of the living more than the dead.

Theosophists admit, and in fact many know of their own experience, that psychic phenomena occur, though the alleged phenomena of the *paid* mediums are, when not obviously fraudu-

lent, subject to grave suspicion in a great majority of cases. Mr. Stead, the famous English journalist and investigator, searched indefatigably to find a reliable 'materializing medium' against whom there was no suspicion, and only heard of one — in far-off Australia — with a clean record. Most of the 'phenomena' prove how easy it is to trick the ordinary observer — and sometimes the expert — by clever conjuring with or without hypnotic suggestion. We have no interest in discussing the proportion of deception and illusion: there is a residue of genuine phenomena which must be taken into account by all who know anything of the subject.

Can this residue of psychic facts be admitted to prove that the *whole personality* of a deceased man or woman returns and speaks through a medium and thereby confirms the 'immortality of the soul'? We say that although *something* returns it is not the 'immortal soul' and that even the return of a soul for a flitting visit to earth would only prove that it had persisted through the gateway of death, not that it had gained *immortality*.

We are all apt to let our judgment be swayed by our emotions, and in the tense atmosphere of the séance-room one is easily deceived by appearances — especially when the appearances are really what is claimed for them and are not produced by human chicanery. The question is: are the appearances really what they claim to be? And if so, is it desirable to encourage such activities?

The Theosophical answer to the first

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part of the question is that the psychic world is, to the untrained investigator or untrained seer, a region in which the methods of research so admirably fitted for terrestrial investigation, apply very imperfectly and cannot be depended upon. Even on the physical plane Science is taking us today into a world where we are compelled to abandon our familiar notions of material things. In the psychic planes the paradoxes or apparent contradictions are infinitely more confusing to the untrained, and without a reliable guide the most intelligent observer is entirely at sea and likely to be deceived by illusions which are as fallacious as they are subtil. We will consider the subject of guidance and the method of gaining real Knowledge — a highly desirable end when associated with spiritual growth — later.

Even to many sincere and earnest students of psychic matters outside the Theosophical ranks, long research has brought conviction that while many psychic facts have been demonstrated, the facile explanations of Spiritualistic writers that they prove spirit-return are not conclusive. In this short paper we cannot quote confirming observations, but there are many well-known cases where the returning entity (under conditions of private mediumship which were above all suspicion of fraud) professed to be a certain particular person, gave convincing details, etc., and yet it ultimately turned out that no such individual ever lived! Other cases occur in which entities personated *living people*, giving minute

and accurate facts known to none in the circle which would have absolutely proved the *post-mortem* existence of such persons — if only they had happened *not* to be quite alive at the time! H. P. Blavatsky gives a very remarkable case of this that occurred in her family.

To the Theosophical student the Spiritualistic hypothesis is, in its relation to the actual conditions on the psychic planes, in a similar position to the Darwinian theory of man's evolution. The theory that man is only a more advanced member of the anthropoid ape family has held the field because the great biologists—in the protest against the Biblical Adam-and-Eve story—saw no other possibility; but it is now rapidly breaking up. As Dr. H. Fairfield Osborn, the retiring President of the American Association for the Advancement of Science, pointed out the other day, a new and more probable hypothesis has now come forward to supplant it, and the apes are eliminated. Even this theory, which has great promise, is only tentative, because the evidence is too incomplete.

If we may venture to prophesy, the same thing will happen to Spiritualism. The difficulty of explaining *all the facts* on the simple basis of the return of the complete human personality will force the deeper thinkers in the Spiritualistic ranks to reconsider the case, and a more inclusive hypothesis will be constructed which is bound to approach the Ancient Wisdom, Theosophy. But it is a pity that sincere searchers for truth do not study the methods ad-

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vised in the Theosophical teachings and save themselves time and labor. We do not dispute the right of anyone to hold the views he thinks reasonable, but in the matter of the interpretation of psychic phenomena we believe we can show 'a better way,' and the first step is *not to attach much importance to them*. They may provide interesting study for a few specialists in psychology — especially in the study of the peculiarities of the *mediums* — but they will not give a sound basis for obtaining knowledge of one's own immortality: that must come in a very different way indeed.

Psychic phenomena may possess a small measure of usefulness in confounding the materialist, but it is doubtful if much has been attained by such coarse methods. It is well known to serious students that the craving for phenomena increases with its gratification, and that phenomena at best satisfy only intellectual curiosity. Spiritual development consists in the search for that Something within oneself, the Light, that cannot perish — the essential Selfhood. The worldly and the selfish can try every conceivable psychic experiment, can 'test' the spirits and the mediums conclusively just as well as anyone else, and get as good results. But in the real sense they have not made a single step in advance.

It may seem harsh, particularly to the bereaved who have sought consolation in Spiritualism, to declare that so far as it means the effort to prove survival by Necromancy — calling up

the shades of the departed — it is a subtil form of materialism and not spiritual at all; but it is necessary to make this plain. It is an accentuation of the limited, personal, idea of the nature of man, the *persona* or mask which hides the true Immortal.

Spiritualists constantly proclaim that the main object of their activities is to prove the possibility of spirit-communication through mediums. In addition to this central feature, Spiritualism offers a simple, non-dogmatic ethical teaching to which no one can seriously object; it has no accepted Prophet speaking in the name of God; it does not demand belief in a Book or a Creed or a Person as essential to salvation; it believes in the progress of the soul, and it has no 'eternal hell.' All this is an improvement upon certain popular religions which have so greatly departed from the intentions of their Founders; but other ethical movements hold similar views, and Spiritualism has no outstanding claim for recognition except the sensational one that it can demonstrate 'immortality' to the ordinary understanding. *Survival of something* is all that it can legitimately claim to demonstrate.

Laying aside for future consideration the crucial question whether such a 'practical demonstration' would be a real benefit in the present state of the world, we consider the challenge that we must accept the Spiritualistic position unless we can offer a better one. Theosophists accept the challenge gladly and in the most friendly spirit, and offer their help in the solution of the

problem, because Theosophy opens the way to the greater mysteries of man's spiritual nature and destiny.

Let us make it clear that by 'spirit return' we mean the return of, or communication by, the *entire, the identical personality*, through a medium.

Theosophy denies the possibility of such spirit-return *except in a very small proportion of cases*, and it utterly disapproves of the attempt to call back the few in question, chiefly because of the perils to which they are exposed by such action — perils which no humane person would willingly call down upon his friends if he knew the real facts as they are known to those who can penetrate behind the Veil of Illusion.

Scientists formerly had an axiom that when there is a choice between rival theories, the simplest should be preferred, other things being equal, but the extraordinary developments of modern discovery have modified that, and they have been forced to adopt very abstruse explanations for the simplest phenomena. Think of the complexities of the new theories of the atom or of light! When Spiritualistic phenomena attracted world-wide attention almost a century ago, the most obvious and superficial explanation was accepted—the 'spirits of the departed' and *nothing else*. When it became obvious that this incomplete and largely misleading hypothesis was gaining ground and would be difficult to dislodge if not counteracted, H. P. Blavatsky was sent by her Teachers to the West to do her great Work, of which a small part was to reveal the

real import of mediumistic phenomena, and, as she said, "Now my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and the Skeptics!" And it did begin, as all the world knows.

The revelation in so many departments besides psychic matters that H. P. Blavatsky brought to the West created a revolution in the thought of those whose minds were sufficiently open to grasp it, and the effect has been spreading ever since. It was like a big stone thrown into the muddy pond of Fundamentalism and Materialism in the seventies. No wonder the little fishes were indignant! H. P. Blavatsky boldly declared the existence of her Teachers, a Body or 'Lodge' of wise men who possessed knowledge of man and nature far greater than that of the most learned philosophers of our Academies. These Sages had sent her to unveil some of their knowledge of inner, hidden laws and of the evolution of man and nature, and thus to begin a great reform by destroying materialism, superstition, and religious dogmatism, and establishing the nucleus of the future universal brotherhood of humanity.

The first effort was made with the Spiritualists, for it seemed as if a body of persons intelligent enough to conquer their prejudices in regard to psychic matters, and with courage to defy public opinion, would welcome assistance. Only a few of the most prominent Spiritualists, however, accepted the offer and became workers in the Theosophical Society. The prejudice

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against innovation was too strong, and, if we may say so without offense, there were too many simple-minded souls without sufficient discernment to judge dispassionately the value of the Theosophical teachings. These teachings, also, could hardly be welcome to those who were under the emotional stress of bereavement and were grasping at any available chance of consolation which promised personal contact with the departed. Some cannot believe unless they set their fingers into the wounds, like doubting Thomas, and Theosophy does not encourage that attitude of mind.

The Theosophical teaching about the phenomena of mediumship, ghosts, etc., is based upon a proper understanding of the complex nature of the human constitution, which is not the simple thing it is usually considered to be by Science or Western religion. Man is a compound of many 'principles' of increasing subtilty as reckoned from the crude material body—principles which reflect, or are individualized parts of, universal cosmic elements, so to speak. Behind these principles, which constitute the man on earth—the astral body, the passional nature, the higher and lower aspects of the mind, etc.,—stands the real, the Immortal Man, the Monad 'for whom the hour shall never strike.' Science looks on the mind as a product of brain-activity, and denies that any proof exists of its survival after death; Religion *believes*, and teaches faith in some Book or ancient Prophet, but can offer no method of proof. Theosophy, the Ancient Wis-

dom-Religion, *knows* that the Higher Self of man is immortal and has a future of glory transcending imagination, and its Masters are anxious to teach all who are willing to take the proper course, how to attain this knowledge without having to pass through the gates of Death. This means Initiation into the Mysteries of Life and Death, and is not a process of book-study, or 'faith' in the ordinary sense.

For ages the Adepts in the Sacred Science have explored and charted the inner realms of being, and have handed down their records to be sacredly preserved for the benefit of those whose spiritual and moral development entitles them to receive the light, and who devote their lives impersonally and with love to the service of humanity. To those who give the right knock the door will open and the Guide be waiting within.

It is perfectly natural for the uninitiated to fall into error about the profoundly obscure and confusing problems of the occult world, for the whole situation is beset with illusions of the most unexpected character, and the true method of study does not rely upon intellectual power alone, but demands qualities of heart and character of a rare order.

The Spiritualistic world toward the end of the nineteenth century did not, as a whole, grasp the opportunity offered to learn more, and it has not advanced in philosophic interpretation much beyond its former position. Hence, the work of teaching the real nature of man and all that this implies

has devolved upon the Theosophical Society to carry on alone.

Man, then, is an immortal spiritual 'Monad' possessing infinite potentialities. The *personality* of any individual man is a temporary, very limited expression of only part of these. 'Evolution' is the gradual *unfolding* (the real meaning of the word) of these powers and states of consciousness, on different planes of being, through successive incarnations in more or less ethereal or dense bodies in this terrestrial, and other, spheres. On entering its periodical incarnations in earthly bodies the Monad projects what may fairly be called 'sheaths' of varying degrees of consciousness and ethereality which settle within or overshadow the embryo, and create the new personality. This personality is not immortal; it is but the instrument of the greater Self, although, if it learns to unite with the Monad, it attains immortality.

At 'death,' so called, the Ego gradually abandons its lower sheaths and withdraws into the higher spiritual planes, where it is said to be reborn in Devachan, to return only when the cyclic period arrives for a further sojourn in terrestrial conditions.

During the withdrawal the Monad leaves the cast-off sheaths of its lower nature behind, just like old garments, only the truly 'spiritual aroma' of past memories and experiences passing onward with the Monad. Nothing else could persist in such rarefied air. The sheaths do not instantly perish with the body, but — and here is the

most significant fact in regard to the evidence for 'survival'— a portion of what is left in the lower astral planes still retains some of the memories of the past life (those that lack spiritual quality), and this lower *eidolon* or pseudo-personality can communicate through mediums and get an artificial prolongation of life, and also a *borrowed measure of intelligence* by telepathy and otherwise, from the medium and the sitters. These 'shells' as they are called, which ought to be let alone to fade out naturally and harmlessly to extinction, can also be revived by other forces, including nature-spirits or elementals, and at times personate the deceased with extraordinary closeness, so as almost to deceive 'the very elect.' Space will not permit further discussion of this subject now, but it is a most important clue to the value of the evidence for 'spirit-return.'

In a sense, the 'shell' is a reality and yet an illusion. In advancing this age-old teaching about the 'shells,' etc.— which can be found indicated even in the Classic writers as well as in Oriental literature,— we naturally risk indignant protest from those who have been convinced by phenomenal appearances and who know they are not the result of trickery; and also utter ridicule from the skeptical psychologist who is blissfully ignorant of the greatest facts in his own department. It is true, however, and the records of psychical research contain frequent reports of puzzling phenomena which can only be explained by the decomposition of these 'shells.'

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The Adepts, who can study the progressive break-up of the human complex after death and the withdrawal of the true Self into a spiritual region from which it cannot be drawn by the unwholesome processes of necromancy, tell us that the remains of memory persisting in the 'shell' are very incomplete as a rule, only the most commonplace recollections being clear, and those not for long. It has been noticed by many observers that the 'spirits' often talk as if they were in a dream, fragmentarily and incoherently. At times the communicator cannot even recollect his own name, while he will correctly mention some utterly trivial incident.

