



THE THEOSOPHICAL PATH

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[Stenographic report of the fifth 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 February 12, 1928, and broadcast, by remote control, through Station KFSB San Diego — 680-440.9]

EDUCATION

FRRIENDS, near and far: The group of little ones, our Râja-Yoga tots, whom we have just heard singing their beautiful songs, must have impressed you all, I think, with their perfect balance and self-poise and also by their lack of self-consciousness — beautiful qualities these, showing a command of the psychological self, even at so young an age, over the naturally timorous and sensitive outer personality.

Of what is this the result? It is the result of thought and of education — a particular kind of education; may we not say, a Theosophical education.

one aimed at bringing out the faculties which are latent in every normal human being even in the years of earliest childhood, and which require but development under a wise mind and a great heart, knowing how to develop these inner faculties; or, as the next best thing, the beneficent influences of a system founded by such an illumined mind. In our case these little children have had both the personal attention of Katherine Tingley, the Theosophical Teacher and Leader, and the benefit of the Râja-Yoga system of education founded and directed by her.

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Education has always been very dear to the Theosophical heart, as well as a true and proper, illuminating instruction. The contrasted meanings of these two words I shall explain anon. We have realized ever since our Society was first founded in 1875, that in a Theosophical education lie the possibilities of a nobler manhood and womanhood than we — that is to say, you and I — possess as men and women. We did not have the chances that these little people now have at our International Theosophical Headquarters under Katherine Tingley's Râja-Yoga system of education. Why? Because for many ages the secret of correct thinking, and of the actions and reactions of mental deposits, as we Theosophists say, has been lost; and because of this loss children born in Occidental countries for hundreds of years have been allowed to grow more or less according to the phrase — supposed to embody a beautiful idea — “as the flowers grow.”

But alas! They have not grown as the flowers grow, opening their inner petals — the petals of the inner self, as it were — to the rays of the inner spiritual sun at the core of every human being. Alas, no! Children in the past — you and I are representatives of this older system, friends,— have grown as best we could, with, doubtless, loving mothers and fathers attempting to guide our first feeble steps, but yet confessedly, self-confessedly, lacking the knowledge of what to do better to help their little ones to grow greater, stronger, fitter,

to meet life's many trials and temptations.

It is not enough to tell a man or woman — much less is it enough to tell a child — to follow the unquestionable truth of the well-worn maxim: “Be good because it is good to be good.” That maxim, friends, however true it may be, makes, after all, no real appeal to the average person, because it is a mere platitude and has become a mere truism. What is needed in such forms of exhortation is something that will appeal to the mind as well as to the heart of those who hear you. A child thinks. Its mind is exceedingly inquisitive. It wants to know, and it should know enough of the truths of life to find an adequate answering of the questionings of its inquiring and opening mentality; and if it does not get some adequately satisfactory answer to its questionings, its mind by reason of its own inherent energies will seek for an answer and take that answer wherever it may find what seems to be the first satisfactory response — good, bad, or indifferent, as that response may be in point of fact.

When our Society was founded by H. P. Blavatsky in 1875, she began, outside of her religious, scientific, and philosophic work, teaching the necessity of educating — not merely instructing — the young, in order to give them a better chance in life, in order that the inner faculties latent in all might have an easier course of development, thereby producing the kind of men and women of whom the

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world today stands so sorely in need.

It is easy to go along with the current, to drift with the tide. Any fool can do that. But it requires the manly man or the womanly woman to breast the adverse current and make way against it; and yet, unless each one of us does succeed in doing this in some degree at least, he is but a piece of flotsam or jetsam in the ocean of life — neither a true man nor a true woman.

This condition of things can be remedied by education, by teaching our young people how to think and what to think; and once having taught them the method and shown them the ideal to be attained, the natural spring of their own souls will guide them onwards. It is lack of the first steps in the true education of our little ones and our youth that later so frequently results in such devastating cost to them, and to the race in consequence. Read the newspapers of today and see the truth of this statement for yourselves. See the reports of what our young men and women so often do to their lasting discredit, and notice the lack of real ideals that so many of them manifest by their words and by their conduct. Notice also what grown men and grown women are likewise doing — setting the example, teaching the children by their own example, which is the most effective way of teaching, how *not* properly and nobly to live.

Are they so much to blame after all? Perhaps not wholly and completely are they responsible. Everything that men held dear as guides in life but a hundred years ago has gone by the board; it no

longer makes any appeal to the modern man or woman; and they do not know where to turn, either for guidance or for help.

Let me read to you a couple of extracts from a book written by the Founder of our Theosophical Society, H. P. Blavatsky. This book she wrote in 1889; therefore when our society was still younger than it now is, although even now our society has hardly gained its adolescent period. It was then but an infant. This book was called *The Key to Theosophy*; and on pages 260 and 266, the great mind of H. P. Blavatsky wrote as follows:

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted to them by Karma); to strengthen their will; to inculcate in them the love of one's neighbor and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet these are undeniably the objects of all true education. No one denies it; all your educationalists admit it, and talk very big indeed on the subject. But what is the practical result of their action? Every young man and boy, nay, every one of the younger generation of school-masters will answer: "The object of modern education is to pass examinations," a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honors and emoluments instead of kindly feeling. . . .

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual

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charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties, and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full and natural development. We would aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects and above all things, *unselfish*. We believe that much if not all of this could be obtained by *proper and truly Theosophical* education.

You see, friends, the keynote of these two extracts lies in the word 'unselfish.' No truly unselfish man or woman will ever really fail morally, for the following very simple reason: immoral action of any kind injures others, and therefore all immoral action is selfish. A truly unselfish man or woman is *de facto* a manly man or a womanly woman, and therefore incapable of an immoral act. For instance, cheating would be impossible; falsehood would be impossible; injury to others would be impossible. These three are examples of immoral acts, and stand for a whole and very long category of mental and moral defects that might be enumerated.

We must be 'free morally'—not in the sense of license, but free from entrenched prejudices that certain things, merely because they have currency in the world of custom, are therefore right; and that other things which are new to us, though in themselves ever so much better than the old things,

are by the fact wrong; and conversely we must likewise understand that a thing because it is new is not by any means of necessity better than something which is older in the currency of custom. Moral freedom means 'chains off,' so that both our minds and instincts are free to see the better, to choose it, and having chosen, faithfully to follow it. We must be free intellectually and morally, and then our inner natures, intrinsically unselfish, high-minded, clean, strong, will have an opportunity for full and unhindered action in our lives, permitting the full development outwardly of those inner faculties, powers, senses—call them what you will—of which our Theosophical teachings tell us so much.

Do not mistake, please, the word 'education' for 'instruction.' Think a moment. These two words are very different in meaning. An instructed man may not be an educated man, and *vice versa*, though the converse is hardly likely, because an educated man is almost certainly an instructed man. Instruction is the mere imparting of knowledge—book-knowledge, so-called, so-called practical knowledge perhaps. This is instruction. Education is, as the Latin etymology of the word signifies, the leading out or bringing out of what is within—in other words, character; therefore education is character-building, the evolving of the inner entity. And this is the keynote of our Theosophical education here at the International Headquarters.

Katherine Tingley taught from the

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first days when she assumed the leadership of the Society — following faithfully and, so to say, directly in the footsteps of the great thoughts of our first founder, H. P. Blavatsky, but yet bringing to bear upon the problem all the splendid faculties of her own native genius — that all human beings need is to be educated — the inner self to be brought out into self-conscious action. When this is achieved, even in minor degree, then you have balance, poise, courage, fortitude, honesty, cleanliness, all the noble and fine virtues. Instruction does by no means necessarily bring out these faculties which lie latent within us, unless developed. A man or a woman may have a fine mind and be highly instructed, be (as the word passes) intellectual; and yet be radically bereft of a moral sense — using indeed his or her intellectual knowledge and attainments and the mental faculties to the injury of his or her fellows. Yes, as Katherine Tingley has put it:

The truest and fairest thing of all as regards education is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to* the faculties of the child. The grander part is from within.

Take a concrete example of the lack of this education of which I speak in the world today. Turn to politics. Why, there are people actually, friends, who think that the world may be, can be, and must be, regenerated through

politics, through political action, through the enactment of particular measures by the different legislatures which govern us. Vain hope! What are legislatures but the men who form them? And if those men themselves know not what to do, having but varying views, different and often conflicting interests — what then? Can they exemplify and teach what they themselves know nothing about? Ah!

On the other hand, in a legislature formed of men devoted to truth, wedded to ideals, magically will they find their ideas harmonious; and instead of conflict, we shall have co-operation; instead of irreconcilable diversity of interests and confusion of opinions, we shall have mutual understanding and a real working together; because the nobler part is from within, and the inner part of man, as the divine Plato said, is a divine thing and is the same in all of us, in every normal man and woman. With its active influence it makes for harmony and peace, for progress and for development — evolution, in other words.

Such things as wars would then be unthinkable. We have one part of the world today thinking to save the nations by a certain kind of political action, and they are dubbed by other parts of the world who disagree with them, as being 'so and so,' and 'such and such.' And on this other side, you have an equally fanatic — may I say it without offense? — system of views held by people who feel that those others are entirely wrong, and who say with equal vehemence: "Ye must

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follow us, if ye will be saved!" Vain fancies on either side! Much talk about ideals! Much ado about nothing, and nothing done!

It is so easy to find the path of sympathy, of mutual understanding, the path of brotherhood. It is simply a matter of education, early education and late education too, for education is not a matter of time, because as it is the bringing out of the inner self with all its splendid faculties and powers, education could naturally continue to the day of death.

I say that education is teaching our little ones, and then our boys and girls, and then our youth, and then our men and women too, in what direction to look in order to see the rising of the inspiring sun of truth and right, in the heart of each of us; and this direction is within.

Examine the old religious and philosophic literatures of the world in all countries — literatures given out in all races of men and in all times, and you will find in them all that the same doctrines are taught, the same noble ideals exemplified; and in all of them you will not fail to observe that the doctrines and teachings are emphasized by the noble lives of the original founders. They all teach the same law and tell the same noble story: that the way to happiness and peace and growth is that of mutual understanding, interdependence of ideas and interests, mutual helpfulness, universal brotherhood.

In calling your attention to the literatures of the world, I am not re-

ferring to the so-called dogmas of the various religions as these last exist today, especially in our Occidental countries; but I am referring to the great ideas back of all the great world-religions; and you will find these ideas and teachings essentially the same, identic, in them all. Herein we find the touchstone of truth, the test of truth, as regards any teaching. What then is this test? It is universality. If a doctrine or maxim appeal to all men and is appropriate for all periods of time and is applicable to all conditions of life, it is universal, and bears the insignia of reality, which is the ineffaceable stamp of truth.

Let me suggest that you apply this test to what I have been telling you this afternoon. Is what I have told you here this afternoon universal? Is it of universal application? Does it apply to all times and everywhere and to all men and to all the facts of human life? If so, you may depend upon it that it is true. Truth is not multi-form nor divided nor constructed of discordant elements which fight among themselves; but it is universal and one.

We Theosophists, for instance, have a number of doctrines, many in fact, which our experience has taught us are universal in the sense I have outlined. We call them 'doctrines,' because they are a formulation of natural verities, an exposition of the truths of Nature; but they are most emphatically not dogmas, as that word is popularly used, nor is any Theosophist insane enough to suppose that they are. We

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do not offer them to you and tell you: "If you don't believe as we do, if you don't accept our dogmas, our teachings, you are lost or you will be damned!" Not at all! We say: "Here are certain formulations of facts of Nature. You individually are the judges for yourselves whether they be true or false. If by rejecting them you perchance reject a noble thing, a truth, then you are unfortunate; but in any case, you have exercised your divine faculty of self-choice, of free will, of judgment; and you have not been faithless to your inner spiritual Self, even though your vision be, in this case, temporarily obscured; and in time, the practice of that loyalty to what you hold dearest and highest will so clear away the befogging mists which exist in various degrees in the minds and souls of all of us, that you will see clearly and know Truth instantly when you see it.

"If, on the other hand, you accept any doctrine that we, or indeed anyone else, might present to you, simply because — who knows for what reason or reasons: perhaps because it is opportune so to do, or for the moment you fancy it and take it over wholesale, without proper examination and investigation — then your mind, ninety-nine times out of a hundred, if it allow these teachings which you have thus taken, thoughtlessly taken over, to remain with you, becomes crystallized and set, and is satisfied in its own wisdom, and therefore dogmatic. If you be weak — weak in the sense of lacking the brotherhood-spirit — then,

as history shows, the time will come when you likewise will, from a merely dogmatic person, become a fanatic and attempt to force others to accept what you believe merely because you believe it; and thus is born a lifeless dogma, which in weak and selfish hands becomes a mischievous instrument of oppression, although the original idea may have held a noble truth."