Before leaving the subject for the present, we must speak of the rare cases in which the true personality of the departed — just as he was on earth but without his physical body — can communicate. These cases, which are naturally very convincing, explain the firmness and earnestness with which many Spiritualists hold their views of spirit-return. Regarding these rare cases, they are right, but these are the very cases in which, according to those who know — the Masters of Wisdom and Compassion — the greatest injury can be done to the unfortunate soul. They are suicides and the victims of accident. Instead of being drawn back to the earth-plane, where they are exposed to perils unsuspected by themselves or their misguided but well-meaning friends, they should be al-

lowed to take the course provided for such by Nature in which, when their time comes, they will be able to pass to the peace and rest of the higher spiritual regions. As these cases have not reached the term of life when the 'principles' naturally fall apart at death, their condition is abnormal. The suicide, except when insane, is in the greatest danger because of the embittered frame of mind in which he passed out. All religious teachers have known enough to warn against self-murder.

In closing, we should like to point out to our Spiritualistic friends that the Theosophical philosophy has not been offered to the world and to Spiritualists in a spirit of reproach or criticism, but as a helping hand. The Masters who are promulgating it have no personal credit to gain, no position to desire before the world: quite the contrary; they wish to remain undisturbed in their own sphere of intense activity. But they know that the world needs Theosophy, that it is the right time for it to be listened to, and that when it is carefully studied by men of good will it will be seen to be what they have longed for, but thought unattainable. To Spiritualists, especially — those who know that other planes of being exist — the illumination given by Theosophy, and the prospect of getting further and more profound teachings on the subject of Life and Death, should prove an inducement to further study.

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

PART TWO: PHILOSOPHICAL AND SCIENTIFIC

CHAPTER XI—THE HIERARCHICAL CONSTITUTION OF NATURE (*Concluded*)

“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 . . . are the agents of Karmic and Cosmic Laws.”—H. P. BLAVATSKY in *The Secret Doctrine*, Vol. I, p. 274

WHENCE did H. P. Blavatsky, the Great Theosophist, draw these ideas? Whence did she get the full elaboration of them, which makes the unspeakably profound teachings that she brought anew to the Western World? How was it that a woman, who, however inspiringly great, high-minded, and noble-spirited, she may have been in herself, had no scientific education whatsoever, and no education in philosophy, and practically none in religion, so far as any technical details go — how is it, we ask, that she produced literary works of outstanding value and merit, in which these truly sublime conceptions and teachings are elaborated in so masterly a manner?

How will the reader answer these questions — and, indeed, many others that must occur to his reflective mind?

It does seem to us Theosophists that the mere proposal of such problems as these holds in itself a sufficient proof that she was the Messenger and Mouthpiece of titanic intellects illuminated by the loftiest and most developed spiritual intuition. Only the

great can understand the great. What is greatness but the becoming at-one with man's own inner god? What is greatness except a manifestation of faculties and powers which in their aggregate flow forth from the center of essential divinity within us? H. P. Blavatsky was indeed great in herself on the lines just enunciated; but in addition to this she was the Messenger of Those who sent her.

Here we have the two keys for understanding the nature and mission of one who brought to the world a systematic formulation of Religion-Philosophy-Science which, as William Quan Judge, the second Leader of the Theosophical Movement, puts it, is like an Ocean of Knowledge which gives to the greatest minds their widest scope, and will yet at its shores not overwhelm the understanding of a child.

Which is the more interesting: to look upon H. P. Blavatsky as a Russian woman, born in such a year, educated more or less after such a manner, wearing such or other clothing, possessed of such or other physical and mental peculiarities, founding a Society

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with a certain number of members or adherents, and living in such or other places, and dying in such a year: or the taking of the consciousness of her spirit and of her mind, as expressed in the great literary works which she left behind her, and looking upon this consciousness as the field of the thoughts on which her mind dwelt, unto which her heart was attached, and from which she drew the mystical life that was in her?

It is in her teachings; it is in the life that she taught men to live, where we should look in order to understand those teachings; it is in the profound and beautiful ethic that she proclaimed; it is in the utter self-abnegation and self-sacrificing beauty of her life: it is in all these, we say, that we can find the explanation of who and what H. P. Blavatsky, the Great Theosophist, was.

In these we see the causes of her coming into the world as the Messenger of her Teachers. Here we can look behind the veil of the outward seeming, at least a small way, into the arcana of her powerful mind and her brilliant soul. This is a study that is well worth while, and it is the only biography of H. P. Blavatsky that is worth anything at all, from the standpoint of real values, for it is the biography of her Soul.

It is all very well to say, as possibly some superficial reader might allege, that after all, the teachings which H. P. Blavatsky brought, were not her own, but are only what she herself claimed them to be: the doctrines of

hid Seers of mighty genius, of whom she was merely the Messenger and Mouthpiece; and that, therefore, it is no true biography of H. P. Blavatsky merely to set forth and explain certain teachings of which she was merely the transmitter or promulgator. But such an allegation would be both superficial and stupid. We repeat what has been said before: it takes greatness to understand greatness; it takes fitness to demonstrate what is fit; it takes capacity to contain the great; and it stands to reason that the great Sages and Seers would not choose the worst, the most inapt, and the most unfit, vehicle for the transmission of their Message to the world, in place of the best for that purpose that they could find.

No, the fact that she was so chosen, shows that she was capable and great; and furthermore, the proof that she was capable of containing and of giving forth greatness, is that she did contain greatness and did give it.

It all comes back to the same point: unless she herself, the Great Theosophist, had been the fittest and most appropriate instrument for the dissemination of the archaic Wisdom-Religion among modern men, she certainly would not have been chosen for that sublime work. What lessons can we not learn from all this, as we reflect upon her life and accomplishments, and ponder over them thoughtfully!

One has but to remember what the world was into which H. P. Blavatsky came, and what it was at the time when she began her wonderful series of activities, in order to realize how well

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and truthfully she herself described her mission, as the breaker of "the molds of mind." Since her time, the world has moved with startling rapidity along the lines of thought that she laid down, and in the direction towards which she pointed with unerring finger. Great things grow in the silence. In the silence lies the seed and in the silence it brings forth what is in its heart. Thus all growth takes place; and those who suppose that H. P. Blavatsky had less to do with the breaking of the molds of men's minds that existed when she worked, than she actually had, do not understand human psychology, we fear.

She cast forth into the world the seeds of thought of the Message that she was sent to bring to us, and quietly in the silences of men's minds and hearts, those seeds took root and grew, and like the plant that will burst the rock into which it sends deep its roots, so did these seeds of thought sown by her strike deep roots into the minds and hearts of men, breaking the adamant hardness of custom and prejudice and predilection.

The scientific speculations and teachings and theories and hypotheses which exist today were in large part utterly unknown when H. P. Blavatsky in 1891 passed on to what she called 'Home.' Her faithful followers, to whom due credit should be given for their splendid work, labored unceasingly after her death, and continue so laboring, spreading still farther over the world the body of doctrine and of ideals which the Great Theosophist

brought with her from her Teachers.

Turning now to our main theme: As H. P. Blavatsky says so truly in the quotation from her *The Secret Doctrine* which prefaces the previous chapter: "The Universe is worked and *guided* from within outwards." This of course must be obviously true to anyone who understands the first principles of the doctrine of Evolution, or Unfolding, as it is taught in Theosophy, and as this operation of Nature is becoming more clearly understood by our ultra-modern thinkers. It is the Hierarchies of Nature which lie in what we may popularly call the invisible worlds, which furnish the urging impulses which are manifest in this our physical world, and which we human beings sense more or less clearly. Because the roots of our physical being are in those invisible worlds, therefore do they express here on our plane in our sphere the operations of the causative chain of events which originate in those invisible spheres.

It should not be thought for a moment that these invisible worlds or spheres or planes are essentially different from our own, for the exact contrary is the case. The old Hermetic axiom is a very true one, and it voices not only the consensus of opinion of the greatest minds all over the world in ancient days, but also the instinctive sense of harmony and proportion which any unbiased mind actually has. This Hermetic axiom is usually quoted as follows: "What is below is as what

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is above; and what is above is as what is below.”

Now, the idea here is not that the physical world is a photographic copy, so to say, in every minutest detail, or in every particular of shape, nor in all the minutiae of operation, which characterize the invisible worlds. That is not the meaning. It is rather that this world is the general reflexion, the mirroring on broad lines, of what the invisible worlds or spheres or planes contain.

It does not mean, for instance, that there is a United States of America, as existent in this world, somewhere in the invisible worlds, with every exact detail of coastal outline, or of mountain range, or of every particular atom in any particular portion of the rocky sphere of this part of the New World; but it does mean that the United States of America as existent in this world, is a reflexion or copy *in the general* of some equivalent continental body existent in the world next superior to ours.

All these invisible worlds have each one its own congeries of what we may call the physical characteristics of that world: mountains, lakes, oceans, winds therefore an atmosphere, stars, and what-not: and all these are, relatively speaking, as solid and substantial to the inhabitants of any such sphere as our own are to us. It would be incomprehensible if throughout the boundless ranges of the Universe, invisible and visible, things were utterly contrary, different, from what they are here, or that the working energies and con-

scious entities should be utterly contrary to and different here from what they are in other, and to us, invisible worlds and spheres and planes.

Nature does not work in that way. She always follows lines of least resistance in her growth and in her building of things; and the line of least resistance is always that of the Chain of Causation as hereinbefore described, which in its workings we call Evolution.

We now turn to a somewhat different aspect of our subject, but one which is, nevertheless, extremely important, and which will make a direct appeal to most thinking men. It can be encompassed in the following question: What relation do these invisible worlds have to man before birth and after death? This includes a subject which will be developed more fully in a chapter devoted in part particularly to it, and entitled ‘Man.’ For the purpose of rounding out our present theme, however, we have been obliged to introduce it in passing in order to give a general view of the subject to which this and the previous chapters have been devoted.

The truth is that man, like every other entity or thing, is a child of the Universe in which he lives: he springs from it, he lives in it, and he returns into the deep and mystic recesses of the arcana of its bosom when he passes away to his adventures after death, or, what comes to the same thing, the adventures that he undergoes before re-incarnation into a new physical body. These thoughts form a subject as fas-

inating in itself as it is both suggestive and instructive.

Man, then, like everything else — entity or what is called ‘thing’ — is, to use the ultra-modern terminology of philosophical scientists, an ‘event,’ that is to say, the expression of a central consciousness-center or Monad passing through one or another particular phase of its long, long pilgrimage over and through infinity, and through eternity. This, therefore, is the reason why the Theosophist often speaks of the Monadic consciousness-center as the Pilgrim of Eternity. Any one phase that this monadic center may itself bring to pass, or, in other words, manifest in, we may, as just said, adopting the ultra-modern terminology of scientific philosophy, call an ‘event.’ The human being on this earth in any one incarnation, therefore, is an ‘event’ in this sense, in other words, a passing or temporary expression of the energies and substances flowing forth from the monadic consciousness-center at the core of his being, or, as we Theosophists love to say, from his inner god.

Another chapter, on ‘Evolution,’ will attempt to set forth in more or less adequate detail, how man, or indeed any other entity or thing, progresses along the pathways of eternity in repeated phases of experience or ‘events.’

The Chain of Causation referred to above, has already been explained to be, in the Theosophical conception, by no means a physically deterministic sequence of events, and therefore it is in no wise and in no sense whatsoever,

fatalism, but is in all cases a succession of ‘events’ in the sense hereinbefore set forth. This shows at once the illusory nature of the Universe in any one — and indeed in all — of its manifestations, whether they be spiritual or physical or intermediate, and particularly so as regards the physical universe.

Not only man, therefore, but the Universe in which he lives, may be, and properly is, to be looked upon as an ‘event.’ This is the core of the meaning of the teachings of the ancient Hindû mystics, such as Patañjali in his *Yoga Aphorisms*, where he sets forth the true teaching that the Universe may be said to exist for the purposes of the Self, meaning not merely the self of man — nor the self of any other particular entity — which meaning, so far as we humans are concerned, is but an expression of our own human egoism; but, properly understood, Patañjali’s reference is to the Self of the Universe first of all, including therefore the numberless Selves which that Universe comprises.

In order to make more clear to the general reader just what ultra-modern scientific philosophical thinkers have to say about this matter of the existence of ‘events’ as contrasted with the old idea of eternally enduring ‘things’ and ‘souls,’ perhaps it may be well to quote the following extract from an article which appeared in *The Observer*, of London, England, issue of January 27, 1929, and written by Professor A. Wolf, Professor of Scientific Theory in London University:

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One of the commonest words in everyday use is the word 'thing,' or its equivalent. Whatever part of the real world one refers to, one is prone to describe it as a 'thing,' having certain qualities, standing in various relations, doing certain functions, and so on. The 'thing,' whatever it may be, is commonly regarded as a permanent pivot supporting changing qualities, relations, functions, etc. And throughout the history of science, thinkers have grappled with the problem as to the nature of 'things.' In the domain of physical science, this problem is generally referred to as the problem of the constitution of matter. Many theories have been put forward; and the above-mentioned electric theory of matter is the latest of such theories. What I want to explain now is how the electric theory of matter, coupled with the theory of relativity, is tending to change our deep-rooted mental habit of regarding reality as made up of 'things.'

The oldest and most familiar theory of the constitution of matter is that known as the atomic theory. According to it all 'things' are composed of certain indivisible particles called atoms (or 'indivisibles'). In recent times, some ninety different kinds of atoms were assumed to exist, and all material things were supposed to consist of such atoms in all sorts of combinations and permutations. The changes visible in all things were regarded as due to changes in the arrangements of the atoms, not to changes in the atoms themselves, which were believed to be immutable. But this view was found to be erroneous, and has now been replaced by the theory that atoms are not such ultimate immutable 'things,' but charges of positive and negative electricity (protons and electrons) of varying degrees of complexity.

Now a charge of electricity is a form of influence, and is not comparable to the diminutive billiard-balls or pebbles, after the likeness of which the atoms used to be conceived. The theory of relativity, moreover, attributes supreme importance to the *relations* rather than to the 'stuff' of reality. This means that the old habit of referring to

'things' needs reconsideration, for the 'things' have turned out to be 'events,' and if we continue to speak of 'things,' we can only do so for the sake of convenience, just as we continue to speak of the 'rising' and the 'setting' of the sun, though we know better.

The outlook may be difficult for many people. We are so used to thinking of 'things' that we commonly refer even to a ray of light as a 'thing,' as though it were comparable in some way with 'the everlasting hills.' Now we have to reverse our comparison, and think of the everlasting hills as events comparable with the vibration of light-waves though enormously slower. To think of events without permanent material pivots may cause the same feeling of amazement that Alice in Wonderland felt when the Cheshire Cat vanished, leaving nothing but a grin. A cat without a grin, yes; but a grin without a cat! We seem to pass from solid earth to unstable water or tenuous air. Yet old mental habits may be wrong. And the thought that some twenty-four centuries ago already the Greek Heraclitus thought of the world as an incessant flux of events . . . may serve as a stimulus to a new orientation. . . .

Even the electric theory of matter, of course, is not entirely free from mystery, for nobody professes to know what an electric charge is in itself, apart from those metrical values with which alone the physicist is concerned. Hence the ease with which some people think of the electric charges composing the atom as a kind of dummy pivot supporting the metrical values in question. Hence also Professor Eddington's revival of the 'mind-stuff' theory, which makes matter intrinsically of the same nature as consciousness.

Professor A. Wolf, furthermore, in a subsequent issue of *The Observer* of February 3, 1929, has the following to say about the changing views of Science, and therefore the changing outlook of man upon the Universe in which he lives, and consequently man himself:

In view of what I said last time about the

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electric constitution of matter, and the present tendency to think of reality in terms of 'events' rather than 'things,' it should not altogether surprise the reader to be told that there is a marked tendency to think of reality, not as consisting of matter, which fills space, and endures in time, but rather as composed of quanta of actions.*

The substitution of one kind of quantum of action for some ninety different kinds of atoms of matter, is clearly a vast gain in simplification and unification. Moreover, the old conception of matter as essentially inert and dead, is got rid of once for all, and thereby the way is prepared to bridge the traditional chasm between the living and the lifeless.

. . . But most important of all, perhaps, is the fact that the quantum-theory, by helping to discredit the old classical mechanics, has also helped to discredit the fatalistic determinism that was wont to go hand in hand with it.

*Professor Wolf defines a quantum in the following manner:

"The expression 'quantum' means, with reference to physical 'action' very much the same that *atom* means, or used to mean, with reference to 'matter.' An *atom* was believed to be an indivisible particle of matter; a *quantum* means an indivisible quantity of 'action.' ('Action' here means energy multiplied by time. The importance of taking time into account when estimating any exercise of energy, will be clear on grounds of common sense.) Now, according to the quantum-theory, action is not something that flows continuously, so to say, and is capable of being taken in any quantity you like. No. There is an indivisible unit of action. You can have a whole unit (called *h*), or a number of such whole units; but you cannot have a fraction of one. An atom, for instance, when it radiates light, does not do so continuously, but intermittently — in pulses, so to say. A beam of light, it is true, seems continuous, not intermittent; but that is only because there are innumerable atoms taking part in its production."

This is something of first-rate importance. . . . It should go a long way to set the world free for the pursuit of ideals, when economists, academic and realistic, see their ideal shattered, and grasp the incongruity of making human science deterministic in imitation of a discredited mechanics.

From this quotation and the preceding, taken from statements made by one of the eminent British men of Science, who here so ably and briefly summarizes the ultra-modern scientific and philosophical outlook, can the reader have any grounds for doubt as to the marvelous advance made by scientific research and deduction towards a union with the logical Theosophical Philosophy brought anew to the Western World by the Great Theosophist, H. P. Blavatsky? There are, however, certain passages in Professor's Wolf's remarks, as hereinbefore quoted, before which the Theosophist must pause long, and in one or two cases these remarks contain ideas or conceptions or conclusions or deductions, which he cannot accept.

One of these last is Professor Wolf's reference to the so-called traditional chasm 'between the living and the lifeless.' The Theosophist admits no such distinction as 'living' and 'lifeless,' and he feels that such a distinction is entirely arbitrary as well as illogical, because he cannot see how life, which is the very root of the Universe, and incessantly flowing forth as indeed an integral part of consciousness, can exist separate and apart from other portions or divisions or 'events' of the Universe, which are arbitrarily called 'lifeless.'

Another point, however, upon which

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the Theosophist is in profound agreement with modern thinking as expressed by Professor Wolf, is in the latter's reference to "events without *permanent* material pivots." Now the Theosophist has always pointed to the obvious philosophical fact that to talk of a permanent material center or entity is like talking of changeless change or some other particularly confusing contradiction in terms.

The entire hierarchical construction of the Universe, as we have already set it forth, is impermanent when considered either in the vast aggregate, or in any one of its details, because that hierarchical construction itself is but a cosmic 'event' in the sense hereinbefore outlined; and therefore, being entirely impermanent, wholly changeable, however lasting and durable particular phases of it may be, this shows that it is illusory in the Theosophical and archaic sense of the word; in other words, that it is not everlasting, eternal, or permanently enduring, as consciousness itself is, consciousness *per se*.

And, finally, it should be remarked, perhaps, that the above quotations from Professor A. Wolf's most suggestive and interesting articles are not made because every particular phrase or conclusion is endorsed by the writers of this book, but only in order to show the highly interesting advance that is taking place in our times towards the archaic Wisdom-Religion of the ages, today called Theosophy, by the best and noblest thinking of our scientific luminaries.

If we, then, look upon the hierarchi-

cal structure or constitution of the Universe as reducible to two main ranges of operation — spiritual and material — governed, at least in our own physical realms by two main systems so-called, that is to say, the electro-magnetic system and the gravitational system: and if we further are able to reduce these two main systems to one, as Dr. Albert Einstein has apparently recently succeeded in doing mathematically in his paper presented to the Prussian Academy of Science on January 30, 1929,— and which, so reports say, contains barely six pages of text! — we come to another fundamental teaching of the Ancient Wisdom to the effect that all cosmical manifestation in the last analysis is the expression of a unitary cosmic consciousness-energy, in other words, the Pythagorean cosmic Monad.

This latter deduction is a very fundamental Theosophical teaching, which, expressed in other words, is that in the last analysis all life, all being, the entire Universe in other words, is the product or self-expression or the flowing forth of energies and faculties inherent in what we may call, for purposes of easy understanding, the one and sole fundamental and essential Cosmic Energy-Substance — which is the operation in its phenomenal aspect of the Cosmic Consciousness, as just said.

We are of course referring only to our own Home-Universe, which, as before definitely stated, includes all within the encircling zone of our Milky Way, so far as our physical universe

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is concerned. We have, furthermore, set forth in this and in the preceding chapter, the fact that this, our own Home-Universe of physical conformation and with all its inhering energies, is only a cross-section, so to speak, of the spaces of Space in which we live, in other words, of the Kosmic Hierarchy of which our physical universe is but one of the planes or worlds or spheres of expression.

Things and entities are in this, our own physical Home-Universe, what they are and as they are because all of them whatsoever are but reflexions or mirrorings of what exists in the invisible realms or in the invisible spaces of Space, of which our inner consciousness knows much, but of which our brain-mind knows but little, on account of our imperfect senses of report.

The entities and beings and things inhabiting or existing in those other and invisible spaces of Space, or worlds or planes or spheres, are as real as those which exist in our own physical universe—in fact, more so. They have their own sequences of time and of space, and their own sequences of consciousness, all adapted to the respective spheres in which they inhere and which they verily themselves compose.

H. P. Blavatsky sets the matter forth very beautifully in the following language in her *The Secret Doctrine*, Volume I, page 605:

For example, the Doctrine refuses (as Science does, in one sense) to use the words 'above' and 'below,' 'higher' and 'lower,' in reference to *invisible* spheres, as being without meaning. Even the terms 'East' and

'West' are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence, when '*other* worlds' are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life.

There is among all these various worlds or spheres or planes an unceasing and uninterrupted intercommunica-

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tion of energies and forces and of substances passing from the ethereal into what we would call the physical and returning again into the ethereal realms. And this intercommunication, we Theosophists call the Circulations of the Universe. These Circulations of the Universe may be figured in the mind of the reader perhaps by the circulation of the blood in the human physical body, making its rounds every few moments or so, or, perhaps more accurately, by the nervous aura or nervous energy, which operates in a similar way.

Transfer this idea, then, or perhaps re-form it, and make these Circulations pass from spirit through many intermediate degrees down into physical matter, and after operating in this lowest stage of the Hierarchy, returning again unto its primordial spiritual source; and the idea is all before you in what we may call a thumb-nail sketch.

Now, what is it that composes these circulations of the Kosmos? First, as regards the pathways along which the streams of entities and things pass, these pathways are what we may call the lines of least resistance followed by the rivers of evolving entities.

The above contains a very important matter, as much in its Theosophical relations as in the very recent marvelous approach of scientific thinkers to those Theosophical teachings. These Circulations of the Kosmos take place through and by means of certain 'critical points,' which H. P. Blavatsky, using a Sanskrit word, calls Laya-Cen-

ters. The Laya-Centers we may translate otherwise as 'dissolving points,' or points where spirit enters a lower sphere, becoming the primordial matter thereof; or, inversely, where the highest matter of any one of these spheres rises and disappears through these Laya-Centers into the superior sphere or world.

Dr. J. H. Jeans, now Sir James H. Jeans, in his book: *Astronomy and Cosmogony* (1928), approaches extremely close to this doctrine of the Archaic Wisdom in what he calls his 'singular points.' He writes as follows:

The type of picture which presents itself, somewhat insistently, is that the centers of the nebulae are of the nature of 'singular points,' at which matter is poured into our universe from some other, and entirely extraneous, spacial dimension, so that, to the denizen of our universe they appear as points at which matter is being continually created.

This picture or hypothesis of Sir James Jeans is a most notable scientific corroboration of the accuracy of H. P. Blavatsky's foresight and vision of coming scientific discovery, although the Theosophist would reject the use of the term 'dimensions,' and would substitute therefor the expressions 'other spheres' or 'other worlds' or 'other planes,' or some other phrase of equivalent import.

The Universe, like everything else, is a creature of habit. There is no reason why men should have habits, or the beasts, or the trees, if the Universe has not. What we call 'habits' are but the expression in human conduct of what has become *customary*

through reiterated operations; and so it is as regards the Universe also. This matter, however, it should be sufficient merely to allude to here in its bearing on preceding remarks, for it illustrates very beautifully, as the thoughtful reader himself will see, how all-comprehensive the Theosophical Scheme of Things is.

Evolution itself is but a Habit of Nature, and therefore of individual entities and beings and things working along what have become customary lines of action, so far as evolution is to be looked upon as a method; although of course Evolution as a thing in itself is, as has been hereinbefore suggested, and as will be described in a later chapter, the unrolling or unfolding, or bringing out, or self-manifestation, of energies, forces, powers, faculties, forming part of the essential nature of each and of every evolving thing or entity.

It should be perfectly apparent from the different observations of various kinds that have already been made, that the hierarchical structure or constitution of the Universe itself is but the self-expression of the unfolding or unwrapping, of the rolling out, or evolving in other words, of the aggregate hosts of monadic consciousness-centers which are the fundamentals of all that is.

The German philosopher, Baron Gottfried von Leibniz, had a curiously clear and suggestive intuition of this fact, and of these Monads, as he has outlined it in his *Monadologie*. To him the Universe was composed, so far

as ultimates are concerned, of literally numberless hosts of Monads, each one of which is a mirror of the Universe and therefore reflects the nature and activities of every other Monad, and yet exists unto itself and for itself, as an eternally enduring consciousness-substance-center.

The Theosophical Religion-Philosophy-Science may be called in modern philosophical terminology an Objective Idealism, for while the principles of the Theosophical philosophy are idealistic in ultimates, nevertheless we do not deny the transitory objective reality of entities and things, whether we call them 'events,' after the manner of ultra-modern science, or whether we call them the transitory and passing self-expressions of the monadic essence existing in such or other phases of the Monad's eternal pilgrimage.

Thus, for instance, when the Theosophist says that the physical matter of the Mineral Kingdom is composite of Monads, he does not mean that these spiritual consciousness-centers are radically mineral things, or in essence mineral, because the mineral, as just said, is only a passing or transitory phase through which the Monad is passing; but he says that the Mineral Kingdom — or, indeed, any other Kingdom visible or invisible,— is the self-expression of a particular host of monadic essences traversing or passing through that phase of its cosmic pilgrimage.