One of such doctrines that we Theosophists teach, and which comprises a fact of Nature, we call Reincarnation. Now there are many sides to this teaching of Reincarnation, many aspects or ways of viewing it, each one of such sides or aspects or ways of viewing it containing an exposition of the general truth which is in varying degrees different from the other sides or aspects. One such is expressed by the word 'metempsychosis'; another is called 'metensomatosis'; another is called 'transmigration' — this last word comprising an idea horribly misunderstood in the Occident, so that people think that it means the passage of a human soul into an animal body after the decease of the human body; but this unfortunate mistake simply makes a Theosophist laugh. The real meaning of transmigration is not that at all; but what it really means would take us too far afield at the present moment to explain.

Reimbodiment is the best word that presently occurs to me, to express the broad general doctrine that the soul at various times and in various places

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takes unto itself *rûpas*, to use our Sanskrit expression, or forms, or bodies; but the word which we commonly use to express the simplest formulation of this doctrine to Western minds is Reincarnation — an anglicized word of Latin derivation, meaning reinfleshment, the coming again into a human body of an excarnate human soul. That human soul in former lives did certain acts, thought certain thoughts, had and followed certain emotions, and all of these affected other people as well as the man himself, lightly or heavily as the case may be,— yea, as even our scientists will tell you — all these various motions of psychological nature being the action of forces controlling and governing and shaping even the atoms of the physical body in which the soul at any time lived. Then came death, which is release, and that human spirit-soul returned to the spiritual realm whence it is destined to reissue, in order anew to inhabit another physical body; and in that spiritual realm it has repose, or rest, or recuperation, and, so to say, the mental digesting of the lessons that it had learned, and of the ideas that it had had; for the after-death state — this state of repose and recuperation — is a full flowering, albeit temporary, of all that the human soul in incarnation holds dearest and highest and purest.

The soul rests in the various spiritual realms of the Devachan, and for the period of its stay there is unutterably happy. Its entire experience in these regions of peace and recuperation is roseate and unspoiled by the re-

motest or slightest suggestion of contrariety or unhappiness of any kind. Then when its cycle in those realms comes to an end, it returns to earth-incarnation. It is, so to say, magnetically drawn back to the sphere, our earth, where it had lived before. It cannot at that period go elsewhere; it can go only where its attractions then draw it to, for the facts of Nature (and the after-death state is included of course in the category of natural events) do not 'just happen,' helter skelter, fortuitously, but work only in accordance with the strict operations of what human metaphor in this connexion calls 'law and order.' Effect follows cause, consequence follows its originating action, and this lasts from eternity to eternity, as a concatenation of events succeeding each other — an endless chain of action and reaction.

The entire process is a systematic and regular play of forces, and the forces predominating are those which the soul is most used to, those which it therefore follows most easily, which are most familiar to it, and these are the forces which at that period — that is to say, when its Devachanic rest and recuperation are ended — attract it back to the scene of its former activities, our earth. This occurs because the forces then beginning to be operative are they which were originally sown as seeds, if we can so express it, on this earth, and their springing into action is equivalent to saying that they feel the attraction of their mother-source.

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New Testament is said to have returned to his home. the dear memories of his childhood and his youth bringing him back there by the sway of their influence over his mind and heart, so does this spiritual entity, at the end of its Devachanic period, by a reversal of the metaphor, return to earth, where it formerly had sowed the seeds of the actions that it did, of the thoughts that it had, and of the emotions that it felt, each one of these three classes in turn becoming causal, producing effectual results, which now begin to manifest themselves. It comes back by natural law, as the saying popularly runs, in order to reap the harvest it there had sowed in its former earth-life, but strengthened for the new battle of life, it is true, by its period of post-mortem recuperation. The life in these spiritual realms has given it greater strength, and let us hope that the greater strength shall be used for the weal and not for the woe of itself and of those with whom it shall have intercourse here on earth. At any rate, it comes back to its earthly home in order to learn new lessons here, and for the further and quite simple reason that it can at that period go nowhere else by reason of the play of the forces of which I have spoken and have attempted briefly to elucidate the nature and character.

Now, this is a very ancient doctrine — so simple, so logical, so satisfactory, becoming more simple, more logical, more satisfactory, the more you study it. But it has often been misunderstood and misconstrued, and

therefore misrepresented. Our doctrines have been wrongfully misrepresented often — and perhaps in particular has this teaching of Reincarnation been thus misrepresented.

For instance, we have been charged with teaching, as I have before told you, that human souls reincarnate in the bodies of beasts. Do you know that this charge is ridiculous to us and makes us laugh? It is not true and therefore it cannot be. It is against natural law, for the same reason that figs don't grow of thistles, nor do you pluck grapes from a cherry-tree. A human soul seeks incarnation in a human body, in a human encasement, because there is no attraction for it elsewhere. Human seed produces human bodies; human souls reproduce human souls. A cherry-seed produces a cherry-tree, and fruits of the cherry from that tree, and similarly with other things; nor is the human species an exemption from the general rule.

The teaching of reïmbodiment is a widespread doctrine. Everywhere on earth will you find it taught, or will you find that in former times it has been taught, as for instance in the European countries and in the Americas. Even today the vast majority of the human race believe in Reincarnation, or, more accurately, in the general doctrine of Reïmbodiment; and in ancient times, yea, even at so short a period as two thousand years ago, the entire world believed in it and taught it everywhere. So in this respect we are obviously teaching nothing new.

I bring this doctrine of Reïncarna-

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tion to your attention as an illustration of what I said of our doctrines and teachings as being formulations of natural facts. Theosophy is indeed nothing new. It is literally older than the enduring hills — as old as thinking man. Just examine this statement for yourselves. Put it to the test of proof.

Our Theosophical doctrines are found everywhere. Examine the world's literatures exposing the beliefs: religious, philosophic, scientific: of other races of men in other ages and even of today, and you will find our doctrines imbodyed in them. Not necessarily all in each literature, but some at least in every one of them, and were we to search deep enough and did we know enough of these Theosophical doctrines, I venture to say we could find all of them openly or obscurely taught or hinted at in each and every one of them. In some religions and philosophies you will find certain ones of our doctrines more strongly emphasized than in others; in other religions and philosophies others of our doctrines more strongly emphasized. But always are they all there, I think I may say in perfect truth.

In Theosophy, if we are true to the principles of our wonderful Wisdom-Religion, as we love to call it — the Ancient Wisdom — we do not emphasize any one doctrine more than another. Indeed it is quite true that we may teach one or a few more openly than we do other doctrines, for reasons which are excellent, but need not be specified here. But these reasons I

have hinted at several times in other places. We endeavor to hold a balance of mental forces, as it were, because nothing so much as this prevents the dogmatic, unfriendly, and unkind spirit of the mere religionist, who is swept away by the limited teachings of his own faith, and insensibly drops into dogmatism and all uncharitableness of spirit. It is above everything else perhaps the best way to induce into our hearts and to keep burning there the living spirit of Universal Brotherhood.

Other men have thought our thoughts, have had our doctrines, have lived by them and died by them, have been ennobled by them, for they are nothing new: as I have said, they are as old as thinking man. Let me quote to you in this connexion a beautiful verse that I have taken from a Sûfî poem. The Sûfîs, as you know, are Persian mystics; and this quotation is from a famous Sûfî poet called Jalâlu 'd-din Rûmî:

I died from the mineral and became a plant;
I died from the plant and reappeared as an
animal;

I died from the animal and became a man;
Wherefore then should I fear? When did I
grow less by dying?

Next time I shall die from the man
That I may grow the wings of angels.
From the angel, too, must I seek advance.

Once more shall I wing my way above the
angels;

I shall become **THAT** which entereth not the
imagination.

Beautiful thoughts! Thoroughly
Theosophical! I venture to say that

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there is not a man or a woman who hears my voice who will disagree with this teaching of evolution, that is to say, of progressive development, of constant and unending growth; who will, who dare, deny it without doing violence to his instincts of truth as expressed in poesy.

In the Christian New Testament there is a saying, ascribed to Jesus, found in *Matthew*, chapter vi, in verses 19, 20, 21, which I am going to read to you, because I think it will interest you from the Theosophical interpretation which I shall draw from these verses.

Our good Christian friends naturally are dislikers of new interpretations of their sacred scriptures, and of course we Theosophists respect a person's religious sentiments; we nevertheless retain our full liberty of translation and interpretation. I venture to suggest that if anyone should say that such a liberty should be denied to an honest investigator, and that any scriptures are so sacrosanct that only one interpretation of them shall be permitted, this is equivalent to saying that the proponents thereof have fallen into the unfortunate state of mind which is commonly called dogmatic and uncharitable.

Let me explain what I mean, friends. Any one of you, taking up a Theosophical book, has a perfect right to interpret it as you best can. No one, according to our Theosophical views, has a right to say to you: "Believe as I believe because I believe it." No Theosophist would ever tell you that; and,

furthermore, a true Theosophist would say to you: "If your interpretation of one of our own beloved Theosophical teachings is better than ours, profounder, truer, then in the name of Divine Truth let me know it, that I too may test it and judge it, and benefit by it."

These verses from *Matthew*, to which I have referred, are as follows:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also.

Is it not a shame to construe these beautiful and mystic and profound, yes, and truly Theosophical thoughts, of the great Teacher, Jesus, merely to mean that a man should be good because it is good to be good and that he goes to heaven if he is good; but that if he lays up treasures on earth, or bountifully provides for his wife and children and for those others dependent upon him perhaps, according to some vague standard which certain people say is overmuch, he does unwisely? The words lend themselves to this literal construction, it is quite true; all mystic parables do have a literal sense; for such is the veil under which the profoundest truths of occultism, of the hid wisdom, Theosophy, were taught in ancient times. Great teachings were always so veiled. But with regard to the beautiful verses that I have just read to you, everyone feels that a man does no wrong when he

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provides even bountifully for those dependent upon him, and works to assure the safety of their future.

When a man or a woman is meeting strong temptation, it is hardly enough, I venture to say, unless the inner nature be very strong indeed, to urge him or her to "Be good because it is good to be good, and you go to heaven if you are good." As the famous American freethinker, Robert Ingersoll, once said in substance: "I for one feel that I do not like the idea of drinking skimmed milk on earth in order that perhaps I may have cream in heaven." There is a great deal of truth in this, despite its apparently egoistic ring. There is indeed no reason why our earthly life, which for most people is by no means filled with happiness and joy, should be one of misery and unhappiness, for these latter states are humanly unnatural. The simple and natural joys of life are beautiful and good, and these joys are furthermore helpful; they strengthen the moral and mental fiber of us and very largely they take us away from the humdrum existence which too many of us even wilfully lead, and open our inner eyes; if by nothing else, these simple and noble joys aid us by the changing of mental scenery.

But with regard to these verses from the Christian New Testament, I suggest that the real meaning which Jesus had in his mind in uttering them, as alleged, is a Theosophical one, and may be hinted at as follows: The injunction here to lay by treasures for yourselves in heaven, is not a selfish injunc-

tion: it is an enunciation of a fact or operation of Nature, as working in the human mind and heart. It is a declaration likewise of moral principles by which we are governed, whether we will or whether we nill. It is an obvious fact that if a man devote his life to pursuits which bring him no good thing—and I use the word 'good' in the largest and noblest sense—he has mislived his life, lived in vain.

If his life is devoted to pursuits which strengthen his character, enlarge his intellect, develop his intuition, break the selfish bonds of his heart so that he may take all humanity into his thoughts, he then is on the highway to become a truly developed man; and these are the treasures of heaven which none can deprive you of, either here or hereafter, which remain with you as you pass through the portals of death, through the post-mortem periods of rest and repose, and which likewise you will bring back with you as character when you return to this earth in the next life.

The treasures which are laid up in heaven, according to this particular New Testament phraseology, we would say are those acts and thoughts and emotions which have helped to develop what is latent in your higher nature and which thereby have strengthened your character. These no thief can steal from you, these no rust can corrupt, nor can the gnawings of the little silent moth-worms of temptation destroy the fabric of your character then.

Furthermore, these same things

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which we thus lay up for ourselves and which we build into our character are the very things which make us beloved by those we know. These are also the things which make us successful in life's pursuits; these are the things which open the path for the development of our inner faculties, so that we can and do appreciate the beauties and the grandeur of life as never before we did.

Take two men, one of whom has undergone the inner development of which we speak: one looks at the wondrous glories of the sunrise or of the sunset and his heart and mind are in-filled with something that no words can express. And the other man looks at it all, the while his mind is like a little machine of whirling and whirring and buzzing wheels, running around and around and around, treading a useless course, somewhat like a squirrel in a revolving cage. He turns away, having learned nothing. Which of the two men is the more lovable? Which of the two is the greater? Which of the two has the larger chance of success in

life's journey? I tell you, it is the one whose inner faculty has been opened. It makes him inwardly quick and outwardly responsive. It makes him intuitive. It makes him keen. It enables him to see and read clearly the hearts of his fellows, thus avoiding many dangers. So you see that even in the ordinary affairs of the practical utilitarian life, the advantages of inner development are very real indeed.

This is merely a hint of much more that might be said, but please follow the thought for yourselves.

So, then, the condensed Theosophical meaning of the New Testament quotation that I have made is the following: Life is a school in which we lose or gain, in which we may lay up fruits for ourselves of two kinds, fruits of good and fruits of evil: on the one hand woes and agonies of heart and mind in the living house — our mind — of misfortune; or happiness and endless growth and a peace which passeth all understanding of men, and with strength and love and hope to be our companions forever.

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The New Planet; Planetary Evolution, etc.

C. J. RYAN, M. A.

THE recent discovery of a major planet far beyond Neptune marks the year 1930 as a historical one in the annals of astronomy; it is another triumph of mathematical research and observational achievement. Eighty-four years ago the last important mem-

ber of the solar system was found — Neptune; sixty-five years before that the planet Uranus was identified by Herschel. The rest of the planets have been perfectly well known for ages by everyone who watched the stars with any intelligence.

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In March, 1781, William Herschel, who was best known then as a successful musician, had just returned from one of his concerts and was looking at the constellation Gemini, the Twins, through a telescope of seven inches aperture when he noticed a peculiar, faint star which he thought might be a comet. It turned out to be a giant planet, and the discovery brought him fame, knighthood, a pension, and opportunity to devote his life to astronomy. The planet was called *Herschel* at first (a name still kept in use by astrologers) but this was soon changed to Uranus.

Neptune was found in 1846 by Leverrier in France and Adams in England, by means of pure mathematical calculation. Irregularities in the movements of Uranus started both mathematicians independently to investigate the reason, which was shown to be the presence of another large planet traveling outside the orbit of Uranus. When the German astronomer, Galle, pointed his great telescope toward the place indicated by calculation he quickly spotted the new planet, Neptune, which till now was believed to be the most distant from the Sun. Uranus can just be seen at times by persons of keen vision; Neptune is quite invisible to the naked eye.

The new 'Trans-Neptunian' planet, as it is temporarily called, has been found as the result of more than ten years mathematical research by the late Dr. Percival Lowell, Director of Flagstaff Observatory, Arizona, who died in 1916 and therefore never per-

sonally saw the triumphant result of his work. Search has been continued at Flagstaff ever since, and on January 21, 1930, a 'blotch of light' was noticed on a photographic plate by Mr. C. W. Tombaugh of the Observatory staff. This turned out to be the expected planet, and completely verifies the accuracy of Lowell's prediction that it would be found in the neighborhood of Gemini. The great inclination of its orbit to the ecliptic made it particularly hard to find.

The problem now before astronomers is to discover its exact distance, size, density, and anything else that it may be possible to ascertain about it in view of the immense difficulties arising from its great distance. Neptune is about thirty-two times as far from the Sun as the Earth is, but the new planet is apparently not less than forty-five times as far, so far indeed that the Sun must look no larger than Jupiter does to us, though, of course, more brilliant. Neptune requires 164 of our years to make one journey round the Sun, but the new planet's year must be at least 300 of ours and perhaps many more! At a distance of 4,050,000,000 miles, sunlight (according to the accepted estimate) would take about six hours to reach it, and would be little brighter than twilight appears to us. We should find this unsatisfactory, but to other beings with far more sensitive perception of light it would be perfectly natural. The new planet is extremely faint, and is probably much smaller than Neptune.

The discovery has already aroused

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world-wide discussion and speculation as to the conditions prevailing there, and especially as to the possibility of life at such a vast distance from the Sun. Sir J. Jeans states that the temperature of at least 400 degrees of frost on the ordinary English scale would freeze everything on the surface and no living thing could exist.

This looks probable on the basis of life *as we know it under terrestrial conditions*, but why are we to assume that Nature cannot evolve other forms of life suitable to entirely different conditions? According to the Ancient Wisdom, Life is everywhere and takes every opportunity of manifesting in one way or another, although all the planets may not be inhabited by beings of high intelligence at the same time.

Dr. Jeans brings up the question of the origin of the planets and whether the new one will confirm or deny the modern 'Tidal' theory of their birth, which has superseded that of Laplace. The Tidal theory depends upon the possible approach of another Sun to the near neighborhood of ours. As it passed (without a collision) intense tidal attraction would pull material out of the Sun into a more or less cigar-shaped filament which would break up into planets, the smaller ones being at the two ends. He concludes:

But it is rash to prophesy; the new planet may not only falsify our predictions, but may even compel us to abandon our present views as to the origin of the sun's family of planets. This is part of the value inherent in its discovery.

This is written in the spirit of a sin-

cere searcher for truth, and represents the attitude of the highest class of scientist, free from dogmatism. Unfortunately, this point of view is not universal.

According to Theosophical research the Tidal hypothesis, although ingenious and plausible, is inadequate. The Trans-Neptunian planet is not the end of the cigar-shaped filament, but is to be explained on the basis of the 'capture'-principle, which probably applies to Neptune also. In the course of the Sun's journey through space, it came across various nebulous, cometary, or other wandering bodies and drew them within its attraction. In this way they are part of the solar family, but are not related by kinship. H. P. Blavatsky authoritatively says:

The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it, his apparent connexion with our sun and the influence of the latter upon Neptune, notwithstanding. This connexion is *mâyâvi*, imaginary, they say.

— *The Secret Doctrine*, I, 102

There is also some peculiarity about the relation of the Sun to Uranus, which is said not to be entirely dependent upon the Sun, but nothing very definite is stated in this respect.

The 'capture'-principle is not unfamiliar to astronomers, though it may not have been commonly applied to the planets. Dr. H. N. Russell, the eminent Princeton astronomer, writing in the *Scientific American* for December 1929, refers to Bobrovnikoff's theory of the origin of comets, saying that

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it is stimulating and that further developments will be awaited with interest. N. T. Bobrovnikoff, cometary researcher of Lick Observatory, suggests that the Solar System once passed through the constellation of Orion, and most probably through some of the enormous nebular clouds therein, capturing masses of this material and causing them to circulate round the Sun and settle down into regular comets.

The capture-explanation has been offered to explain the mystery of the nearer satellite of Mars, Phobos. In contradiction to every other known satellite this small moon travels round Mars far more rapidly than the latter rotates on its axis. This anomaly would not be strange if we regard Phobos as a very swift body caught by the attraction of Mars as it entered the critical zone. In a letter wherein consideration is given to Mars the Eastern Teachers affirm that it has "two moons that do not belong to it."

Again, Jupiter's two outer satellites and one of Saturn's travel in the reverse direction from the others, and, in the case of Jupiter's, in a plane highly inclined to the plane of the ecliptic. The suggestion has been made by various astronomers that these satellites were once independent bodies captured by the enormous attractive force of the giant planets.

Professor T. J. See, until lately Director at Mare Island, published a theory that all the planets had been captured by the Sun, having formerly been at great distances from the center. They had gradually drifted

toward the Sun, and their orbits had become rounded by the secular effects of a resisting medium (*Scientific American*, October 29, 1910). It is evident that the capture-theory is not outside the bounds of scientific probability.

It may be of interest to consider what the Eastern Wisdom has to say about the origin and development of the Solar System, and why the mechanistic Tidal hypothesis cannot be accepted.

No doubt it requires courage for students of Theosophy to reject the most recent results of modern intensive research conducted with every possible instrumental facility, and to prefer a theory offered by Oriental Teachers, who are unknown to the world in general and whose methods of acquiring knowledge would not be easily understood in the West. Yet they do so dare, and have quite good reasons for their confidence. Space will not permit more than a passing reference to the question now, but it has been frequently discussed in these columns. We can only mention the number of teachings on physics, chemistry, astronomy, etc., given by the Eastern Teachers and published more than forty years ago, which were then looked upon as utterly unorthodox and incredible. A large number of these are now established facts, and part of the structure of modern science; the rest are beginning to be suspected or discussed. This fact, not to be explained on any other basis than that of real knowledge possessed by the

Masters who established the Theosophical Society, naturally confirms our belief that the Theosophical explanation of cosmogony has been tested and proved real. It is not the result of speculation upon a very limited number of facts, but of ages of observation and study. Above all, *it depends upon a far more comprehensive view of Evolution than the purely physical one of contemporary science*; this in fact is the *crux* of the matter.

The first essential for a true interpretation of natural phenomena is a realization of the superphysical — metaphysical — whatever you may call it, behind them. They are expressions of the irresistible forces of Life and Consciousness. The Oriental philosophers define the position in the aphorism that “Nature energizes for the experience of the Self.” A few modern scientists are beginning to suspect this, and, like Eddington, to look upon our explanations of physical phenomena as *symbolic* of realities. But at the same time, the claim is made that ‘accidentally’ something happened, and then something else, until the ultimate complexity and harmonious balance was reached by purely ‘natural,’ *i. e.*, mechanical, causes.

In regard to this, readers who have access to *The Secret Doctrine* might profitably study the great chapter on Cycles and Karman, beginning on page 634, Volume I, wherein (p. 640) the writer gives some valuable hints on the inadequacy of theories of natural science which leave out the fundamental idea of the inseparability of inner

causes from outer appearances. The following quotation indicates the line of thought:

It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false . . .* to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an *inward impulse mixed up with*, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclical and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined.

A confirmatory paragraph from Hegel then follows. The reference made by H. P. Blavatsky to the *inward impulse mixed up with*, but beyond, the material is the clue to many mysteries. The Tidal hypothesis of planetary origins now in vogue is a perfect example of what happens to great thinkers who have no place for ‘metaphysical’ conceptions but who look only at the action of physical forces. Sir James Jeans, in his remarkable work, *The Universe Around Us*, page 241, speaks of “the rare accident of the close approach of a second star” to the Sun which produced the enormous tides in the latter, and adds that
by an almost incredible accident this ash,

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and nothing else, must be torn out of the sun which produced it, and condense into a planet. Even then, this residue of ash must not be too hot or too cold, or life will be impossible.

—p. 333

Regarding Life, he asks:

Or is it a mere accidental and quite unimportant product of natural processes?—p. 335

Dr. Shapley speaks of humanity as a quite ephemeral incident and emphasizes the present induction that planetary systems are rare (owing to the rarity of 'accidental' approaches of two Suns) and that the vast majority of what planets there may be in the universe are most probably barren because the 'accidental conditions' necessary for life are so unlikely to occur.

Not to be unjust to Dr. Jeans, we should note that his intuition at times almost gets the better of his inductive belief that the entire universe is 'running down' to a dead level of inertia without hope of rising again to activity. "Looked at in terms of space, the message of astronomy is at best one of melancholy grandeur and oppressive vastness," but there is plenty of time for our descendants to accomplish great things before the race perishes and the earth freezes over. We have "a day of almost unthinkable length before us with unimaginable opportunities for accomplishment" (p. 343).

Sir Oliver Lodge recently pointed out that it is not very reassuring to speak of the future glories of a race which will necessarily perish as a material phenomenon. He advocated the quite Theosophical idea that the individuals composing the race, as

souls with an unlimited capacity for growth and evolution, will not be affected by the death of the planet, for the soul is not confined to the physical plane. Dr. Jeans guardedly suggests as a very bold speculation:

Or, throwing humility aside, shall we venture to imagine that it [Life which to all appearances is so rare] is the only reality, which creates, instead of being created by, the colossal masses of the stars and nebulae and the almost inconceivably long vistas of astronomical time? — p. 335

He would evidently like to prove this, but finally decides that:

Again it is not for the astronomer to select between these alternative guesses; his task is done when he has delivered the message of astronomy.—p. 336

Theosophy teaches that Life and Consciousness (or *Consciousnesses*, as Dr. G. de Purucker more exactly expresses it) are at the foundation of everything, giant stars and nebulae included. When the visible universe runs down it will rest and then revive again by its own inherent energy, consciously directed; and thus again, and again, each time exhibiting as H. P. Blavatsky says "periodically different aspects of the incognisable Cause to the perception of finite Minds." If not, why did not the Universe run down long ago? It has had all 'eternity' in which to do so, unless we assume that it was created comparatively recently out of nothing and with nothing existing before it — an unthinkable supposition.

The only logical basis for Evolution consists in the existence of something

that actually evolves — brings out in orderly succession the potentialities within. This applies to the planets as well as to biological forms. Nature acts from within outwards, and Reincarnation is the great general law of progress, the key to cosmic life from the highest to the lowest. The ancient philosophers knew this perfectly and built on it — “As above, so below.”