It would be entirely wrong to imagine the Monad of a Newton or of an Einstein, for instance, having at some

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remote period in its past been but a speck of mineral substance with no previous spiritual history behind it, and which slowly through the evolving aeons grew to humanhood, according to the ideas of the old fatalistic determinism before alluded to. On the contrary, the Monad is a consciousness-center and by reason of its karma,—in other words of the past history of events behind it presently shaping and guiding its future line of operation, in other words its future pathway,—rolls forth from itself, or out from itself, the all-various energies and faculties which are essentially its own, and which, during such evolutionary journey, spring forth naturally from its own core. Thus a seed put into the ground brings forth the plant which is potentially in-wrapped or infolded or involved in the seed's essence; but such seed was neither newly created as a mere physical seed without anything of a spiritual nature within it, nor is a seed on the other hand only a complex of physical elements themselves composed of dead and inert physical atoms.

Here, then, and following this thought, we see just what produced the hierarchical structure or constitution of the Universe. It is all but a self-expression of the hosts of evolving Monads which not merely inform it, but which actually are it; and back of each of these Monads, extending through frontierless duration in the past, is the fruitage of all former experiences or events, which, when time and circumstances permit, roll forth or

outward from the bosom of the monadic host, or from the bosom of any single entity thereof.

This and the preceding chapter should enable the reader to get some faint idea at least of the wonders and unspeakably vast range of thought which the Theosophical Philosophy contains, as brought to the Western World by H. P. Blavatsky, the Great Theosophist, and illustrated by her as regards principles and in some cases even as regards details. Either she was a genius without peer in the history of the world, and possessed the gift of prophecy and fore-vision in practically unlimited degree: or she was what she herself claimed to be, the Messenger and Mouthpiece of the Association of the great Seers and Sages presently existing, who are the Guardians of the Archaic Wisdom-Religion of the past.

To the writers of this present book, it would seem that to place the matter thus squarely before any intelligent reader, should be sufficient for him, in drawing his own conclusions, to arrive at the understanding of her that is so dear to the hearts of Theosophists. Great she undoubtedly was, but her real greatness for and to the world as we see it, lay in the unquestioned fact of her being the choice of these Sages as their Messenger to the world. Only ability of the noblest kind, only impersonal self-sacrifice and self-abnegation of the purest type, only greatness of heart and mind, can explain why she was so chosen.

THE ICELANDIC CONSTITUTION—A STUDY IN STABILITY

ASTRID BERG, M. A.

THE millenary of the founding of the Icelandic Parliament in 930 A. D., to be celebrated the last week in June on the site of the old *Thingvellir* or ancient Parliament-place, has centered attention justly upon a remarkable nation and certainly the most unique governmental policy in the world. For in these days of states made and unmade over night, and written constitutions savoring mostly of sheer modernity, the picture of a national assembly meeting for a thousand years under a written constitution from the start is as full of instruction as surprise.

The celebration-plans naturally include a dramatic representation of the first session of this hoary *Althing* or Parliament, held just a millennium ago, but scenes even more dramatic come to mind in thinking of it—the Norse migration, for instance (significantly, during the *last quarter* of the ninth century) pioneered not by adventurers but by heads of families who brought with them their households and household gods and came to stay. What a picture! A few Celtic chieftains came along, it is true, but they were very few. It was the Norse who gave to Iceland its language, its law, the progenitors of its people, and many old Teutonic customs, notably that of meeting for worship in a common temple, and the

common assembly of free men. It was the latter, called *Thing*, or *Althing*—partly a parliament, partly a court of first instance, and partly a court of appeal—that on the very edge of tumultuous, ever-changing Europe, has pursued for a full millennium its unique and solitary way.

And then another picture comes: of the rapidly increasing community and their sense of the need of a center of order and law; a picture of Grim, foster brother of Ulfjot and “the fleetest rock-climber in Iceland,” despatched by them to scour the cold, inhospitable, rocky land for a suitable spot upon which to found and to hold their common assembly or *Althing*.

Not many hours riding from Reykjavik he found it—a strip of lava-rock, set in a valley between two deep canyons where

in full sight of the assembled multitude, the heroes of ancient Iceland spoke and voted their laws, and gave their verdicts; while from an eminence in the midst of the enclosure, still called the Lögberg or Hill of Law, the Law-Speaker recited the law of the nation in the sight and hearing of the multitude that stood on the further side of the chasms.

So Bryce in his *Constitutions* which we shall quote from further.

Here, at this *Thingvellir* (literally Parliament-plain) “the Republic became visible before men’s eyes,” and at

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each recurring Midsummer it became virtually the center of the State — this great yearly gathering of the whole nation, to which chieftains and leaders of the local *Things* came with their families, their dependents and retainers, their merchandise, their goods for barter or exchange. The whole great gaunt plain, for miles around, became a city of tents — as it promises to become again this summer.

Here, at the *Thingvellir* the law was read by the *Lögsögumadr* or Law-Speaker (literally Law-Say-Man); here

lawsuits were brought and argued with an elaborate formality and a minute adherence to technical rules far more strict than is now practised anywhere in Europe, a fact which will appear the more extraordinary when we remember that in those days both the law and all the appropriate forms of words which the parties were obliged to employ were not written, but preserved solely in the memory of individual men.

We should be the last to underestimate the aesthetic or traditional or literary side of the Millenary about to be celebrated, but there is an obscured other side that should not be overlooked, for it has, or should have, its uses in the present time of overturning and readjustment, and the rest of the world might with profit pause a moment in contemplation of it.

The notable fact is that the Icelandic Republic, with no police, no militia, no fleet, no army nor means of raising one, 'carried on.' With no executive official or power, with nothing in short but its superb but (to us) strange judiciary and the ingrained honor and respect for

law in the hearts of the people, nevertheless it 'carried on' when other nations, hedged around with safeguards and legal machinery, were succumbing to national epilepsies once or twice in a century. Has not this its lesson in the present *impasse* in our advance to something like a satisfactory general observance of international law? Why bother to codify or even state our ideals when no big stick is ready in our hand? So we argue, and balk at the first hurdle. But Iceland managed very well without a big stick. And the nation had, as far back as a thousand years ago, not only a complex and highly developed legal system but the utmost reverence for law in the abstract. There was no king nor anything corresponding to the kingly office; there was total lack of the power to enforce; — yet the people, in an age crude and personal, were law-abiding to the point of being an example to the world.

All the people knew the law, or could know it, for not only did the Law-Speaker recite aloud the entire code during each Midsummer meeting of the *Althing* or Great Thing, but he was bound to give any inquirer full information regarding it whenever asked. He was the final court of appeal as to legal rules during any trial. He was, in short, "the living voice of the law" and was chosen from among the great lawyers of the nation. In a country without prince or king, his office, quasi-legislative, quasi-judicial, was of supreme importance. He was the only salaried officer in the state, in earliest days, and the *vadomdl* or a kind of blue woolen

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cloth, two-hundred ells of which made up his yearly salary, is still in use as currency for some things.

Bryce has much to say of the old Icelandic Constitution — a document which is paralleled only by the constitutions of some of the Greek cities or by those of Florence and Venice later — but for more than bare mention of it here there is not space. One should point out, however, the extreme and scholarly intricacy of legal procedure in Iceland even in those remote times; the existence of law-schools of scholarly and dignified standing, and the keen flavor that legal subtleties have always seemed to have for the Icelandic mind. And it might be observed in passing, too, that in days when feuds culminating in murder were not uncommon, *no death-penalty was ever prescribed by the Icelandic State*. Incidentally, no man could slander his neighbor and go scot free; even to nickname a man might subject the guilty person to punishment; the truth of a defamatory statement was no defense, and uncomplimentary verse was actionable, even though against the dead!

Indeed, the dead could even be sued and receive judgment, of which a notable case is described in the *Eyrbyggja Saga*, permeated as the Icelandic Sagas peculiarly are, with legal accounts and lore. It is not out of place in a magazine open to authentic teachings or sane discussion about the after-death states and the invisible world, to summarize briefly this old case so gravely and sincerely told.

It centers around one Thorodd, a

chieftain of Fró á in Breidifjörd, whose boat had been wrecked in a coast-storm one Christmastide, himself and his companions being drowned. Although the ruined boat was washed ashore the bodies were never recovered, and at length Thorodd's wife Thurid, and their son Kjartan summoned the neighbors to a funeral-feast. On the night of the feast, however, as soon as the guests were seated and the fire lighted in the great hall, enter the dead Thorodd and his companions! Dripping wet, they seated themselves about the fire.

It was traditional that those would fare well who attended their own funeral-feast, so the guests welcomed them, and the ghosts sat on in silence until the fire burnt itself out and the guests went their separate ways. Then they rose and left. Every night, the feast continuing, the same thing occurred, until at last the servants refused to enter the great hall and lighted the fire for cooking in another room. But to this room went Thorodd and his men! At last Kjartan relighted the fire in the great hall and left that to the ghosts while the cooking was done at the second fire.

Did the ghosts feel slighted or hurt at thus being barred from cooking and company? Retainers died in the house and Thurid herself fell ill. So Kjartan sought advice of his uncle Snorri, a learned law-advocate and a *Godi* (judge and temple-guardian) of western Iceland. On Snorri's advice Kjartan, accompanied by several of his friends, went the next night to the great

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hall, and formally summoned the dead Thorodd and his companions for trespass, and for causing men's deaths. They instituted a court, followed the regular procedure of the trial court held at the *Thing*, delivered the verdict, summed up the case against the ghosts, and gave judgment. And "when the judgment word was given on each ghost, each rose thereupon and quitted the great hall and was never seen thereafter."

Bryce remarks humorously that while ghosts have given trouble in many countries "it is only the Icelanders who have dealt with them by an action for ejectionment," but students of the Ancient Wisdom, Theosophy, would not dismiss this seriously-told account so easily, and much light could doubtless be thrown. How much we will leave it for the reader to surmise, but few are the students of Theosophy who could not write illuminating pages thereon.

Iceland is but little larger than Ireland, with practically no land fit for agriculture, and very little pasture. It

has no internal trade for the interior is a waste of lava-fields, glaciers, snow-covered mountains, and black volcanic sand. But even in that dark fifteenth century, and later when, in the eighteenth, pestilence and famine following volcanic eruptions destroyed one-fifth of all the people and left the land almost a wilderness—even in those harsh days the people were not only producing literary works, but preserved through change and time, in its glorious pristine purity, their language. To this day they have not ceased to love and cherish and *read* their ancient Sagas, and in the humblest farmhouse or fisherman's cottage, some works of great literature are always to be found.

Hail to Iceland! We suggest a broadcasting of something more than news about the fête. There are great facts in the constitutional history of this nation, so remarkable in its stability, that might throw just the needed light on the foggy and disconcerting path which not a few bewildered statesmen are trying to follow at present.

THE ANCIENT DOCTRINE OF MAN'S ESSENTIAL DIVINITY

P. A. MALPAS, M. A.

SCATTERED about in the ancient literature of all real religions we find the glorious doctrine of man's essential Divinity either delicately hinted at or plainly declared. That it was not more vulgarized was due

to the fact that the knowledge and teaching have been profaned and degraded where the knowledge has not been preceded by mental, moral, and spiritual discipline—the Christ has so very, very often found a cross

instead of a throne prepared for it.

Yet there are testimonies enough of the existence of this teaching.

Justin Martyr flourished about the middle of the second century, A. D. He may be considered as almost the first of the great patristic writers. Therefore, of course, he is sure to say some things which were afterwards pruned away as Christianity solidified and materialized into formalism. And he has been blamed for so doing by 'orthodox' writers of our own day. But that does not in the least affect the fact that he was closer to the fountain-head and more worthy of attention than those who followed. This is what he says:

One article of our faith, then, is that Christ is the first begotten of God, and we have already proved him to be the very Logos [universal reason] of which all mankind are partakers; and therefore those who live according to the Logos are Christians, notwithstanding that they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like: among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear.

This article of the Christian faith has long been forgotten, but was obviously given its due importance less than a hundred years after the death of Paul, in the Christian church. Not all the covert and open remarks of modern casuists can upset it though it is very easy to allude to Justin Martyr as a man whose Christianity was not sound, or, alternatively, to say that any inconvenient thing he said is of "doubtful authenticity."

Not that that matters in the least, for the doctrine was no more Christian, in the sectarian sense, than it was Pagan: it was universal.

In the eighty-second *Psalms* the same doctrine is stated, "I have said, Ye are Gods; and all of you are children of the Most High," which is plain enough; but a little curious in the light of the first verse of the same ancient hymn: "God standeth in the congregation of the mighty; he judgeth among the gods."

The inference is obvious that since the God in question is only one among the many gods of the Jewish pantheon, using various devices to put himself at their head, and also that men are divine, the writer is clearly of opinion that men have at least the potentiality of equality with the God of the psalms. Even the latter, through Moses, is very careful to avoid bringing too much trouble on himself when, referring to the others, he says categorically, "Thou shalt not revile the gods," as the authorised version has it. I have not a Hebrew Bible at hand, but in translation 'gods' usually means *alhim* or *elohim*, and God is the Israelite *Ive* or *Yahveh*, while the 'Most High' is the far superior *El-Elion*.

In *John*, x, 34, this passage is utilized by the Galilean Reformer to refute the charge of blasphemy in saying that he was the Son of God. As plainly as words can put it, he says that acting as such, he is such, and implies that as soon as other men act in conformity with their divine nature they will be so, too. For naturally,

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when the god within is overlaid with sin and selfishness and materiality, he is no longer more than a paralysed god, or at least a crucified one, hardly recognisable.