We read in *The Secret Doctrine*:

At the first flutter of manvantara [planetary or cosmic activity] the planet or planets begin their resurrection to life from within outwardly.— Vol. I, p. 12, footnote

Our Solar System contains many more planets than those familiar to us; some are not visible to physical eyes, others are dying or dead. The origin and development into life of a planet is not controlled by mechanical chance-work, either on the basis of the Tidal or the Nebular theories. The principles of life and energy left behind by a ‘deceased’ world remain and constitute what is called in the East a *laya-center*, out of which the new planet grows. The *laya-center* is defined as a nucleus of primordial substance in the undifferentiated state, a ‘zero-point,’ with potential but latent energy in it. H. P. Blavatsky colloquially refers to it as “a lump of cosmic protoplasm,” and a “sleeping center.” This invisible but very real potentiality which contains the germs of its future reimpodiment and evolution, is awakened in the animation or ‘firing-up’ of a cometary body. Passing through cosmic matter in space — nebular, meteoric, or other — the nas-

cent planet collects material substance which gradually becomes denser, and it ultimately settles down into a habitable world much according to accepted geological theories of the formation of the earth from nebular or meteoric substance.

The Sun is not the parent of the planets in the manner the Tidal theory suggests, but is the larger and controlling ‘brother,’ as we may say. The reader will find the subject treated more fully than it is possible here, in *The Secret Doctrine*, Volume I, page 199, and later on, and also in other places. In this connexion, as in many others, it should be remembered that the whole story is not given out and that there are many intentional gaps left for the student to use his intuition upon; but the general idea is quite plain, and the key is the universal principle of Reincarnation, Cyclic Return, in ever-advancing and ever-varying periods. Till Science recognises the far-reaching importance of this principle it will continue to wander through various more or less materialistic paths of theoretical research.

In regard to the origin of the new planet we must consider the relationship of Neptune to the Sun. As mentioned above, H. P. Blavatsky definitely says that Neptune does not belong to the group of planets that are fundamentally associated with the Sun; it is not a member of the family; “the connexion is *mâyâvi*” — not what it seems. It is, in fact, an outsider, a ‘capture.’ It is the teaching of the Ancient Wisdom that the Trans-Neptunian planet

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is also a body that has been drawn into the gravitative control of the Sun from regions beyond the Solar System proper — *i. e.*, a capture. Dr. G. de Purucker has lately referred to this in his series of *Questions We All Ask*.

Now, is there anything in astronomy that tends to corroborate these remarkable teachings about planets not properly belonging to the Solar System? Yes; the curious numerical proportion found in the distances of the planets within the orbit of Neptune, known as Bode's Law. Write a series of numbers 0 3 6 12 24 48 96 192, doubling each time. Add 4 to each. The resulting numbers (4 7 10 16 etc.) are almost exactly *proportional* to the true distances of the planets from the Sun (taking the earth's distance as 10 units). The series was pointed out by Bode in 1772, before the discovery of the Asteroids or Uranus, which were subsequently found to fit into the unoccupied places 28 and 196 approximately. But when Neptune was discovered, in 1846, it was seen to be entirely out of place, being far closer to Uranus than it should have been if Bode's Law applied to it (300 instead of 388).*

*A similar proportion has been pointed out in the case of the four large satellites of Jupiter.

Bode's Law also breaks down when applied to the new planet.

Although the astronomers do not ignore Bode's Law, as can be seen by its mention in every textbook, they are pretty sure it must be a mere coincidence (blessed word, coincidence!) because it breaks down at Neptune. In reality, the break-down is a strong confirmation of its significance (little as astronomers have understood its importance) in the light of the teaching of the Ancient Wisdom that Neptune (and the Trans-Neptunian planet) do not belong to the Solar System as originally constituted but are wanderers subsequently added by capture. The anomalous positions of these two outer planets in relation to Bode's Law provide indirect but strong confirmation of the Theosophical teaching about the planets.

We cannot repeat too often that complete or partial confirmations of the teachings of the Masters of Wisdom of the East given through H. P. Blavatsky more than forty years ago are constantly being presented in the form of new scientific discoveries — discoveries in support of Theosophical teachings then ignored or repudiated as 'unscientific,' but now fully accepted by Science.



"For a man full of all desires, being possessed of will, imagination, and belief, is a slave, but he who is the opposite is free.

"Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty." — *Maitrayana-Upanishad*

THE REVOLUTION IN SCIENTIFIC IDEAS

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

THOSE who have lived for some half century of an epoch of rapid change have been personal and contemporary witnesses of the making of history; and in no respect more than in the emergence of those new views in science which now occupy so prominent a place in the field of discussion. It will be interesting therefore to take a glance backward and see what was believed in those good old times of our youth, and contrast the views of our grandparents with those of our grandchildren.

It is of course perfectly true that scientific philosophy, or the logical (so-called) basis of physics, had already in those times been frequently criticized and shown to rest on foundations of sand; but such criticisms made little headway against the strong tide of enthusiasm for discoveries and for the interpretation of natural phenomena in the light of the provisional hypothesis that had been framed. What we see now, therefore, is but a fulfilment of the prophecies made by those keen critics — the despised ‘metaphysicians’; for those sandy foundations have been industriously dug and found to be as shifting as they had been pronounced to be. Yet the circumstance is fully in line with declared scientific philosophy in at least one important respect: that it represents that willing abandonment of ‘provisional hypothe-

ses’ which the older men of science had always declared themselves so ready to make. To abandon our provisional hypotheses in the light of further discovery, was what Tyndall himself said.

To writers and readers of this magazine it is of particular interest to observe that, so far back as 1888, when *The Secret Doctrine* was published (to go no further back), H. P. Blavatsky was the bold champion of so many views, then derided or ignored, now accepted and insisted on, by men of science themselves. To stem the tide of materialistic and mechanistic thought was her mission; and she had found that men of science, despite their own professed caution and readiness to change, were nevertheless contributing largely to establish a subjective basis for the growing materialism of the age. Part of her program, then, was to examine in a strong light the credentials of science; and the pages of her great work stand witness to the sureness of her strokes, the justice of her strictures, and the truth of those principles which she laid down and which have since been already so largely vindicated.

PHYSICS IN 1885

Accordingly, we turn to *Properties of Matter*, by the celebrated physicist P. G. Tait, 1885. He begins by saying that we start with certain assumptions or axioms. This of course must **always**

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be done at the outset of any chain of reasoning, whether those postulates be the *a priori* axioms of deductive logic or the natural facts of observation used in scientific induction. Tait states that his axioms are not of the former kind, but are of the latter kind. They are thus enumerated:

(1) That the physical universe has an objective existence.

(2) That we become cognisant of it solely by the aid of our senses.

(3) That the indications of the senses are always imperfect, and often misleading; but

(4) That the patient exercise of reason enables us to control these indications, and gradually, but surely, to sift truth from falsehood.

So far there seems to be nothing to determine whether the physical universe has any existence apart from our sensory cognition thereof, or whether it is merely a percept, an effect produced in our mind by the action of our senses upon some other universe. But further quotation may throw light on this point. He continues:

If, for a moment, we use the word *Thing* to denote, generally, whatever we are constrained to allow has objective existence — *i. e.*, to exist altogether independently of our senses and of our reason — we arrive at the following conclusions:

A. In the physical universe there are but two classes of things, Matter and Energy.

B. Time and Space, though well known to all . . . are not things.

C. Number, Magnitude, Position, Velocity, etc., are likewise not things.

D. Consciousness, Volition, etc., are not physical.

Here we have a new conception introduced — that of *Things*. *Things* exist independently of our senses, a

fact which entitles them to the attribute of having objective existence. But we learnt above, in axiom (1), that the physical universe has an objective existence; therefore the physical universe is a *Thing*; and therefore it exists altogether independently of our senses. Yet it is only by the aid of these senses that we become cognisant of it.

Such then is the philosophy, and we are left wondering how, by the use of what faculty, we can have discovered that the universe has such an existence, apart from our sensory cognition thereof, apart even from our reason. However we gladly concede him his primary axioms, his working hypotheses; only wishing he could have been more tolerant to those whom he afterwards rather contemptuously designates as metaphysicians, and describes as having 'views of their own.' To sum up thus far: the physical universe and the mind with its senses are quite separate from each other. The physical universe and its various components are things; is mind a thing? Are the senses things? Here he seems to do a shuffle, for he says, "Consciousness, volition, etc., are not physical." He will not go the length of saying they are not things. This leaves a choice before us. We may either infer that, as they are not physical, they are not things; or we may infer that there are other classes of things which are not physical. And indeed what does the term *physical* universe imply, if not that there may be part of the universe which is not physical?

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However let us proceed to a study of the universe thus defined (if somewhat vaguely) as physical. It contains two things, as said: Energy and Matter. Of these, illustrations are given. A stone, a piece of lead, water, air, etc., are matter; and it is interesting to note that in this list is included 'the ether or luminiferous medium.' Yet this last is not in the same class as the others, for it answers not to the usual tests, has not tangibility or weight; it is (or at least was at that time) a mere hypothesis. As examples of 'energy associated with matter' we are given: wound-up springs, water-power, winds, heat, electric currents, etc.

THE CONSERVATION OF MATTER AND ENERGY

THE CONSERVATION OF MATTER. All trustworthy experiments, without exception, have been found to lead to the conviction that matter is unalterable in quantity by any process at the command of man.

THE CONSERVATION OF ENERGY. Energy, like matter, has been experimentally proved to be indestructible and uncreatable by man. It exists, therefore, altogether independently of human senses and human reason, though it is known to man solely by their aid.

Next, as regards the relation between these two, Matter and Energy:

There is, however, a most important point to be noticed. Energy is never found except in association with matter. Hence we might define matter as the *Vehicle or Receptacle of Energy*; and it is already more than probable that energy will ultimately be found, in all its varied forms, to depend upon motion of matter.

This last statement adds a new perplexity; for, if energy is found to 'de-

pend on' motion in matter, what becomes of energy as an independent Thing? It is possible that a sense of this difficulty caused the author to use the phrase 'depend on' instead of 'to be,' which latter would have implied an actual identity of energy with motion-in-matter. He was not perhaps prepared to go so far as to say that energy will be found *to be* motion of matter. And again, if energy is, or depends upon, motion of matter, what is motion? Have we not here still another Thing surreptitiously introduced? Looking back, we cannot find it included in the categories, unless it comes under one of the etceteras; in this case it would seem to belong with "Number, magnitude, position, velocity, etc.," which are classed as 'not things.' Looking forward, we find the laws of motion enunciated, and the term frequently used; but have failed to find anything like a definition. Yet this is a point that needs consideration. The circumstance illustrates what must often have struck critics of scientific philosophy — that there was always an uncertainty whether energy is something outside of matter and causing matter to move, or whether energy is what results from matter when matter is moving; or, to use an illustration, whether energy is analogous to the steam which drives the engine or to the momentum of the engine when moving. A third possibility would be that there are two kinds of energy, one driving matter, and the other resulting from the matter thus driven.

Next, as to the points of contrast be-

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tween Matter and Energy. "Matter is simply passive (*inert* is the scientific word); energy is perpetually undergoing transformation. The one is, as it were, the body of the physical universe; the other its life and activity."

Thus we have a dualistic system as the groundwork of the physical universe. Next we come upon one of the most characteristic difficulties of the atomo-mechanical system—"action at a distance." Tait will have nothing of this — calls it a pernicious heresy. Yet how account for attraction, as in gravitation? He admits that the mechanism of gravitation has yet to be accounted for, and mentions some attempts to explain it by motions in the ether. But no such hypothesis will remove the fundamental difficulty; for when we come to consider the structure of the ether, we must either regard it as atomic, as ordinary matter is supposed to be; in which case the difficulty as to action at a distance reappears as insoluble as ever. Or else we must suppose that the structure of the ether is not atomic; and in that case what *is* its structure, and why may not ordinary matter have the same structure?

MATTER AND ENERGY ARE ONE

These criticisms of the atomo-mechanical theory have of course often been made before; but the more recent advances in the intimate study of matter have compelled men of science to give heed to them. The conclusion irresistibly forced upon them is that neither matter nor energy can be regarded as

separate existences, apart from one another; a conclusion, be it remembered, which had been reached previously by many critics on logical grounds. Nothing approaching an inert body has been discovered or is the least likely to be discovered. Instead, when we probe into the depths of matter, we find all alive and full of energy. The conception of 'mass,' which Tait describes as 'a property of the body itself, retained by it without increase or diminution wherever in the universe the body may be situated,' is now found to be a particular aspect of energy. In a word, energy and mass (or matter) are now found to be aspects of one and the same thing; and, as to what that one thing is, the nearest approach to an answer which some can suggest is 'electricity.'