Elsewhere it is declared that man is the *temple of the living God*, and "the Spirit of God dwelleth in you." It is all the same doctrine. Only the temple is too often more like a cenotaph, without even a corpse inside it. But that does not affect the doctrine that the normal man is divine, whatever his outer covering may be, even though the abnormal man can gravitate towards the very opposite of divinity.

After all, however, the Jewish literature is not all antiquity, and it is very often more distorted and veiled than most, to say nothing of corruptions that have crept in.

Yet there were undoubtedly among the Jews a certain number who had so far transcended their national limitations as to have made great progress along the path of universal religion. One such was Josephus, the general and historian. He was evidently a more remarkable man than he chose to show; but he gives unmistakable hints.

As a youth Josephus followed the ascetic courses of more than one mystic sect with the greatest enthusiasm. He was of the highest priestly family-caste and seems to have ended by being as much a Pharisee as anything else, though with greater experience than most Pharisees. He had by his ascetic training acquired the gift of prediction; he used it in the case of

Vespasian and thereby obtained favor with the Roman general. Such things were sometimes possible with the ancient Orientals, though hardly suitable to Occidental folk. However, what matters is that he evidently knew things which were not for the multitude and yet were well known to the initiated of various mystic and orthodox sects.

In an outburst of candor at a very critical moment, he says:

The bodies of all men are indeed mortal, and are created out of corruptible matter, but the soul is ever immortal, and is a *portion of the divinity that inhabits our bodies*.

—*Wars of the Jews*, chap. viii

So much for the doctrine of a Pharisee.

In his *Timaeus*, Plato writes of such deep and such heavily-veiled mysteries, that it is said to be impossible for any but an initiate into those mysteries to fathom them, and most statements therein have to be taken with extreme caution as to their dead-letter. But the statements as to the Divinity of man seem plain beyond question. Scattered here and there, they are readily recognisable. However, it is in the closing lines of the *Critias*, that wonderful story of Atlantis, that we have a quite unmistakable reference to the doctrine. Describing the rise and glory of the golden age of Atlantis, Plato arrives at a point where the men of that mighty civilization fell, owing to their gravitation towards the lower side of their dual human nature, ever more towards the animal than to the divine. For man is not all divine unless he

chooses to sublime the animal part of his nature in the alembic of life. The *real* man is divine, but in the body he only too often identifies himself with his false material image.

Tracing the transference of power from Atlantis to the East as a result of Karman, *i. e.*, causes set in motion by the Atlanteans themselves, and not from any arbitrary decision of some anthropomorphic deity, Plato says:

For many generations, as long as the *natural power of the god sufficed them*, they remained obedient to the laws and kindly affected towards *the divine nature to which they were allied*: for they possessed true and altogether lofty ideas, and practised mildness united with wisdom, in reference to the casual occurrences of life and towards each other. Hence, looking above everything except virtue, they considered things present as of small importance, and contentedly bore, as a burden, the mass of gold and other property; nor were they deceived by the intoxication of luxury, or rendered intemperate through wealth: but on the other hand, being sober, they acutely perceived that all these things are increased through common friendship mingled with virtue, and that by too anxiously pursuing and honoring them, these goods themselves are corrupted, and with them (friendship) itself likewise perishes. To such a mode of reasoning then, and the abiding of such a nature, was it owing that they made all the progress that we before described. But when the divine portion within them became extinct through much and frequent admixture of the mortal nature, and the manners of men began to hold sway, then, through inability to bear present events, they began to exhibit unbecoming conduct and to the intelligent beholder appeared base, destroying the fairest among their most valuable possessions,— though all the while held by those who were unable to see a true life of happiness based on truth, to be in the highest degree

worthy and blessed, though filled with avarice and unjust power. Zeus, however, the god of gods, *who rules according to the laws*, and is able to see into such things, perceiving an honorable race in a condition of wretchedness, and wishing to inflict punishment on them, that they might become more diligent in the practice of temperance, collected all the gods into their own most ancient habitation, which indeed, being situated in the center of the whole world, beholds all things that have had a share in generation: and having assembled them, he said,

The *Critias* here abruptly ends.

Allowing for a few somewhat transparent veils, we have here a plain record that one of the greatest of the Initiates into the Greek Mysteries was well acquainted with the Divinity of Man. The gods and Zeus, are, of course, figurative, not really personalities. "Zeus, the god of gods who rules according to the laws," is simply that ruling quality in mankind that generates and suffers Karman, the perfect law of action and reaction — even he is a god within all men.

It is curious to note how the orthodox Christian translators of Plato make him speak of God as if he were referring to the nebulous and composite God of the Christians of our own day. Probably few Europeans reading Plato in translations have failed to picture him as influenced by *their* idea of 'God.' Yet it is doubtful that Plato ever contemplated any exterior 'God' outside of man individually or of man in the aggregate.

The same thing occurs with the famous Latin sentence quoted a million times in our own century, "Quem deus

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vult perdere, prius dementat,” as “Whom God would destroy, he first makes mad,” or “Whom the Gods wish to destroy they first make mad.” Long custom has sanctioned these translations, and yet is the meaning not plain that it should be, “Whom the god would destroy, he first makes mad”? This sounds very much like the proposition that the divine part of man deserts one who has brought destruction on himself and what is left is either mad or its equivalent, that is, devoid of all spirituality, as some even exceptionally intellectual men are.

Consider again the famous scripture of the early Gnostics, the Gospel of Valentine, the *Pistis Sophia*, so much revered by the best Christians of the first centuries of the common era as containing the deeper teachings of the one they knew as Jesus. Here is a famous extract from Schwartze’s Latin and Greek translation of 1851, p. 156:

When therefore Andrew had said these things, the spirit of the Savior was moved in him, and crying out, he said: “How long shall I bear with you, how long shall I tolerate you — do you not yet understand [with the higher faculties] and are you still ignorant?

“For do you not know and do you not understand that *you are all angels, and arch-angels, and all gods and lords and archons or rulers*, and all the great invisible powers, and all those belonging to the Middle Space, and belonging to all the Regions of those of the Right Hand, and all the great emanations of Light, and all their glory; that you are all from yourselves and in yourselves mutually from one mass and one *hyle* or matter, and one being?

“And that you are all from one mixed compound, and by the decree of the First Mystery the mixed compound is forced by necessity

until all the great ones of the emanations of Light and all their glory have purged the mixture?

“And they have purged them not of their own initiative but of necessity, according to the economy of the One and the Same Ineffable. And they have by no means gone through sufferings, and they have by no means suffered changes in the Regions, nor have they at all laid themselves bare, nor poured themselves into different bodies and from one into another, nor have they been in any tribulation; therefore you are the worst dregs of the Treasure, and you are the dregs of these regions that belong to the Right Hand, and you are the dregs of the regions that belong to the Middle Space, and you are the dregs of the invisible ones and of all the archons or rulers — you are the dregs of all these; and you are in great sufferings and tribulations in being poured into various bodies in the cosmos, and after all these sufferings you have struggled of yourselves, and you have fought, having renounced the whole world and all the matter that is in it, and you have not drawn back your hands from the contest until you found all the mysteries of the Kingdom of Light, which, purging you, restored you to refined light of the highest purity, and have made you pure light.

“For this cause therefore I have told you before — Seek that you may find. I have said unto you therefore — You shall seek the Mysteries of the Light which shall purify the body of *hyle* or matter and make it into refined Light, extremely pure.

“AMEN, I say unto you concerning the human race — because it is of matter, I have torn myself asunder and have brought all the mysteries to these lights that I may purge them, because they are the dregs of all matter of their matter; or else no soul of the whole race of men would have been saved, nor would they have been able to inherit the Kingdom of Light if I had not brought the purifying mysteries to them. For the emanations of Light have no need of the Mysteries, because they are pure; but the human race has need of them, because they are all dregs

of matter. For this reason I once said to you: 'They that are whole have no need of the physician, but they that are sick'; that is, those who are of the Light have no need of the mysteries, because they are pure lights. . . . Therefore announce to the whole race of men: 'Cease not to seek by day and night until you have found the purifying Mysteries. . . .'

The above fragment has special interest as not only declaring the inherent Divinity of man, but the way back to its full expression through the Mysteries of Antiquity. Also, for those interested in the New Testament, there is food for thought in the demonstration that even the simplest sentences of the true Gnostic threads in the Gospels have a meaning quite other than the simple dead-letter of the text; which does not mean, however, that anyone is at liberty to put any meaning he likes to any text and say it is the genuine meaning. Quite the contrary: without the Gnostic key it may be taken for granted that every interpretation is wrong. Matthew, of course, was a Gnostic, and only the accident of having to leave his school for a time caused him to write the ritual, as even Eusebius says. The step was fatal, for once written, the ritual began to be hardened into a dogma and alternatively corrupted to meet varying views, until at last the accepted Gospels differed so widely from the original Hebrew *Matthew* that they were declared by the greatest expert of the Roman Church (Jerome) to be directly opposed to it.

Apollonius of Tyana mentions the doctrine, or rather the life of him by

Philostratus does so in his name. His Teacher, the great Indian Sage Iarchas, whom he had met in the Himâlayan or Cashmirian retreat of the Sages, was conversing with him. Apollonius had asked the question "what the Sages thought of themselves?" Iarchas replied, "Gods." "And why Gods?" said Apollonius. "Because we *are good men*," was the answer, which Apollonius considered so replete with wisdom that he afterwards used it in his apology to Domitian.

This is, plainly enough, the doctrine of man's Divinity, expressed so gently as to avoid forcing it on the attention of those not prepared to enter into its meaning more deeply than the mere surface.

It would be easy to find many another ancient record of this universal doctrine, though often enough translators who know languages but do not know philosophies have rendered the plainest passages in the crudest fashion.

For an instance see *Genesis*, vi, 3, where nobody seems to have much idea even now as to what is meant. For hundreds of years we have had the authorized version of the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, etc., telling us that "My spirit shall not always strive with man." The Vulgate says it means "My spirit shall not always remain in man." Others say it means "My spirit shall not always be debased in man." (The word *man* in the original is simply *Adam*.)

לא-ידון רוהי באדם לעלם

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As in a thousand other cases, I suppose the worthy pundits of King James of happy memory made the words mean what they thought they ought to mean rather than what they do mean. It was not in their philosophy to realize and repeat that there is a Divinity within man all the time, unless it has been crowded out. But there is the doctrine, plainly enough.

Now philosophy is not of much use unless applied. Supposing that this mislaid doctrine were true. Supposing again that some of us knew it and could realize the divine side of our nature in every detail of life until we were dominated by it alone, and identified ourselves with it. Would not the world be changed in a generation into a real heaven if we could educate children from that high standpoint, giving no

encouragement to all the little lower tendencies that are usually allowed to run wild or are positively fostered — usually in the name of the child's happiness — until it becomes a nuisance to all? The cruel kindness of yielding to the lower, non-divine tendencies would disappear and with it the fearful responsibility of, someday, somehow, having to pay for it to the last item.

Well, that is the secret of Râja-Yoga. Certainly in these days it cannot fully flower in a year or two, but when teachers are striving along that line in their own lives and know what the goal is, the effect on the life of a child in their care is incalculable.

Is not the true knowledge of oneself a knowledge of the divine? "Know Thy Self!" said the Teacher of old. He was very wise.

THEOSOPHY AND TRUE ART

ART O'MURNAGHAN

TRUE and false, deep and superficial, moral and immoral,— these are three of the contrasting qualities which are called in the Eastern philosophies, *the pairs of opposites*. We cannot, perhaps, meet with the supremely True, nor with the utterly False; we could not comprehend them, under present conditions, but we can go far enough to realize that they are far apart — the two poles of thought and action. Truth itself is the essence of Reality, and the motto of The Theo-

sophical Society is, "There is no Religion higher than Truth." Truth is the touchstone, the standard of life even in its minutest pulsations.

Art, which includes Music, Poetry, and other fields of the soul's operation, may be defined as the representation in symbol, of an ideal of Beauty in the soul of the artist: the extent of its appeal to others will depend on the harmony it arouses in them. It seems reasonable, also, to assume that harmony must reign in the mind of the ar-

tist, if he is to succeed in transmuting the elusive ideal into finite form, that it may be preserved and perpetuated for the benefit of others. Ideals — visions of Beauty, flashes of inspiration, are all of them so delicately subtil, and shine with a light of such rare and high vibration, that they can never be set down as they are, in reality, to the artist. We know that this Law holds sway with regard to thoughts. A beautiful, shining thought alights out of the blue, like a radiant bird, before the mirror of the mind. If the mirror be still and free from dust, it is with a thrill beyond the reach of words that the vision is seen — but immediately, as always, it fades, and eternal Beauty wanders on her way.

Try to tell what you have seen, try to write down all you have experienced, and you come face to face with the clumsy and halting efforts of the brain-mind to bind and limit a flash out of the Infinite and Illimitable.

Herein lies the calling of the artist. If he is serene and still within, resting poised, as it were, in the midst of the many circling currents of life, indifferent to fitful gusts or the eddying winds of outer circumstance — his higher nature, whose home is in the stillness, can build the picture that shall call up in the minds of others something of that Beauty he is trying to pass on to them.

Art is, as has been well said:

that most intimate work of man, whereby he seeks ever to create and translate his inner spiritual vision — at its highest, formless and soundless, and almost timeless — into some visible material form.