WHAT ARE THE LAWS OF NATURE?

Thus far, then, we are brought to contemplate a physical universe consisting entirely of electricity or possibly of some thing whereof electricity is one manifestation, and light, magnetism, etc., other manifestations. But not even such a conception will satisfy the minds of our modern men of science. For it answers not the question How and why do these active agencies or potencies behave in the way they do? What was the old answer to this question? 'Law'; they obey laws, the laws of Nature. But physicists have discovered that electrons behave in a manner which cannot be accounted for under such a familiar heading: they jump off from one atom to another in

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a way that must either be described as fortuitous, which means nothing, or as voluntary; unless indeed they are obeying some as yet undiscovered 'law.' This leads us to inquire into the meaning of that word 'law'; and here again the conclusions arrived at from experiment have confirmed what logic had previously declared — that the so-called 'laws of Nature' are not edicts but generalized statements of what is likely to happen under given circumstances. The atoms and electrons obey laws in the same sense as crowds of men move from the suburbs to the city in the morning, and back again in the evening: the law holds good in the main, but there is nothing to prevent an individual from stepping aside into a café or turning back. So it is now seriously suggested by scientific men that the laws of nature are not certainties but only extreme probabilities; and that, when we focus our microscope on the minute details, we may find individual instances of departure from the general law; or, to put it another way, we may view separately those details which, when viewed in the multitude, constitute what is called a 'law.'

And so the electron has actually, on high authority, been endowed with volition; which means that it is obeying some higher type of law that appeals to intelligence, and not obeying some mechanical push or pull. In a word, it is behaving like any other living creature.

Now what is all this, we ask, but vindication of the Theosophical teach-

ing that everything is alive and conscious?

ABSTRACTIONS AND REALITIES

Science has indeed come to the rescue of the modern mind from mechanicalism, and religion is hard put to it to keep pace.

The view of the universe which we gathered from our quotations from Tait was that of an independently existing physical universe of matter. Having thus created an inert universe, Tait had to imagine something to actuate it and endow it with life; and accordingly we get the conception of Energy. Let it be well noted that, if the universe had not been considered dead in the first place, it would not have been necessary to invent any life-principle to move it. Now this dualistic notion of a dead body actuated by a spirit or life-principle may well be called the scientific heresy of last century; and it is deeply ingrained in our habits of thought. We have learnt to apply it to other concerns besides physics. There is in general a strong tendency to regard the physical world in which we live as a solid concrete reality, and thus to banish a large and important part of our life to the realm of the supernatural.

We find it in religion. The personality, with its body and its sensory and mental apparatus, is the real man; and an imaginary 'soul' has been invented to hover over or inspire it, or to come into existence after its decease. The divinity has been knocked out of man, and a God invented to supply the want.

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Intellect has been separated from conduct, so that it is supposed that these can be cultivated separately, and even that the cultivation of one of them hinders or thwarts the cultivation of the other. We hear of people being told to give up intellectual study and attend to conduct; of people boasting of their lack of intellectuality, on the ground of their alleged absorption in matters of conduct, which they regard as 'practical' and paramount. Everywhere we find divorce between what should be united, this breaking up of the unity resulting in abstractions, much as though a man should be broken up into separate limbs and organs. The relations between art and morals are discussed, as though these things were separate instead of being abstractions from the unitary total of experience. Our whole manner of life and of thought is broken up into categories, and we spend time and brain-oil in trying to devise means of sticking together what we have pulled apart.

It is indeed a hard task to remove this heresy from all the odd corners of the human mind where it is clinging. For when people adopt, accept, and think they have assimilated, new teachings, they will often merely fit these new teachings on over the old ideas, like a man who puts on a new shirt without removing the old one. Thus the new teachings become mechanized, and the questions which inquirers ask about them show that they have merely kept their old beliefs and adopted new terminology. The seven princi-

ples of man become seven hard-and-fast divisions, and a human being is a creature with seven principles, five limbs, and three changes of clothing. The Higher Self becomes a sort of God, apart from the man, and interfering in his concerns. Karman becomes a ledger, by which a man who has injured his friend can square the account by being injured himself in his next incarnation. But illustrations might be multiplied indefinitely. Let us get back to science.

Science has shown us, in at least one particular case, how absurd it is to break up a unity into abstract parts, and then devise theories for bringing them into active co-operation. We invented a dead matter, and we invented an immaterial force; and then we wondered how on earth the one could ever influence the other. Now we find that neither of the twain exists at all except in our imagination. As they are no longer apart, there is no further need to introduce them to each other. And so with man. How much longer is he to remain a dead body made alive by a life-principle or a soul? Will it mend matters to have several life-principles instead of one or two, and to make man a body with a Prâna inside, and a Kâma inside of that, and a Manas inside of that, and so on? Or is man now to be a unit, to be studied under various aspects, but without regarding those aspects as separate existences? To take a geometrical illustration: is the cube an assemblage of six squares, or of twelve lines, or eight points, put together in a particular way; or is it

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just a cube, capable of being viewed in various ways?

What we have to avoid is what Stallo, in his *Concepts of Modern Physics*, called the "re-ification of concepts"; or what we may call the turning of abstractions into realities. A vivid illustration of this fallacy is given by supposing that someone should describe an orange as a compound of yellowness, juiciness, sweetness, acidity, roundness, etc., all of which are abstractions (parts abstracted from the whole); and that he should then maintain that the orange is a compound built up of several independent existences. In the same way, chemists have told us that water is a compound built up of two gases. What is true about this is that we can obtain those gases from the water, and that we obtain water by bringing the gases together under certain conditions. But the thermodynamic conditions of these processes show that there is more involved than a simple addition; and the formula of simple combination between atoms to form a molecule is an abstraction

devised to explain a part of what takes place.

SUMMARY AND CONCLUSIONS

To sum up the sense of this paper: the universe, man, human life — these may be considered (1) as wholes, (2) in parts. We have grown too much into the habit of regarding them in separate parts, and thus have lost sight of the real unity. We have the notion that a whole can be produced by the simple addition of parts, which is seldom if ever true: the vast difference, recognised in chemistry, between a mixture and compound should serve to make this truth clearer. When we combine oxygen and hydrogen, we do not obtain a substance whose properties are a mean or a sum of those of the constituents. Man should not be regarded as a mere mixture of body, soul, mind, etc., but as a unit which may for convenience be studied under those various aspects. Religion, science, philosophy, should not be regarded as separate things, to be tacked together; but as different aspects of a single whole.

THE NEVER-ENDING WRONG

A DRAMA: BY KENNETH MORRIS AND REGINALD W. MACHELL

NOTE

THE story told in this play is perhaps the most famous in Chinese History. The heroine, Tai Chen or Yang Kwei-Fei, is the Chinese counterpart of Helen of Troy; she and Ming Huang are the Heloise and Abelard, the typical lovers of the Far East;

their story, the typical tragic romance. The title, *The Never-Ending Wrong*, is that of a poem dealing with their tragedy, by Po Chui, one of the greatest of the classic poets, who was born a few years after the events detailed. The poem is one of extraordinary

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beauty, and is to be found admirably translated by Mr. Cranmer Byng in his little volume of translations from the Chinese called *A Lute of Jade*. As this is the first and perhaps greatest version of the story, the title has become indissolubly connected with the story of Ming Huang and Tai Chen. The present play takes liberties with history; Po Chui himself took liberties with history; let that be our excuse.

The reign of Ming Huang, or Hsuan Tsong, coincided with the culmination of the most brilliant epoch in Chinese civilization: the first half of the age of the Tang Dynasty. This House attained the throne in 618 A. D., and very soon a great age of art and letters began. This came to its flower in the first half of the eighth century, which saw the activities of Wu Taotse, greatest of all Eastern Artists; of Li Po, greatest of the Chinese poets; of Tu Fu, almost his equal, who has been known since as 'the God of Poetry,' and of scores of other great poets and artists. Ming Huang himself was a poet and composer of music, a mystic, artist, and dreamer. At first he was also, or gave promise to be, a great ruler. He opposed the Tatars vigorously, founded schools, including a great school of music; and instituted a rigorous economy in the administration of affairs.

Later, the statesman in him gave place to the dreamer. He fell in love with the beautiful lady Tai Chen, of the Yang family; made the wonderful garden of Teng Hsiangting at Changan (Singanfu or Sianfu in Shensi), then the capital, for her; called together the greatest poets of the age to sing her praises, and wasted the time of the empire in her and their company in the garden, taking down their — especially Li Po's — extemporaneous verses, and setting them to music; devising marvelous entertainments in Tai Chen's honor, and so on.

In due time — 755 A. D. — rebellion broke out under the Turkish General An Lushan, and the Emperor, his favorite, and her brother, the Minister Yang Kuochung, were forced to flee with the household troops into Sse-

chuan. On the way the troops murdered Yang Kuochung, forced the Emperor to give up Tai Chen to the executioner, and she was strangled. The rest of Ming Huang's life was spent in wandering and mourning for his lost love. His fall marks the ending of the Great Age of Tang.

The 'Immortals of the Wine-Cup' were a society of poets who flourished at Ming Huang's court; but it is improbable that they were there at the time of the tragedy. Li Po had already been driven from court by the powerful Kao Lishih, his enemy because the Emperor had made Kao Lishih tie his shoestrings on a certain occasion. Tu Fu and Tsen Tsan were certainly at court, or had been; Wang Changling might have been, and also Chang Chihho — who flourished mostly, however, under Ming Huang's successor. Kao Shih was in his prime somewhat earlier; and if he was at Changan at this time, he would have been a very old man. They are introduced because certain lyrics of theirs fit well into the play.

These lyrics, needless to say, are not translated directly from the Chinese, but from Mr. Cranmer Byng's versions in *A Lute of Jade*. The attempt is made to give a more Chinese flavor to them, in the matter of meter and arrangement, than is to be found in Mr. Byng's versions, where for the most part more English-seeming meters are used. The 'Sweeper's Song' in the first scene is taken directly from Mr. Byng, with the difference only of one line; the original is from the *Shih King* or *Book of Odes* collected by Confucius. The poems attributed to Li Po, Tu Fu, Wang Changling, Chang Chihho and Kao Shih owe nothing to Mr. Byng but their substance; and even in this respect, the endeavor has been rather to give the flavor or atmosphere of the work of these poets, than an accurate translation. Thus in Tu Fu's 'Night of Song,' reference is made to "lutes of jade and lutes of gold"; but this line actually occurs in another poem by the great Li Po. The song 'The Broken Lute-String,' is not a translation of any Chinese poem; but is an attempt at

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imitating the spirit of Chinese poetry of this Tang period.

The manner of Tai Chen's death is not historically accurate; but is taken from Po Chui's *Never Ending Wrong*, in which the lines occur (as translated by Mr. Byng)

*"Till she of the dark moth-eyebrows,
lily pale,
Shines through tall avenues of spears
to die."*

For the rest, how far the play diverges from history will be seen from the play itself.

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Persons represented:

MING HUANG, Emperor of China
YANG KUOCHUNG, Prime Minister
KAO LISHIH, Secretary to Yang Kuo-
chung

THE PRINCE OF TANG, Heir Presump-
tive

CHIH TSENG, General of the Loyalist
Army

LI PO

TU FU

WANG CHANGLING

KAO SHIH

TSEN TSAN

CHANG CHIHHO

A SERGEANT OF THE GUARD

A SWEEPER

MESSENGERS, OFFICERS, SERVANTS

TAI CHEN, loved by the Emperor, sis-
ter to Yang Kuochung

HER NURSE, wife of the Sergeant

A LUTE GIRL

COURTIERS, LADIES, SOLDIERS, etc.

The 'Immortals
of the
Wine-cup'
— Poets

The scene is laid in the Imperial Garden of Teng Hsiangting at Changan, then the capital of China, and does not change throughout. Near the center is a rustic throne, on a raised platform, for the Emperor; also a low wine-table, with six Chinese seats, or seven, for the poets. The whole action takes place in a single night in the year 755 A. D.

SCENE I: THE SERVANTS

Enter from the north a Sweeper, sweeping fitfully and singing this to a somewhat plaintive air:

Sweeper — The sun is ever full and
bright;

The pale moon waneth night by night;
Why should this be?

(Seeing the wine-table, he leaves off sweep-
ing, and goes over to it, moralizing:)

Oh, the improvidence of our betters, to leave these delectabilities unguarded — and the Empire, as you might say, in such a state of upheaval! There be the Honorable An Lushan and his rebels coming up from the north, and the Honorable Chih Tsen and his loyalists coming down from the south, and the garrison here in the city, and who is to know which of them might come a-stealing through the garden, and a-feeling a soft elucidation of the gullet, such as should draw his thoughts to the filching of liquor? And that would be to fall from honesty, and acquire demerit — to be expiated, as they say, in some future life. 'Tis lucky I am here: an honest servant: integritous, as it were: one whose whole mind is to serve his sacred Emperor faithfully all the days of his life. There are few such, in these days — woe is me!

(Moves away from table, sweeping and
singing:)

My heart that once was full of light,
Is but a dying moon tonight —
Why should this be?

(Covertly nearing table again)

Why indeed? 'Tis a presentiment of coming evil, I think. . . . Ah, morality is not now what it was in ancient times. . . . My father's father, that was bred up in the antique ways, would not have suffered this perplexity that assails his grandson now. 'Tis this new education; these perpetual changes: a man knows not from day to day where he stands, as you might say. 'Tis a degenerate

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age; and they that cause its *degenerattitude* with their *in-new-endoes* — they be the ones must needs leave unguarded wine in the path of the naturally virtuous!

(Peers about, then takes up flagon)

If an honest man, lingering here about his duties, were to come on this, and as it were fall into temptation unawares, the Justice of Heaven would not visit it upon him, I think; but on these poets and courtiers who have set such limed twigs to snare his virtue. *They* would acquire the demerit. not —

(Starts, as hearing a footstep; puts down flagon hastily, and turns vigorously to his sweeping and singing):

But when I dream of thee apart,
Oh, then there's rapture in my heart!

Why — should — this — be?

(Steals to table, takes a long look round, and lifts the flagon)

I know not, but it *is!* (Sips) O wine, wine, thou art a curse; 'tis well my father's father cannot see his little grandson now! (Sips) Yet thou art a pleasant curse; there is something in thee — (Sips) Pah! the old man never was at court; he knew not the great world; he was but a simple peasant among the mountains, and virtue came easy to him. (Sips) Why was I born a servant, who have the soul of greatness in me, and should have been a poet, or a great warrior, a conqueror of —

(At the words 'cannot see his little grandson now,' the Sergeant of the Guard has entered; he steals up behind the sweeper as the latter speaks and sips; and now clutches him by the arm.)

Sergeant — Go! Thou art a thief! Thou hast no sterling virtue! . . . Nay, give me the cup, that the evidence may be piled up against thee. Thou art an inferior man. . . . Go!

(Exit Sweeper, with little dignity. The sergeant watches him depart, then turns with interest to the wine.)

Sergeant — There goes he that stole it. (Drinks) Poets' wine — not often one tastes the like. (Drinks) Confusion to poets; they drink this stuff nightly, while true men (drinks) practise virtue — and go thirsty. (Drinks) A-a-ah! Not often one tastes the like — must drink a toast in this. . . . Here's to — restoration of public virtue, by heaven! (Drinks) A-a-ah! Here's success to — (looking round) no matter what! (Drinks) — the thing that's to be done — the killing of that — but h'sh! (Drinks) Kao Lishih knows — great man, Kao Lishih — here's to great powerful Secretary Kao Lishih! (drinks) A-a-ah! Not often one tastes the like of this stuff; must drink — confusion to my wife, that stopped me drinking, curse her! (Drinks) Stopped me drinking! — who's going to stop me drinking now? Good deep draught to —

(His wife [the nurse] has entered at the word 'confusion' and has stolen up behind him. She now takes him by ear, and shakes him, spilling the wine, etc.)

Nurse — This then is thy much bragged virtue, thou drunken, dissolute knave!

Sergeant — Woman, thou understandest not — let go my ear!

Nurse — This is the morality of which thou pratest, blaspheming against the Son of Heaven and his poets —

Sergeant — Let go my —

Nurse — This is thine air of superiority when thy betters are mentioned! Thy sneers against my beautiful darling, the Lady Tai Chen!

Sergeant — I say let go my —

Nurse (hurrying him across arena) — Oh, I shall have a tale from thee tonight! I shall hear eloquence, thou persecutor of a meek, long-suffering woman! Get thee home, thou bibulous wretch! Get thee home, thou ill-user of thy wife; and the first word I hear from thee against my lady shall be the signal of such correction —

Sergeant — Thy lady!! Not thy lady

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nor any man's much longer — trust great powerful Secretary Kao Lishih for that — and me—I have a hand in it! Thou and she—

Nurse — What, thou knave, thou hast mischief afoot with that sly, envious fiend —

(Sounds of poets approaching)

Out! out! here come my lords the poets, and I will not lose face before them on account of thee! What, thou hast something on thy wine-sopped mind, hast thou? I will have it out of thee tonight, thou arrant babbler! 'Tis well thou art drunk, since my mind misgives me — (Exeunt on north side)

SCENE II: THE POETS

Enter on the South Side the 'Immortals of the Wine Cup': the poets Li Po, Tu Fu, Wang Changling, Kao Shih, Chang-Chih-ho, Tsen Tsan

Tu Fu — Ah, here is the wine-table — set, as you ordered, Sir (to Li Po), in the fairest spot in the garden.

Li Po — And here, Sirs, I, as chief of our society of Immortals of the Wine Cup, ordain that we drink the Golden Valley to our new associate, the Honorable Kao Shih, who, as you know, has newly arrived at the capital. Three draughts to the Honorable Kao Shih: drink, Immortals of the Wine Cup!

Kao Shih — Sirs, you do me great honor, of which I am most unworthy.

Li Po — No, Sir; not unworthy; your poetry has preceded you to Changan. You are, I hope, to delight our ears before dawn with the chanting of some of your immortal compositions?

Kao Shih — I beg, Sir, that for my encouragement you will deign to permit me to listen to courtly pieces of your own, before I offend your ears with my rude country effusions.

Tu Fu — You shall rest and listen, Sir, before we call upon you. You come, I am

told, from a restless region; they say there are troubles abroad in the Empire: that even now there are some twenty thousand Tatars and rebels hurrying down from the North under that restless soul, An Lushan, intent on taking the city, deposing the Emperor, and for aught I know putting us all to the sword. And that there are other equally restless souls hurrying down from the south, fifty thousand of them, good loyalists under the General Chih Tseng, intent on putting the rebels to the sword. Somewhat farther away, it is said; I suppose we shall have a sort of siege until they come. It is at such times as these that one appreciates the heavenly peace of this wonderful garden of T'eng Hsiangting, which the Son of Heaven has devoted to his love and his poets. We are in paradise here; let the provinces roar like the storm-dragon among the mountains, and still the Queen of Western Heaven has no such pleasant place as this. And you shall see its beauty refreshed by the spirit of poetry, whom you have served so nobly in the south: we will make an atmosphere in which his Majesty, who will be with us presently, may forget his cares. (To Li Po) Sir, Emperor of Poetry, do you chant for us first.

Kao Shih — Aye, I entreat, a poem from the Honorable Li Po!

Li Po — Well, 'tis fitting. Lute-girl, touch the strings! I will give you something; I will reveal.

He recites, chanting to the accompaniment of the lute:

She leans out in the moonlight pale;
The moonlit mountains with wan grace
Grow eerie; over the lattice-place
The red rose and the white rose frail
Echo her face,
Her white silk robes, the clouds that trail
Ghostly through space.

Fall, you delicate dews of night!
The plum-branch, with white bloom
tender,
Blooms and branches lovelier white

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Over-gemmed with your diamond
splendor;
Glittering white
Till the Spirit of Snow cries: 'I surrender
To the Lady of Light!'

Summer with all his murmurous story
Of iris and peony, rubiate rose,
Autumn, haughty with pale, sad glory
Where the queen chrysanthemum gold-
en blows,
Nor winter hoary
With his wan blue mists and his wondrous
snows,
Such loveliness knows!

Wang Changling — Beautiful, Sir, beautiful!

Tsen Tsan — Full of delicate moon and snow and rose beauty!

Tu Fu — Worthy of the exquisiteness of the lady you celebrate.

Kao Shih — The Lady Tai Chen, I suppose, Sir? She must be another Fei Yen to deserve such praise from the renowned Emperor of Poetry.

Li Po — You shall see, Sir; you shall judge. Fei Yen of old was mere commonplace, beside the lady that rules the heart of the Son of Heaven! Wine, boy, wine! Here's to the glorious Tai Chen! And here's confusion to her brother, the Minister Yang Kuochung, who has deprived the Son of Heaven of this opportunity of hearing her praises fitly sung, and who keeps him from the society of his equals!

Tsen Tsan — His equals?

Li Po — Aye, Sir, his equals — are not the poets his equals? But interrupt me not while the breath of inspiration is hot in me. Here's confusion to Yang Kuochung the pedant; to An Lushan the rebel; and above all, to Secretary Kao Lishih the secret and wily; and here's everlasting life to her who may yet bring it upon them; for she is, if the truth is to be told, the blue pearl of wisdom, the best hope of the Empire. The Lady

Tai Chen — compared with whom, I tell ye. Fei Yen, who brought ruin on the House of Suy of old, was nothing but a hideous hag, a toothless and sallow witch! Here's to her who, before three moons have passed, shall be Empress of China; or I will call you, Tu Fu. Sir, who are a poet as transcendent as myself, a miserable poetaster; or do rank injustice to my own heaven and wine-born genius!

Tu Fu — You must be speaking with a prophet's knowledge, Sir; for you at least heaven knows, are the Living Buddha among poets.

Tsen Tsan — Heaven knows, and Li Po knows —

Li Po (laughing) — Aye, Sir, we both know it. By Such-an-one, I am not the man to conceal it, when I share the knowledge of august heaven. Is not the Son of Heaven proud to take down the verses I toss off for him; and after, to set them to music of his own composing? Did he not make old Kao Lishih, that haughty subtil puller of hidden strings, tie the strings of my shoes?

Tu Fu — Kao Lishih does not forgive you for that, Sir; he lost face before yourself and the Lady Tai Chen, and forgives neither of you.

Li Po — I am very happy to know it, Sir; for the fellow is a villain, mark my words. I hate his thin pedantry; I hate his eternal officiousness; I hate his sly, secret, malignant air and ways. I suspect that half the rebels in the Empire are in his pay; and that he gets the money to pay them by secret filching and picking.

Wang Changling — He is, I think, Sir, the most powerful man in China: an ill man to have for enemy.

Li Po — Powerful? No, sir; not the most powerful by six! He lacks immortality, Sir; we six are poets.

Tsen Tsan — True, a poet may have what reward he will.

Li Po — And it is my intention, Sir, to

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claim a reward one of these days. Oh, I have had next to nothing yet. Gold? It never paid for a poem. My marquise? Pouf, nothing to a flaming spirit like mine! My villa here in the Emperor's garden? Something, something! But a poem is immaterial wealth, and must be paid for immaterially. Do you see this blade, Sirs? (Draws his sword)

Kao Shih — A Wu, Sir?

Li Po — A Wu, Sir; and such that in Wu itself they make none so good these days. Two-edged, you observe; mark the chasings, the beauty of the curves, the form.

Tu Fu (with sly humor) — It would be a pleasure to any man, Sir, to have such a sword, as it were, slide gracefully between his head and his body, surprising him, so to say, into heaven.

Li Po — And therein lies my magnanimity. I shall confer a favor on Kao Lishih at the moment I free the Empire of his machinations. For that is the reward I think of asking of the Son of Heaven. I will have this good Wu saber swishing about the old rascal's whiskers; I will go to work with delicacy, yet vigor; I will snuff out his pedant learning, refute his sophistries, end his plots, save the Middle Kingdom, and send him to interview Em-ma in the underworld, at one good swishing stroke.

(Kao Lishih appears, all smiles and punctilious affability. *Tu Fu* greets him with formal courtesy; the others seem abashed or amused except *Li Po*.)

Kao Lishih — Sirs —

Tu Fu — Sir, I beg that you will — (motioning him to a seat)

Li Po — Boy, fill the Golden Valley for the Secretary Kao Lishih! Since you are here, Sir, you must drain three wine cups before you have converse with poets. It warms the blood, Sir; and emphasizes the distinction between human and reptile nature. Come, Sir!

Kao Lishih (bowing very affably to *Li*

Po) — Sir, your hospitality is overwhelming; something too much, believe me, for an old man whose head and digestion grow weak. No wine, boy. Gentlemen, I but come to announce that the Son of Heaven draws near.

Li Po — We are ready for him; we are ready for him. Well, Sir, this growing weak in the head is an affliction that comes with old age; 'tis a warning issued to the ambitious that honors must be shed presently, and power given over. The senses fail; the mind wanders; mists of senility are blown over the face of the moon of memory. Dignity and patriotism then demand that we should retire into the country, and seek no more to pile up spoils of office.