The connexion between truth in living and truth in Art may not be severed: they are parts of the one thing. It is the old axiom, freely adapted, that grapes do not grow on thistles, neither can a silk purse be made out of — anything but silk!

Inset, like gems, into the history and the chronicles of Art are the high thoughts of great minds, convinced of the necessity for beauty of life, if Beauty is to be handed on.

Kak-ki, a Chinese landscape artist of the eleventh to twelfth centuries, wrote:

A true artist must nourish in his bosom, Kindness, Mildness, and Magnanimity.

Alberti in the Middle Ages, said:

Everything that is produced by Nature has its measure in the Law of Harmony. Nature strives not otherwise than that its products be perfect. But that condition cannot be attained if harmony is lacking, for then the highest active consonance of all the parts vanishes.

Plato taught, about 600 B. C.:

Thus, everything which is good is beautiful, and the beautiful is not without measure.

That is, it cannot exist without harmony in all its proportions.

Socrates said:

All the great arts require a subtil and speculative research into the Law of Nature, for that loftiness of thought and perfect mastery over every subject seems to be derived from some such course as this.

Leonardo da Vinci, again:

A constant striving to dive into the essence of things, and to learn to understand

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their true nature, is the artist's pathway to perfection.

Many more might be cited, but these may serve to arouse an interest in the idea of this harmony, which is the One Thing — the Law of Nature — the observation of which is the requirement made of all who are in the position of becoming interpreters of the working of that Law. Ruskin said well when he taught that Art is the expression of life, and beautiful Art the expression of the Life Beautiful and the Soul Beautiful.

And how is harmony within to be attained? The rule is simple, with all the greatness of simplicity that belongs to the eternal verities. Theosophy explains how it is attained — by selflessness, the absence of selfishness — not merely crude forms of selfishness, which are voted 'bad style,' even among those who are not careful to avoid them; but the gradual elimination of the myriad finer varieties of the poisonous weed — subtil metamorphoses of the self-same thing. Impossible! you say, it could not be done in a lifetime. Even had you half a dozen lives, you might not do it!

True, but Theosophy offers you the reasonable theory of Reincarnation, with the prospect of an untold number of chances of making good, and of repairing mistakes. If you have never studied the subject, then give a few hours to seeing what it is all about. It commits you to nothing, and you will certainly find something new to think about. You are quite free to decide that you cannot accept the idea — very

well, you may revert back to your former belief in one earth-life — with, perhaps, a wonder in your mind, if, after all there may not be 'something in it'!

Speaking as an artist who has accepted the idea of a long chain of earth-lives, the writer finds consolation in the assurance that what he is not able to accomplish in this life, will meet him again in future lives; that no effort at attaining the harmony within is wasted; that even failures are stones to stand upon in future climbing. We learn from Theosophy that the duty of every man is to work in the now, neither looking away from our work into an unborn Tomorrow, nor lingering in the shadows of Yesterday. Thus working, Today is robbed of none of its energy.

Theosophy is simple because it is a living of Life — purposefully and undoubtingly — it is DUTY. Everything we have or are is dutiable — that is the Law. We are as the cells in our own bodies: lives working for the health and progress of the great body, Humanity, and when we wilfully set our own personal advantage as the goal of effort, we may be classed with the cancer germs in the human body, which live on their companions instead of with and for them.

The artist, in truth, cannot live for his own fame and pleasure — he plays his part as one of the family, for the family. All benefit in their degree, and he himself cannot be robbed of that which is the inevitable fruit of right action—Joy—the result of working in

harmony. It comes naturally to us all, and we do but waste energy and time and vitiate our work by striving for it as our end and aim. Cease striving: we cannot miss it. Isn't it simple? And Joy if it be kept back and not radiated naturally, dies in the hands of the robber, the embezzler of it.

Did you ever consider that the following well-known words of Shakespeare—truly a Sage and a Seer—might bear a wider interpretation than are generally given to them?

All the world's a stage,
And all the men and women, merely players:
They have their exits and their entrances;
And one man in his time plays many
parts. . . .

There is more following, dividing one life into seven stages, and that also may be read into more deeply. But we may take the four lines we have before us. Man, the Eternal Man, will be seen as an actor, taking on, in each of his *entrances*, each appearance on the stage of physical existence, a different character, a different personality. He may play today a king, tomorrow a beggar, an athlete, a cripple, a singer, a dumb man, an artist, a blind man, in turn, until at length his journey ends, as says the same Teacher, "in lover's meeting; every wise man's son doth know." He is united with the Soul—a spark from Love itself, and the last sentence might signify "every disciple of the Wise Men (Sages) will know what is implied."

There is a riddle in connexion with what is called the 'artistic tempera-

ment' to which Theosophy gives a solution. You may find an artist doing truly great work as a painter or a musician, and yet his social life may be a byword, and he himself be shunned by all who value a moral standard of living. Theosophy teaches that man has a dual or double nature—spiritual and animal. An artist, by reason of his evolution, has keener perceptions than the ordinary man, and this condition holds throughout his whole being. His lower nature will have an added keenness of response to the appeal of the senses, and the urge that stirs his higher sensibilities and results in Art, glowing and pulsing with irresistible Beauty, is seized by the ill-guarded lower self and sooner or later we have a riot of the senses on the lower planes. While at his work, he may be so rapt that the lower call is unheeded, but as soon as the absorption has passed, the clamorous animal rushes to seize the mind as its playground. That is not an ideal or wholesome condition.

Theosophy, in insisting that Brotherhood is a fact in Nature, would seem to hint that what is possible for one, may be attained, under the same conditions, by all, and it is interesting to note that the President of the British Association has declared his faith in the same idea, and applied it to Art. He said:

I have confidence that the artistic gift of mankind will prove to be due, not to something added to the make-up of an ordinary man, *but to the absence of factors* which, in the normal person, *inhibit the development of these gifts*. They are, almost beyond doubt,

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to be looked upon as releases of powers normally suppressed. The instinct is there, but it is stopped down.

So that, according to this reasonable explanation, the ordinary person is clogging up certain gateways of the Soul, and it is not difficult, in the light of Theosophy, to point to the reason. It is the old obstacle to a clear-shining light — a coating of dense matter on the inside of the container.

A lecturer once told his class of university students in very beautiful language about this inner light. He said:

We may say that he who has not yet perceived how artistic beauty and moral beauty are convergent lines which run back into a common ideal origin, and who, therefore, is not afire with moral beauty just as with artistic beauty — that he, in short, who has not come to that stage of quiet and eternal 'frenzy,' in which the beauty of holiness and the holiness of beauty mean one thing, burn as one fire, shine as one light within him — he is not the great artist.

Hear again how Leonardo da Vinci, with wonderful vision, showed why this is required of the artist. He said that

the artist's task must finally be to become a conscious representative of the spiritual creative power that manifests in Nature by reason of inherent necessity; that, fundamentally his work is subject to the same laws as Nature's. His privilege is to see intuitively that which the scientist seeks his way to by study, and demonstrates by experiment. But he only attains this clearness by keeping his mind pure, his imagination free from disturbing influences, and not allowing the desire for money or other benefits to occupy his thoughts.

Which all sounds very much like the writing of one who had studied Theoso-

phy, and, what is more important, lived it.

In conclusion: Seeing that all the ages have set it down that the life harmonious within is demanded from him who is born to be the creator of harmonies, it is good to realize, as the writer has realized, that the means to the end are to be found stretching from shore to shore of the great ocean of Theosophy, the Wisdom-Religion known to man all down the ages of his pilgrimage on earth.

William Quan Judge, the second Leader of The Theosophical Society, co-founder with Helena P. Blavatsky, defined Theosophy as follows:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings: unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.

So the great minds have shown us the requirements, and Theosophy tells us how they may be attained to — as Katherine Tingley has said:

Theosophy is the basis, Divinity is the power, Mind is the instrument, and the Soul is the enlightener.

True Theosophy — there are counterfeits — in the words of the same Teacher

teaches first and last, purity of life, protection of the innocent, pure thoughts, pure words, pure deeds.

Surely the artist who shall live according to the Golden Rule must be a creator of True Art.

“THE CONSTANT SERVICE OF THE ANTIQUE WORLD”

STEELE O'HARA

“Till I die I will not remove mine integrity from me . . . my heart shall not reproach me so long as I live.”—*Job*, xxvii, 5-6

THE timeliness of H. P. Blavatsky's writings — which writings she said, by the way, would find in the twentieth century their proper recognition — is in such frequent evidence in these days of revolutionary changes and advance that in looking for a case in point one hardly knows which case to pick out first. Just now, however, their timeliness is especially in evidence, for it is tentatively proposed to revive the *Book of Job*. One wonders whether it will be an advance upon the classic revival of this archaic ‘drama of initiation’ which took place in a New York theater some ten or twelve years ago, for according to the critics writing then, there was something very Theosophic, something very close to the real Spirit of the Past in the dignity, beauty, and style with which the dramatization was invested.

The astonishing feature, however, was not the revival itself, but the fact that hundreds, indeed thousands, of people went to see this so-called ‘play,’ and sat, attentive and absorbed, through two long hours of Bible verse, with almost no action, with no change of scene, and with practically nothing that the modern theater-goer demands and expects to have. Puzzling enough, for instead of being ‘arranged’ to suit

modern ideas of plot and action, the Bible text was simply transferred to the stage, in large part by ‘readers’—two young women standing immobile in niches on either side of the stage. That was all.

One critic suggested, we recall, that it was the ‘mystery of suffering’ that held the audience tense. But that is no clue and those who grasp it for a guide will find the other end of it floating anywhere: there is nothing to fasten it to, for it is noteworthy that the plays best attended at the present time are not at all those dealing with the ‘mystery of suffering’ or with sad and gruesome things, but are comedies, melodrama, the light, sparkling, jingling, and happy. If the theme be a serious one, the producer takes good care that the ending shall not be set in the key of an unrelieved gloom. Yet through just two hours of verse from the *Book of Job* the spectators — quite average men and women — sat content, and their mood upon leaving was a reflective one.

Quite naturally the critics asked *Why?* And quite as naturally a student of the Ancient Wisdom, upon hearing that this curious archaic ‘drama’ which nobody in the least understands, may be given another ‘try-

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out,' says to himself, "Wonder what H. P. Blavatsky says about it?" for this Teacher of Theosophy has said much on many curious topics, and on those touching the mysteries of suffering she has left us endless hints and keys. On the *Book of Job*, in fact, she wrote at considerable length, not only in her English magazine *Lucifer*, but in *The Secret Doctrine* and *Isis Unveiled*, her two masterworks.

In a signed article published posthumously in the magazine, she describes this archaic poem, "the oldest document in the Bible" as

a Kabalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest mysteries.— X, 189

and she mentions it in several passages in *The Secret Doctrine*. But in *Isis Unveiled*, written earlier, she writes much more, and presents ideas so illuminating that the thinking mind cannot overlook them.

If we quote from her remarks on this theme somewhat at length, it is because the theme is germane to the heart-life of all humanity — never more so than at the present time, for stress and strain are everywhere. Because of this we believe that many will be glad to refresh their memory of a great and epochal poem with *now* the light of understanding thrown upon it; for as a Drama of Initiation it will flourish in timeliness and youth when others, today far more esteemed, will have disappeared down the corridors of Oblivion.

In *Isis Unveiled*, H. P. Blavatsky calls special attention to the fact that the Satan of the *Book of Job* is in no

wise the Satan of theology. He is neither agent nor monster of evil but is, on the contrary, one of the royal company of the 'Sons of God,' the Elohim, and to him is assigned the task of testing Job as to trust, courage, fidelity, honor, in short, as to *integrity*, that plastic yet steel-like quality of mind and heart the possession of which alone can open to the candidate the *adytum* of the Mysteries.

He is introduced among the 'Sons of God,' presenting themselves before the Lord, as in a Mystic initiation. . . .

— *Isis Unveiled*, II, 485

And then as active in reducing Job to the extremity of suffering, which borders closely on despair when his friends (!) beset him with their sophistry and accusations. Yet

in all these scenes there is manifested no such malignant diabolism as is supposed to characterize 'the adversary of souls.'— *Ib.*, II, 486

There is an ancient Mystery-saying that he who would enter the secret places of the Soul will find the glory of a great light, or, instead, many bludgeonings and blows, for Satan is there shown as the Spiritual Challenger: he who dowers with the glory of unspeakable light and freedom those who answer the challenge bravely and stand the test, but bestowing upon those who fail — what else could possibly be? — the misery without the reward. To quote further:

The whole allegory of Job is an open book to him who understands the picture-language of Egypt as it is recorded in the *Book of the Dead*. In the Scene of Judgment, Osiris is represented sitting on his throne, holding in one hand the symbol of life, 'the hook of at-

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traction,’ and in the other the mystic Bacchic fan. Before him are the sons of God, the forty-two assessors of the dead. An altar is immediately before the throne, covered with gifts and surmounted with the sacred lotus-flower, upon which stand four spirits. By the entrance stands the soul about to be judged, whom *Maat*, the genius of Truth, is welcoming to this conclusion of the probation. Thoth holding a reed, makes a record of the proceedings in the Book of Life. Horus and Anubis, standing by the scales, inspect the weight which determines whether the heart of the deceased balances the symbol of truth, or the latter preponderates. . . .

The *Book of Job* is a complete representation of ancient initiation, and the trials which generally precede this grandest of all ceremonies. The neophyte perceives himself deprived of everything he valued, and afflicted with foul disease. His wife appeals to him to adore God and die; there was no more hope for him. Three friends appear on the scene by mutual appointment: Eliphaz, the learned Temanite, full of the knowledge “which wise men have told from their fathers — to whom alone the earth was given”; Bildad, the conservative, taking matters as they come, and judging Job to have done wickedly, because he was afflicted; and Zophar, intelligent and skilful with ‘generalities’ but not interiorly wise. Job (xix) boldly responds: “If I have erred, it is a matter with myself. You magnify yourselves and plead against me in my reproach; but it is God who has overthrown me. . . . Why do you persecute me and are not satisfied with my flesh thus wasted away? . . . But I know that my Champion lives. . . .” — *Ib.*, 493-5

Of the last sentence, mistranslated in the King James version of the Bible, which renders it “I know that my Redeemer liveth,” H. P. Blavatsky says:

Job refers to his own *immortal* spirit which is eternal, and which, when death comes, will deliver him from his putrid earthly body and clothe him with a new spiritual envelope.

In *The Eleusinian Mysteries*, the Egyptian *Book of the Dead*, and in all other works treating of matters of initiation, this ‘eternal being’ has a name. With the Neo-Platonists it was the *Nous*, the *Augoeides*; with the Buddhists *Agra*; and with the Persians *Feroher*. All of these are called the ‘Deliverers,’ the ‘Champions,’ the ‘Metatrons,’ etc. . . . It is the luminous Self — the *Ātman* of the Hindūs, our immortal spirit, who alone can redeem our soul, and will, if we follow him instead of being dragged down by our body. . . . And it is this *Nous*, *Augoeides*, *Feroher*, *Agra*, Spirit of himself, that the triumphant Job shall see. . . — *Ib.*, 495-6

Strong in the integrity of a righteous soul, Job repudiates the imputations of his officious and critical friends, and calls upon the Most High to answer him, bravely meeting challenge with challenge and demanding that the adversary write down of what he has been guilty. Then comes Elihu, young in years but old in spiritual knowledge, “the hierophant, the perfected teacher, the inspired philosopher” as his wonderful words declare. The ‘friends’ are rebuked and silenced, and Job, though driven almost to distraction by their Pharisaical talk, needs but Elihu’s presence and swift displeasure to awaken him quickly to a sense of his false position. Under the cool breath of the Ancient Wisdom, as he hears it from the lips of the young prophet, he recovers his spiritual balance and rises above the turbulent waters of brain-mind thought to the firm high rock of his Divinity.

And Elihu, the son of Barachel, spoke and said: “Great men are not always wise . . . there is a spirit in man; the *spirit within me* constraineth me. . . . God speaketh once, yea twice, *yet man* perceiveth it not. In a dream;

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in a vision of the night, when deep sleep fall-eth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction. . . . O Job, hearken unto me; hold thy peace, and I shall teach thee WISDOM."—*Ib.*, 497

It is impossible to quote H. P. Blavatsky in full for want of space, and equally is it impossible to follow Job through the tests and trials that await him with their mystery of closed and open doors, as he pursues the path of interior experience, until the Voice of the Most High becomes an audible Voice and speaks to him out of the whirlwind. All this is recorded in the book itself with majesty of expression and intimacy to the soul's more serious life. Spiritualized by a Theosophical interpretation, it becomes a celestial torch, of kindred flame to that passed on in Eden. So that Job, as the mighty words fall on his ears,

understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him; and if the reader remain puzzled before the final PETROMA of initiation, at least Job, or the man 'afflicted' in his blindness, then realized the impossibility of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand, but "do no more," (*Job*, xli, 8) whose power and "comely proportion" God wishes not to conceal.—*Ib.*, 499

"Thou art THYSELF the object of thy search" we read in another Book of Initiation, precious to all students of Theosophy, and far older than the *Book of Job: The Voice of the Silence* — THYSELF, the mystic goal, the Christos-Spirit, man's Higher Self. And so we find Job, at last, face to face

with HIMSELF, the luminous, concealed Divinity, the inner God.

Then — for the Higher Law never forgets — with the opening of inner doors comes the opening of outer ones. The captivity of Job becomes a freedom and he finds himself more blessed in the end than in the beginning. Wealth and domestic happiness crown his life; he is blessed with seven sons (whose names have not come down to us), and three daughters, as to whom, says the old script, "in all the land were no women found so fair."

This may or may not be allegorical — there are the *seven*, then the *three* of so great loveliness that the fact must be recorded: the total *ten*. . . ? There is a corollary hint in the following:

. . . so evidently is it (the *Book of Job*) the work of an *Initiate*, that one of the three daughters of Job is even called by a decidedly 'Pagan' mythological name. The name of *Kerenhappuch* is rendered in various ways by the many translators. The *Vulgate* has 'horn of antimony'; and the LXX has the 'horn of Amalthea,' the nurse of Jupiter, and one of the constellations, emblem of the 'horn of plenty.' The presence in the *Septuagint* of this heroine of Pagan fable, shows the ignorance of the transcribers regarding its meaning, as well as the esoteric origin of the *Book of Job*.—*Ib.*, 496

We will close the quotations with H. P. Blavatsky's summing-up, in terms of the Theosophy of ancient Egypt:

Thus in the Egyptian ritual the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them. He is then conducted to his celestial house, and is received by Athar and Isis, and stands before *Atum*, the essential God. He is now *Tura*, the essential man, a pure spirit and hence-

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forth On-ari the eye of fire, and an associate of the gods.—*Ib.*, 499-500

Thus, in the light of Theosophy, is this mysterious book clarified and explained, to take its place as a chapter in the larger book of the world's ancestral Theosophy which contains the mighty Ritual of the Soul. No one who has more than entered upon the path of self-examination can fail to see in this ancient work a message that is in place and timely, for, challenged by the strain and suffering of general human life, many have already entered that interior path, perhaps without suspecting it, but only waiting for the right appeal to waken to the fact that there *is* a path, and that a splendid path it is to follow.

Can this explain (at least in part) the 'profound attention' on the part of audiences that so mystified the

critics? A truthful record of the soul's give-and-take under bitter trial will touch the heart in spite of an obstructing mind, and this strange story of initiation, come down to us out of the archaic past, is a mirror held up to the soul. It speaks with the voice of the waiting, brooding past of ourselves and of the race. It portrays the eternal experience. Thinking of it there come to mind the following restful words from the writings of a modern dramatist of initiation—Shakespeare—who has found a new advocate in Theosophy and a new tribunal of justice in the Point Loma Greek Theater:

O good old man! How well in thee appears
The constant service of the antique world!

Timely the theme? Aye, timely.
We are tested today as certainly as in
days of old, and as of old, also, on
integrity the issue hangs.

LI PO VISITS A FALLEN TERRACE ON THE YANGSTE KIANG

Kenneth Morris, D. Litt.

WILD-GROWN willows hide away
The fallen terrace where, of old,
So many guests came, night and day,
With lutany and laughter gay,
Or hushed, to watch the rise of the Moon.

Down on the stream, now waning gold,
The water-chestnut gatherers sing
Till dim eve's haunted with their song
Where the Great Kiang's waves seaward are rolled.

But none else comes here, morn or noon,
And no one listens to their song;
And there's no guest now, all night long,
In autumn time or bloom-mad spring,
But the Great Kiang and the yellow Moon.

THE FETISH OF HEALTH

EMMA D. WILCOX, M. D.

HEALTH from the Theosophical standpoint is a fascinating subject, carrying one deep into the inner study of Man as a composite being. For many centuries the Western World has looked on Man as a sublimated animal with some sort of soul that made of him a thinking beast; although the more intelligent European nations added to this conception the Greek philosophical teaching of an inner spirit. Yet even this triune man, as spirit, soul, and body, is not sufficient to explain the many and seemingly contradictory phases of the inner and outer activities of human life. Not until one has studied the Theosophical teaching of the septenary constitution of Man, can one accept with reason the opposing conditions of want and riches, sorrow and joy, disease and health, that are the lot of human beings.

From the world's standpoint, health is one of the greatest gifts that man can have, almost more to be desired than any other, and one without which life does not seem worth living. True, there are those exceptional persons who have been able to rise above invalidism into wonderful achievement; but to the ordinary person, health means success and attainment, and happiness is a synonym for it. The almost universal lack of health and the longing to possess it have created a flood of panaceas, each of which draws its her-

ald and its following. They range from the belief, on one hand, that in the perfection of the physical body alone lies the cure-all, to its opposite though equally materialistic tenet that through domination of sensation by the will comes health.

A study of the first group carries the inquiring mind into as many side-lines as there are parts of the human body. From one we are given charts to picture forth a beautiful body, which we may achieve much as a potter kneads and molds his clay; from another we hear the plea for this or that food, which Nature has specially planned to make man perfect. So it goes from one system to another, until we have heard of more altars raised to the health of the physical body than there are vital centers of that body to respond.

According to the Theosophical teaching, when disease shows itself on the outer surface, the reason is that the Ego is now able to free itself from certain Karman which is the cause of it; and, therefore, such mechanical aids are far better than the means suggested by those who appeal to the minds of men to suppress the symptoms and deny the cause. Everyone knows that when a stream is dammed, the land below becomes arid and the water above spreads into a stagnant pool or poisonous swamp, or breaks forth in some new channel of exit.

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Here, again, Nature exemplifies Theosophy's teaching that conditions suppressed in the physical body are sent back into their astral origin, where, confined within the astral vehicle, they either break forth into a new and more dangerous illness or are held over for another incarnation, to sprout and grow into one or more of the many so-called inherited diseases on the physical and alas! too often, mental plane.

Surely, were people Theosophically trained, they would not be so easily led to make a fetish of physical health nor such a dread monster of disease.

Somewhat between the two extremes mentioned above, the scientist in his laboratory, delving into physical structures and their cellular groundwork, declaims, from his findings, that the cause of every disease is the presence of minute, invisible lives inimical to the normal functional activity of the body. This deduction approaches closely to one side of the Theosophical teaching; but, like all one-sided arguments, it leaves out of consideration the obverse aspect, which is equally necessary to give a complete view of the subject.

In *The Ocean of Theosophy*, p. 35, William Q. Judge writes:

The body . . . is an object of exclusive care for too many people who make it their god. . . . Left to itself, it is devoid of sense. . . . It is like Mother Earth in that it is made up of an infinitesimal number of 'lives.' . . . These lives are not the cells of the body, but make up the cells. . . . They are divided into two classes, one the destroyers, the other, the

preservers, and these two war on each other from birth to death until the destroyers win.

In continuance of this thought we find in *The Secret Doctrine*:

. . . the human tabernacle is built by countless lives, just in the same way as the rocky crust of our Earth.— I, 260

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation . . . and as eternally destroys and changes the *forms*. . . —I, 261

We are taught that every physiological change, in addition to pathological phenomena; diseases— nay, life itself . . . all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes.

. . . The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as 'destroyers' and 'builders.'

— I, 262 and footnote

Aye, truly, and as H. P. Blavatsky so beautifully shows, those called 'destroyers' are as much a part of the life of the human organism as their opposites, the 'creators.' It is the perversion of them by man himself that transforms their helpful activity into the bacteria of disease; and H. P. Blavatsky quotes in reference thereto, "*Daemon est deus inversus.*"

The completeness of the Theosophical teaching lies in the fact that it accepts all that is true in all these systems and rounds them out with the philosophy of the septenary constitution of man, making a flawless whole. Of the materialist Theosophy asks: "Does the builder erect his structure without a framework? or a sculptor his

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statue without a design? Should the architect of the human body do less? Can there be an outer without an inner?"

Think how much truer and more beautiful is the teaching of Theosophy, that the body which we see and sense is but the material used by the real Self, the Builder, with which to build in and around the astral form a human structure in order that the Ego may have a vehicle through which to function on the plane of earth-life!

It is surely patent to intelligence that wherever we may be living, we must perforce use the food and the materials for habitation of the place where we dwell, and equally true is it that our body, in adapting itself to its surroundings, will respond in texture and vitality to the sustenance furnished. Then how much more must the fact be evident to our reason, that the external structure of our body, the bricks of it, as it were, must conform to the shape and condition of its model — what Theosophy calls the astral or design-body — taking on and showing forth the perfections and imperfections of that model.

In *The Path*, October, 1892, William Q. Judge writes:

The ethereal (astral) body has its own currents, nerves, changes and methods of growth and action. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the model furnished by the astral.

And in *The Path* of August, 1889, another occult writer says:

All illnesses, diseases, and abnormalities of the body come from the astral planes. The physical cannot infect the astral.

Just as the lens of the human eye focusses the rays of color and the vibrations of light into a center, that it may reproduce them upon the retina, by means of which they are impressed as a picture upon the plastic organ of the mind, so from day to day and from year to year of each life-term the Ego gathers together in the focus of the inner self every thought and act of its outer life that it may implant them in the new design continually being shaped for another incarnation.

In the face of danger we scorn the cowardice that tempts us to flee, and whether we are swept away by the danger or override it, we meet it with head erect, alert in effort to overcome or turn it aside. Thus the Theosophist faces the ills and trials of his life; looks for their causes within himself and seeks to rectify them on the plane of their causality. He knows that such as are manifested upon the plane of the physical body can be prevented or alleviated by living in harmony with Nature's laws, obedient to her rules for health and using her methods for relief and cure in battle against them. Of his deeper ills, which are the Karmic progeny of the past imbedded within the tissues of the astral form, the Theosophist is well aware that there is one way and one alone, by which he can remove them. Just as he has woven into the tissues of his present astral body the weaknesses of character and the desires of self-seeking which now

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appal him, he must today weave for the future, must live so that every thread of deed and impulse will gleam untarnished by selfish thought or harmful act.