Kao Lishih — No doubt it is so, Sir; no doubt it is so. I myself, unworthy that I am, should hardly be looking forward to serving his Majesty for many years to come, had I sought my immortality in — er — the wine-cup. But so it is with me; they say I have ears in all the provinces; certainly I have excellent hearing here in the capital. Er — that is a beautiful sword you have, Sir; a Wu, without doubt? And my memory is still exceptionally good — exceptionally good, I may say. What I hear I remember — even idle words. I could quote you to the point from the divine Analects of Such-an-one; but the sacred classics are perhaps unfamiliar to you.

Li Po — Sacred fiddlesticks, Sir! Sacred stuffed tortoise!

Kao Lishih — The Son of Heaven, Sir!

SCENE III: THE DANCERS

A ripple of gongs and chimes. Enter the Emperor Ming Huang, with Tai Chen at his side; followed by courtiers, officials and ladies. Dragon banner; perhaps a canopy worked with dragons held over the Emperor's head. The poets greet him with lifted wine cups, standing; Kao Lishih with bent head and hands with palms together at breast.

Ming Huang — Ah, it is here we are to

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have entertainment. Tai Chen, your place is here beside me—as it is forever in my heart—

Tai Chen (with sad gesture)—My place! . . .

Li Po—Boy, the Golden Valley for the Son of Heaven!

Ming Huang—Ah, my poets, I am glad to see you; I am very glad to see you. Honorable Tu Fu, I expect a poem from you presently: I expect a jewel of blue jade, very chastely carven, in song. Chang Chihho, I shall hear you chant before morning; the poem you sent me was as the Lady Moon over Autumn Waters, serene with a purity that seemed human. No; no wine, no wine! Marquis Li, as the Emperor of Poetry, your place is here at my side. What amusement is prepared for me?

Tu Fu—First, Majesty, the dancers; that the grace of their movements may compose your mind pleasantly, and dispose it for full enjoyment of the subtler and more graceful movements of song.

Ming Huang—Let them enter!

(Enter the dancers)

Ah, they come. Let them dance the troubles of the Empire out of my weary mind!

A Dance

Ming Huang—Enough, enough! There is no magic now in the rhythm of silks and gliding feet to win me from my heaviness of heart.

Tu Fu—What entertainment would your Majesty?

Ming Huang—What entertainment?—None, none! I pray you leave me, all of you; I would have solitude in the garden here. Go you, too, my poets; I am so sad I have no mind even for the delights of poetry. But wait for me; I think I shall need you later. —Nay, stay you, my Lotus Flower of ladies!

Li Po—Heaven send your Majesty a gayer heart!

(Exeunt all but Emperor and Tai Chen)

SCENE IV: THE LOVERS

Ming Huang and *Tai Chen*: Kao Lishih hidden in the trees.

Ming Huang—So—they are gone! . . . And now—*Tai Chen*!

Tai Chen—Your Majesty?

Ming Huang—Now I must have you go my way with me. I must have all your heart. You must put away

The counsels you have urged upon me, sweet! That road I have tried, and found it lead to nothing

But endless, meaningless configurations Wrought new and new, of vileness. I am convinced

That the old ill deeds which bound me to this wheel

Are expiated now, and that just Heaven, Which doomed me erstwhile to be Emperor. Hath sent me you to be my guiding star And fellow traveler into perfect peace. For you have given me much—wittingly given—

But you have given me more unwittingly—More by the inspiration of your beauty—Than you have dreamed.

Tai Chen—What have I given you?

Ming Huang—Vision! The indication of a path

Which we are to travel, you and I; it leads To lovelier, more ethereal masteries Than are in earthly empire. Oh, it shall take us

Away from all this sordid trafficking Of greeds and futile strivings, And lift us, in an ecstasy of dream, Into divinity, to reign as Gods That know no tribulation.

Tai Chen—What has happened?

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Ming Huang — Nothing, oh, nothing!
But that the realm tumbles about my head,
And one by one the provinces rise up
Like demons in a dream, shaking lean claws
Of menace, and screaming: 'Thou shalt have
no peace!'

An Lushan, whom I counted faithfulest
And bravest of my generals, is marching
With the Army of the North upon the capital.
There is no vista of empire anywhere
Unhaunted with vexation and disquiet;
And in the midst of it all, the soul in me
Is like some constellation of great stars
Quenched in the floods of chaos. I am weary
of it.

Tai Chen — What can I do to help you?

Ming Huang — What can you do?
First you shall put away all memory
That ever I was called the Son of Heaven,
And seek with me, in quiet and apart
The utmost, mystic Paradise of Love —
Love transcendental, holy, that forgets
The world, and feeds upon eternal beauty.

Tai Chen — Incessantly I do remember.
Sire,
How the great Gods, scheming the good of
the world,
Have called a warrior-spirit from of old
To fill the Dragon Throne and save the world.

Ming Huang — Let the Gods save the
world! I have done all —

Tai Chen — What have you done?

Ming Huang — Ah, but you know, you
know!
And how my labors crumbled under my hands
Long since: how I built schools, and how the
people cried
Against the burden of increased taxation;
How I enforced severe economy
Throughout the realm to relieve them, and
the cry
Rose that I brought the throne into contempt.
And now I have shown them splendor worthy
of kings,
And they rebel; and I will have no more

Of paltering with their ingratitude;
I have done with it.

Tai Chen — Is there no remedy?

Ming Huang — Remedy? Yes! Help
me forget it all;
Help me fling all the outer world away
And waken from this nightmare sovereignty
To soar on spiritual wings with you
To the snow-peaks of love. For look you,
sweet,
There is no peace at all for Emperors,
No beauty in the world, no liberty.
Think how I made this garden of Teng Hsi-
angting

To be the wonder of the world — how built
These many-storied marble towers — how set
These porcelain pavilions here and there
Midst jasmine and magnolia loveliness —
Starred it with willowed waters, on whose blue,
Among the nenuphar and lotus blooms,
Float theaters and fanes of Poetry;
And how I called the great poets of the world
To consecrate its quietude with song,
And gave them my *Tai Chen* to wake their
song

Into unearthly sweetness. And behold,
In all this heaven, because I am Emperor,
I may not have a little while to dream;
I may not pluck the great blue lily of dream
Out of the skies. Wherefore I will cast away
These things that fetter me —

Tai Chen — But for the Empire?

Ming Huang — Let it go save itself!
This last rebellion
Will mean a few days' siege, no more.
Chih Tseng

With the Army of the Yangtse will put down
An Lushan and his Tatars; he is to arrive
Within a week, and with him the Prince of
Tang,

My nephew, who is more in love with power,
I think, than I am. He shall wear the Yellow,
And patch it with what rags or silks he will;
I know not what he will do, nor care to know,
So I may have the pinions of your love
To swim with them in the empyreal seas
Of liberty. My soul is not of the stuff

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To be confined, stultified, made inept
And splendorless thus by empire. I must have
That light of dream and freedom to which
the things

I was designed to thirst for, point the way;
I must have poetry, music, beauty itself;
I must have you, you, you — that you and I,
Mystically one in spirit, may ascend
Beyond the limits of all temporal things,
And, living, feast on Immortality.

Tai Chen — You know I love you —

Ming Huang — 'Tis the first step —

Tai Chen — But stay!

I love the high, imperial Soul in you!
Nay, you shall hear me speak, my Emperor!
You shall hear arméd Bodhisattvas call
Through my weak womanly voice! It was
for this,

For this fate-pregnant night that I was born;
To call up slumbering War-Gods in your soul,
And ancient Emperors dispensing peace
And welfare to their millions. Think, of old
How many dynasties have held your throne;
How many ages labored through their course
To usher in this age; how many kings,
Great sages and great warriors, passing hence,
Bequeathed their toils and triumphs and their
failures

Unto your Majesty — and will you fail them?
The mighty Taitsong cries to you from the
tomb

That you uphold this royal house he built;
The Kings of Han look down on you from
Heaven;

The princes of ten thousand years ago —
And cry: 'O Hsuan Tsong, O Son of Heaven,
Save thou our Black-haired People!' 'Tis
not the time,

Nor you are the man, my lord, to dream of
love.

Leave me to love; leave common men to love!
There are a hundred millions in your realm
To whom, denying them greatness, Karman
gives

Such passing joys as love may bring to them,
But only one imperial Hsuan Tsong,
Elected by the Gods to be Son of Heaven,

And, if he will, to save the Middle Kingdom.

Ming Huang — So I deemed — once!

Tai Chen — Oh, deem it still, and do
not doom thyself

To the pity of after ages! What shall I say?
Kwanyin, Mother of Mercy, grant me words!
Give me dispassionate, white, revealing speech,
That I may light with it through these thick
clouds

A way for the Son of Heaven — the Way
of Heaven —

The imperial Road of duty! . . .

What do I see?

What visions crowd on me? . . . Listen,
thou Emperor!

Gaze deep into the heart of time with me —
Behold, as I beheld them, the ancient ages
Revealed!

Ming Huang — What dost thou see?

Tai Chen — A prince enthroned

A thousand years ago, elected as thou art
To save the Black-haired People; and a Sage—
The mightiest of all Sages — cometh to him.
Biddeth him rise and reign; establish firmly
The Middle Path of the Ancients, the Way
of Heaven,

To be the path for kings and men in China.
And I beheld the soul of the Prince stand forth
And follow that high path—awhile—awhile;
I see crime vanish; equitable laws

Enacted; justice, moderation, peace;
And I hear countless hosts of spirits sing,
Anticipating long and golden years

And perfect flowering of the Soul of Man.
And then, because it is difficult to rule,
And because one fair woman rose in his path,
I see the prince fall from the Master's
counsels,

To passionate dreamings, and the Master's
heart

Broken, his words unheeded, and his feet
Go wandering comfortless about the world;
And ages dark of sorrow intervene.

Ming Huang — It is Confucius' self, and
the Prince of Lu.

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Tai Chen — Yes, but there's more to tell. Feature by feature,
I scan through the mists of vision this Prince
of Lu
Who failed through love and dreams, as thou
wouldst fail;
And every feature is thine, my Emperor;
Thou wast the Prince of Lu, and on thy head
Is all the guilt of Kung the Master's grief,
And all the sorrows of the centuries.
Wherefore I am bidden tell thee, the Gods
have called thee
Again to this high, fiery testing-place.
The Dragon Throne, to undo the ill thou didst,
And break the tyranny of thy heart, and guard
Thy realm unstained against the night of time.

Ming Huang — What wouldst thou have
me do?

Tai Chen — Be Emperor,
And rule your Empire greatly! Carry out
The old, high plans of your most glorious
years;
Let no man and let nothing bar the way;
And, that the untrammelled Will of Heaven
be done,
Be you yourself the doer of it; leave nothing
To ministers that have their own designs
To further.

Ming Huang — But your brother, the
Minister Yang —

Tai Chen — You must dismiss him, my
lord!

Ming Huang — I must dismiss him?

Tai Chen — I know what you would say:
he is your friend;
He loves you; but you most need men who
love
The people; he is my brother, and 'tis hard

To speak against him; 'tis his way to stand
Between you and your greatness; when you
trust him,
Think you are trusting one stronger of will
Than he, his Secretary — whom I trust not,
Not such as he can help you save the Empire.
There are wise men in the world, though none
at court;
Summon them; bid them carry out your
plans;
And keep the main direction of the state
In your own hands, and Heaven's. The
people starve
For lack of knowledge how rightly to live;
Build them great schools, and teach them.
Put an end
To all this riot of waste and luxury;
And let the world acclaim you that which
you are,
That which Heaven meant you to be: the
dawn-bringer
Of a regenerate age.

Ming Huang — Speak on! Speak on!
Oh, to the music of your voice, my soul —

Kao Lishih (coming forward from his
concealment) — Your Majesty, I come from
His Excellency
The Minister Yang Kuochung. Matters of
state
Of infinite moment make it imperative
That you should grant him audience.

Ming Huang (with sigh of disgust and
despair) — Matters of state! . . .
(Rising) Well, I will see him presently. Bid
him attend me
Here. (To *Tai Chen*) Since it must be,
dear, I will escort you
To your pavilion, and return.

(Exeunt Emperor and *Tai Chen*)

(To be continued)

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PART TWO: PHILOSOPHICAL AND SCIENTIFIC

CHAPTER XIV — EVOLUTION

“Our . . . ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things.”

— H. P. BLAVATSKY: *Isis Unveiled*, Vol. I, p. 285

EVOLUTION as it is taught in the archaic philosophy, and therefore taught by the Theosophy of our own times, is based, as a process, on what we may briefly call the unfolding or unwrapping of what had previously been infolded and inwrapped. It is therefore, as a word, used in the exact etymological sense.

The Theosophist furthermore does by no means limit evolutionary development to the so-called animate beings existing on earth as we find them today. In the view of the Ancient Wisdom, and therefore of the modern Theosophical formulation of that Wisdom, evolution is a so-called Law of Nature, which applies throughout the entire ranges of the Cosmos.