Thus comes health, true health; and

what a vision there is to glimpse of that new vehicle of life awaiting the Ego on return to earth-life — pure, strong, beautiful, able to receive and enact the impulses and aspirations of the Divine Self hidden in every human being.

EVOLUTION IS NATURAL GROWTH

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

WHEN Mother-Nature feels the impulse for expression of the One Life which ensouls all her forms — be it flower or planet, mineral or man — she follows the cosmic law of growth from within. To copy her method is the line of least resistance for human evolution.

Duality and analogy are universal keys in studying the mysteries of Nature and human nature. For man's essential makeup epitomizes the material and spiritual forces in the heavens above and the earth beneath. So that, in facing the insistent human problems of today, we may well consider the analogous action of some of the finer nature-forces, recently rediscovered. For there is nothing new under the sun, and the Ancients had knowledge and powers which would rate our super-science as primary studies.

As our revolving earth cycles round the sun in an ever-widening spiral course, so each individual evolution reaches out into new spaces of consciousness. The unfolding story of human progress is written ever larger upon the âkâsîc screen of time. The

thoughts of men are widened, literally, "with the process of the suns." At every move onward, man unfolds and encounters greater powers, added dangers, new responsibilities, and swifter karmic returns for working with or against the method of his mystic mother, Nature. All lesser forms, following in his footsteps, work under her instinctively; she expects man to work with her, acting with reason and intuition as becomes a co-creator. The outermost reach of mere mind leaves man but an animal prodigy of intellect; he must consciously work out his destiny as an incarnating divinity. The farther he advances, the sharper are the reminders, when he wanders from the natural path.

Nature has worked matter up into ideal possibilities for human bodies and brains. It remains for man to vitalize them with consciously ideal motives. A fitting vehicle calls for the balancing action and direction of the real, inner Self. Man's physical and mental mechanism, finely adjusted to high-powered moral currents of human electricity, is the more easily and injuriously af-

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fectured by cruder impulses that belong to lower levels of experience. In short, the typically human function of conscience must keep pace with the evolving body and animal brain. Forces are dual in action, and can work out as help or hindrance.

As example of the dual action of high-powered force, consider the X-ray, which doctors find varied use for in illuminating disease problems. Conversely, its unguarded use has cost the limbs and even the life of those handling it. Here, the penetrating, ethereal power of the X-ray seems to go beyond the physical tissues to the plane of the model-body of astral matter, disintegrating its elements, whether healthy or diseased. These incurable X-ray burns, appearing but slowly after exposure, point to a damaged ethereal model-body of sensations and desires, upon which changing physical cells build a visible replica of the injury. The logic of this is evident to Theosophical students who know somewhat of man's inner constitution.

Furthermore, this action of ethereal force upon the invisible, conscious body of refined matter, which reflects its conditions upon physical cells, hints at this deeper source of the causes and cures of many diseases. Vibrations of mind and emotions are reflected constantly upon the body's myriad cells. This reaction, well known in cases of strong joy, sorrow, fear, etc., is also registered from the composite currents of ordinary thought and feeling. Moreover, the sympathetic nervous system transmits to functioning organs the

effects of many influences, within and without, of which the brain-mind is not aware. None the less, there results a like stimulation, depression, or perversion of function. Continued functional wrongs may and do merge into organic disease. Thus patient Mother Nature reminds man to broadcast harmonious wave-lengths to the receiving cells of sensitive matter which she loans him during a lifetime.

Biologists, studying germs as causes of disease, observe them to change their form and character, both under experiment and spontaneously. Moreover, an assortment of germs may be found in healthy persons, evidently being the visible signatures of diseased influence, rather than the real essence of it. These facts discredit the germ-theory as to the primary cause. These laboratory facts suggest that cells, kept vibrating with positive, conscious impulses of the higher nature, naturally would not transmute much malign influence, physical and mental. Not only has the blood varying degrees of inherent power against contagions, but conscious and sub-conscious man himself has potent immunizing and anti-toxic qualities, most active when he radiates around him wholesome, kindly feeling to all others. There is a kind of moral ozone in the vibrations of unselfishness.

The foregoing is not disproven by cases of fine, brave characters who take on infections, sometimes ending fatally. No microscope or test-tube can reach into the karmic realm of causes. A humanitarian of blameless

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life may voluntarily involve himself with the social Karman of the more helpless, and suffer from their sorrows and ailments. He may even be working out some errors of his past lives, which his present heroic character is equal to do. The compassionate Nazarene was said to have taken on the infirmities of others, and all spiritual messengers come to faulty humanity, clothed in like flesh. Part of their work is to show how unselfish, wise service can temper the body and brain to undreamed-of endurance. They use their powers for friend and enemy alike, themselves depending on the protecting love and loyalty of their students. That Judas, realizing how he had betrayed his Master, could not bear to live in the thought of it, is significant. Is it not moral suicide for one to betray his own soul into the power of his lower nature? And as the creative life-force is spiritual in essence, will not denial of its place in the character, react to disintegrate the wholeness and health of the physical atomic form?

Another modern remedy of dual potency is radium. Physicians use its property of sublimated matter—Light—to irradiate cancerous tumors. They report success, in some cases, beyond the best results of surgery. But they give warning that only expert experience can select the right dose, the time for exposure, the extent of tissue irradiated, etc., to handle radium and escape its dangers to both patient and operator.

Do not these novel types of light —

X-ray and radium — suggest analogous high-powered qualities of human illumination in the realm of mind and spirit? How can we recognise strange ethereal properties of matter, except by something similar within ourselves? It is unnatural for the lesser to precede the greater. Progress becomes back-handed when Nature's revelations of material force outrun the spiritual urge for expression in human evolution.

If, today, man does not keep pace with his mechanism of life — his creations to embody forces — he foolishly rushes into the pitiable plight of a civilization threatened with self-destruction. The world war saw our modern treasures of manhood and money, of our latest and best material resources, enlisted in an orgy of military murder. While a million hearts still reverberate the agonies of that futile, insane struggle, the animal brain yet discusses armaments as final arguments in international disputes. Meantime, the thoughtful foresee that the latest chemical and mechanical devices would make another war worse than the last.

Surely, if the heart could bespeak the higher humanities and enlist the will for peace, war would be outlawed, once and for all. War is a symptom of diseased life, and its cause, like physical wrongs, is on inner lines. Aviation, radio, television, etc., are discounting time and space in blazing an international pathway — opening up avenues for currents of dual influence. Even petty selfishness must needs see that 'safety first' means keeping the lines open with the interchange of

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brotherly impulses of national spirit.

After wars, Nature, ever working onward, covers the wounded earth's battlefields with refreshing growth of grass and flowers. It is no part of her plan to water the earth with blood and tears. She can but do her duty, not interfering with man's free will to choose, even though he takes the long, bitter, wasteful ways of learning his lessons. For even foolish human nature learned something in the needless military cataclysm. The common interests and suffering brought the social classes into more kindly and sympathetic understanding and relations. Old-time barriers of wealth and position were largely forgotten in warring countries, where every home had need of spiritual comfort and support in its bereavement. And, as artificial social differences fell away, at home and in the trenches, so did the separating creeds and dogmas fall, in facing the naked realities of life and death. If the new-found liberty on social and religious lines is being used unwisely, recklessly, injuriously, by many, that, too, is consistent with the unnatural way in which it was gained. A clean, wholesome self-controlled condition of body, or of the body politic, does not make the consciousness of growing-pains overshadow the gracious sense of enlarging selfhood. Man is intended to 'grow as the flowers grow,' eagerly opening his soul to the sunlit air, while his body is rooted in its mother earth.

Today, the common basis of our problems is how to control and utilize the accelerated life-force which is surg-

ing through and around us. We cannot stop it or turn it back upon its cosmic track. Either it will sweep us aside, like driftwood, or it will flow in the channels we give it, a benign current or harmful stream. Apply this idea to the way we handle criminals. These men and women have added force and finesse, daring and ingenuity, to the working methods of their forebears in their line. Like all others, they sound the keynote of the present era of expression, not repression. No one thinks of making the by-gone Puritan appeal to children to 'sit still and be good.' Rather, wise parents and teachers aim to fill boys' and girls' schedules with activities that will train them to be good for something.

Meantime, the bad youths and adults are as busy as anyone else, in just being bad. Crime is becoming more spectacular, more high-handed, and more resourceful. There have been several daring, murderous revolts in our prisons recently. Society seems equally unable to handle the bad man, in or out of prison. What is the matter with the bad man's human nature and with society's method of helping him to make good? One writer, who offers the public a daily column of pre-digested news, says of these revolts that "there must be something wrong in the prisons." Any one familiar with prison-conditions could tell him that most of our prison systems tend to make what is bad in human nature, not better but worse. If several thousand 'best citizens' were herded together like animals, under prison-conditions, the

brute in them would respond in kind. The remedy for the criminal situation is knowledge of the duality in man's makeup, which directs his life forces rightly or wrongly.

A prisoner should be taught — by example — to regard his own life as a sacred thing. The barbarism of capital punishment is a pitiful, futile begging of the whole question of crime. This kind of legal vengeance leaves causes untouched, and merely piles wrong upon wrong and multiplies their reaction.

The restlessness and rapid pace of our day is a symptom. It springs from an evolving humanity, whose deepest and noblest desires are ever unsatisfied with the whirl and glut of intellectual and material resources. It is no pious fable that man cannot live by bread alone. No civilization endures which ignores the inner urge for the soul-satisfying waters of life. Our critical, scientific age, in discarding various man-made creeds and dogmas, finds the mental market flooded with diverse metaphysical movements. Thought-, mind-, faith-cures, etc., flourish. Their exponents oft make diseases disappear, or teach how to make money, or to become popular or self-satisfied, or to control others, or otherwise use the dynamic power of mind and will for personal desires. Plausible appeal is made to any and all of the lower ambitions, and it meets ready response.

The danger of all this lies in its success. The returns are equal in kind and in degree to the effort expended.

The impulse of greed is stamped into the nature. Not that ambition is a crime, if one aims to get the best out of life, not merely the good things. If, instead of playing one string of petty personal gain, the mind and heart and will keyed the individual into sympathetic harmony with his fellows' welfare, this nobler, more human service would bring to him lasting returns in character. And character, not possessions, is the garment each soul-self must wear, life after life, moving on toward final perfection. So that selfish success works out as moral failure.

Reincarnation is no optional theory, but an inescapable fact. With all our getting, we need to get understanding that a man must reap whatever he sows, whether the harvest ripens tomorrow or in a thousand years. What is gotten at the expense of another, the debtor must repay in full. Delay only adds interest to the account.

There is misleading half-truth in the idea that all disease is non-existent, an illusion of wrong thinking, and therefore to be ignored. The whole truth is that all the worlds of manifested life are passing illusions which seem real to our imperfect senses. We are unable to perceive the indestructible reality behind the veil of matter. It is true also that imperfect health originated in wrong thought and feeling, sometime, somewhere, and is now manifesting, and reminding us to err no more, lest a worse thing befall us.

Since our diseases are our children, so to speak, it is useless to deny them, but it is also folly to make pets of them,

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as do those who enjoy poor health. Mr. Judge explained that disease is some wrong of the inner life, which has worked its way down and out to the physical plane. He shows that hypnotic focusing of the will upon it, for removal, does nothing to clear the system of its burden. Instead, the will drives it back upon the invisible plane of causes. The seeming cures are indeed dangerous illusions, for the patient is doomed later to a worse form of the retarded ill, and it sometimes works out as insanity.

Nature is not deceived, even by our clever juggling with cause and effect. Nor does she play favorites and let the clever children of men get perfect results by imperfect and unnatural methods. She has provided, for man's body needs, suitable earth-stuff in form of

foods and remedies; and the gods have endowed him with the light of reason. With a spark of divinity in his heart, with everything to work with and to work for, the really civilized man is challenged to find himself and work out the higher humanities. His destiny is consciously to claim his unity with the One Life that pervades the boundless space. To focus his desires and powers on some physical or mental wish, is to limit his getting to that. Moreover, habit shackles him to that petty place, and hinders him when at last his very soul revolts at such limitation, and sickens with longing for the greater good.

Nature is a keen and inflexible judge; but she is no less reliable a friend and ally when we work with her to progress in natural ways.

Theosophical University Meteorological Station

Point Loma, California

Summary for the months of November - December, 1929

TEMPERATURE			SUNSHINE		
	Nov.	Dec.		Nov.	Dec.
Mean highest	69.93	66.81	Number hours actual	294.70	216.30
Mean lowest	54.17	53.84	Number hours possible	314.00	310.00
Mean	62.05	60.33	Percentage of possible	93.85	69.78
Highest	83.00	77.00	Average hours per day	9.82	6.98
Lowest	47.00	50.00			
Greatest daily range	25.00	24.00			
PRECIPITATION			WIND		
			Movement in miles	2877.00	3291.00
Inches for month	0.00	Trace	Average hourly velocity	3.99	4.42
Total from July 1, 1929	0.28	0.28	Maximum 5-min. velocity	26.00	18.00