Universes and worlds; gods, spirits, and men; gods, monads, atoms, elementals, and every entity and thing, in brief: are all, and each one of them is, in their respective stages of evolutionary growth.

Of course, in a general way, Evolution means advancement, because the unfolding or unwrapping process means the perfecting or developing of the innate or intrinsic powers and faculties locked up in the evolving entity itself. As these locked-up powers or energies or faculties flow forth into manifestation when the surrounding environment is propitious for such manifestation, the entity finds itself in continuously more perfect forms or states or conditions of self-unfolding, and therefore can more fully express these energies as they come rolling forth.

A cursory glance over the meaning of the above, therefore, will at once show that evolution, as viewed by the Theosophical student, is a very different matter indeed from evolution as taught in Darwinism, or as taught in the Neo-Darwinistic teachings of our own time; or, indeed, by any other so-called evolutionist school; and differ-

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ent again in very profound respects, from the teachings of Lamarck and from Neo-Lamarckism.

All these latter or so-called scientific teachings are based on the assumption that everything that is on our earth springs from inert and lifeless matter, without a spiritual core or evolving center of energy working through that matter, or through any particular portion of such inert or lifeless matter, which is popularly called a thing or a being.

The Theosophist considers that evolution and growth are virtually synonyms, so far as the essentials of the Theosophical teachings go. If there be any difference between growth and evolution, it is merely that growth is evolution considered in some passing phase of an evolving entity; whereas Evolution, on the other hand, should be considered as the general law of progressive development, and as having its field of operation in a larger and indeed universal sense.

When the Theosophist uses the word 'Evolution,' the picture immediately comes to his mind of a very general process, applying as well to worlds or spheres or planes, as to any one or to all of the entities inhabiting those worlds or spheres or planes. The reason for this has already been stated in the preceding paragraphs and in the preceding chapters. The entire universe, and all the worlds and planes and spheres which it contains, with their innumerable hosts of entities, are, considered both collectively and in particular, but passing phases or 'events'

in the sense hereinbefore set forth.

In other words, such passing 'events' or phases are stages in growth, stages in progressive development. Thus Man, originating in the beginning of past aeonic evolution as an unselfconscious god-spark, travels through the various phases of evolutionary progress or growth, and each one of such phases is to be considered an 'event'; and this process has continued to the present time, and will continue indefinitely into the future, till the very end of the present Cosmic Period of Manifestation.

The Monad was an 'event' when it began its long pilgrimage in the beginning of a past Cosmic Period as an unselfconscious god-spark. This event was followed from phase to phase, each such phase being a new 'event,' until the Monad found itself in that phase of its evolutionary journey on and through our earth called the Mineral Kingdom; its passing through this Kingdom was in the course of long ages. The process of unwrapping or unfolding of the innate energies and powers flowing forth from the Monad itself, gradually brought the intermediate links, or intermediate nature, between the Monad and the Mineral Kingdom, into becoming fitter and more perfect vehicles to the Monad; so that ultimately the evolving Monad found itself in the Vegetable Kingdom.

Passing through this Kingdom during the course of long aeons, the constant perfecting of the intermediate vehicles or links between the Monad on the one hand, and the plant-bodies

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on the other, brought these intermediate links into a still more sensitive and quasi-conscious condition, so that they became fit for enshrining the Monad in the Beast-Kingdom.

The Monad passing through all these various phases or events of the Beast-Kingdom in its evolutionary progress, continued, as before, in a larger measure of progressive unwrapping or unrolling of ever higher or more spiritual energies flowing forth from the inner Monad itself, till the sensitized beast-nature, which was one phase or event, became more fit to express, in still larger degree, still higher and nobler energies and forces flowing forth from the Monad; and at this point, then, we find the journeying Monad manifesting in the Human Kingdom.

But here a very important point must be noticed, so important, indeed, that the reader will pardon the necessary pause which we must make in dwelling upon it somewhat strongly. The process as just described, does not in any sense mean that the elemental became a stone; nor that the stone became a plant; nor that the plant became a beast; nor that the beast became a man; for if this were so, it would be preaching the old Darwinism over again in simply newer and somewhat different phraseology.

That is not the idea at all, and it is one which the Theosophical teaching of Evolution repudiates. Here are the differences between the popular doctrine of Evolution, which is more accurately described as 'Transform-

ism,' as the French properly call it, and the Theosophical teaching of Evolution: The Ancient Wisdom, and therefore Theosophy, postulates first of all, the deathless and ever-enduring spiritual Monad or Life-Consciousness-Center: a purely spiritual being, existing as a separate Individuality throughout the aeons of our present cosmic period of Evolutionary Manifestation.

Darwinism teaches nothing of the sort, but says that all beings arose out of inert and lifeless matter, how, no one knows. But such was the declaration, although indeed ultra-modern scientists are beginning to talk about a doctrine of 'emergence,' as already alluded to in a former chapter; and this is a very hopeful sign of a more spiritual viewpoint working through the scientific imagination.

Second: the Theosophical teaching of Evolution does not set forth that the Monad *becomes* an elemental, nor that it *becomes* a stone, nor that it *becomes* a plant, nor a beast, nor a man. It teaches that the Monad unrolls or unwraps, or unfolds from itself — in other words, emanates various energies or powers which, as they aggregate around their monadic source, form a composite vehicle or body in which, and through which, the Monad works, and through which it manifests itself on the lower planes.

These intermediary vehicles or bodies grow or evolve progressively in a cyclical development; and thus become ever more fit vehicles for the manifestation of the transcendent

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powers flowing forth from the spiritual Monad. The Monad never leaves its own spiritual sphere. It sends, as it were, its rays through these intermediary vehicles or bodies, down into the material world; and of course these rays find an ever easier path of expression as these intermediate vehicles become more perfect, fitter, that is, to express the powers inherent in the monadic rays.

It is thus clear that the Monad, never leaving its own spiritual realms, simply 'overshadows' or illuminates all the relatively gross material vehicles through which it passes, and which form the various phases or 'events' of its growth.

To the contrary of this, all the scientific theories know nothing of this Monad behind or rather above the various physical bodies which that science alone knows anything about and studies. This science traces only a gradual increase in the material beings or entities which are the subject of its researches, and from this gradual increase of faculty and organ, it deduces the unquestioned truth of an evolutionary progress; but it has mistaken that process. It sees an actual transforming of the lower physical entity into the higher physical entity; and this transforming of body into body is what the Theosophist repudiates. All the various physical vehicles or, in other words, the living beings and entities in and through which the monadic rays manifest, and which, as above said, are the phases or events through which the Monad passes, are

indeed nothing but that: 'events.' They come, they live, and they pass; but the Monad working through its evolving, intermediate and living vehicles continues forever.

It is the gradual increase in 'perfection,' to use a popular word, of these intermediate vehicles in which the monadic rays work, which carries those monadic rays, so to say, which constitutes Evolution; and the various Kingdoms thus also in the last analysis are built up and made more perfect by the inner urge or drive within.

Third: the Theosophical teaching of Evolution sets forth that the various Kingdoms of Nature are themselves plastic phases or 'events': transitory appearances of interior energies expressing themselves through these various Kingdoms, and indeed forming those Kingdoms, much as the interior forces of man's constitution form his body.

When such a body is worn out, it is dropped, and the intermediate entity which we Theosophists call the 'reincarnating ego,' passes on to its rest, but only to return after a certain lapse of time and inform a new physical entity: in other words, it assumes a new human body in the next incarnation. European science knows nothing of Reincarnation, or of the process just sketched, except by hearsay, and of course in one sense it is not to be blamed for refusing to accept something which its physical studies have not as yet enabled it to prove.

Nevertheless such theories as that of 'emergence,' as enunciated by Dr.

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Lloyd Morgan and his school, are long steps in advance and show the direction in which modern scientific speculation is advancing.

Furthermore, Evolution in the Theosophical sense of the word, means that such a progressive growth or development takes place coincidentally and co-ordinately on at least three planes, which we may call first the monadic; for the Monad itself is evolving in its own high realms; second, the psycho-intellectual or the human; and thirdly, the astral-physical. It is in this concurrent scheme of evolution that lie the secrets of the progressive development of even the physical beings of our own world; for these beings, after all is said, but reflect or mirror the general growth or forward advance of what takes place in the case of the inner intermediate entities which inspire and drive on these beings of the physical sphere.

What, then, is the Monad? The Monad is a spiritual entity as before said: a life-consciousness-center. Each Monad is a spiritual being, which in long past aeons of development — in other words, in other Manvantaras, as we Theosophists say, or periods of Cosmic Manifestation — had passed through all the inferior or lower phases or 'events' of growth until it finally reached conscious quasi-divinity.

One of such previous stages or 'events' of its growth was in all senses equivalent to what is called the human stage as manifest on our earth: in other words, a man is an entity in which spirit and matter are more or less equi-

librated. It is the destiny of the human beings of the present period of cosmic evolution on this earth, ultimately to attain the same high spiritual stature and status and condition that these Monads spoken of have already reached. These Monads are, therefore, only our forerunners on the path of an ever-expanding evolutionary perfection — a perfection which never reaches an ultimate.

Similarly the infinitesimal lives which compose man's body, and which are the life-atoms invigorating the atoms of physical chemistry in which they live and through which they work, are ultimately souls, so to speak, evolving towards the human stature and status and condition of progressive development.

We see thus, according to the foregoing scheme, all through Universal Nature one common Rule of Action or Operation of Natural Being, consisting in a drive or urge or tendency to betterment. This is Evolution, in the Theosophical sense, and the student or reader can work out the details as widely and as largely as he may choose to do so.

As said in other chapters as well as in the present chapter, each such stage of evolutionary advancement is an 'event,' to adopt the philosophical phraseology of ultra-modern science. This word is an excellent one, because it contains the meaning of a passing or transitory phase of growth. This meaning is a very important one, because it destroys in the mind the tendency to crystallization of ideas, and to

consider the various things and entities which surround us as unchanging in their essence, and changing, if at all, only in their outer appearances or bodies.

The exact reverse of this is Nature's law. Everything changes, every thing advances; every entity changes, every entity advances; every entity, every thing grows, develops, and therefore every entity or thing is a phase or 'event' in the sense already explained — in other words, a stage of growth of that indwelling and impelling entity in its progress to higher and greater and better stages or events.

The Monad itself, therefore, in the above sense, is a spiritual 'event'; man is a human event; the mineral is also an event; the worlds and spheres and planes in which these various beings live and move and have their being, are themselves but 'events'; for everything changes — in other words grows — passing from the less perfect to the more perfect, passing from the inferior to the superior, and all things and all entities, things high and things low, entities high and entities low: divine, spiritual, intellectual, psycho-astral, or physical, whatever they may be, and wherever they may be: are all of them, and each one of them is, unfolding, unwrapping, rolling out, bringing forth from within itself or from within themselves, if we speak in a collective sense, the intrinsic, inherent, innate energies, powers, faculties, of the Causal Self residing in the core of the core of each.

From it flow forth into manifestation the powers and energies before

spoken of. That causal Self is the source of all, and the whole course of Evolution is the raising up unto ever higher standards of self-expression, of the spiritual grandeur within, of all the entities and beings which form the hierarchical hosts of the Boundless Universe. Everything helps everything else; nothing and no entity lives unto itself alone; every entity and every thing is but a part of another entity still more grand, still more sublime; and this is the secret meaning of the saying of Paul of the Christians, that "In It we live and move and have our being."

It is at once apparent from what has already been said, that the Theosophical view of Evolution is distinctly a spiritual one — necessarily so, because Evolution, as conceived by the Ancient Wisdom, is fundamentally the activity of spiritual powers manifesting throughout the spheres of Universal Being.

It is precisely in this that lies the great distinction between Darwinism, as taught under its various forms by its scientific exponents, and the teaching of Evolution as Theosophy sets it forth. So far as the mere details of the progressive development of the physical beings on earth go, the Theosophist is more than willing to leave to the researches of biologists, the elucidation and classification of these; but when it comes to questions of causes or to scientific questions having a wide philosophical import and basis, the matter is a very different one.

It seems to the Theosophist a matter

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of mere time until the real nature of Evolution considered as a natural process shall have become more or less clear to scientific thinkers, and then doubtless the Theosophist will see the same close approach to our ancient teachings that scientific discovery and scientific deductions from these latest discoveries have already been instrumental in producing in the present day.

We repeat it: what is lacking in the scientific conception of progressive development is the realization by scientific thinkers of the existence of inner and invisible spheres in which the physical universe is rooted, and from which the energies which infill this physical universe flow. What comes to the same thing in the particular is the entire lack of an understanding on the part of most modern biologists, that within and behind, and in a sense 'above,' any evolving physical entity, there must of necessity exist the focus or center of the energies and powers and faculties of which such physical evolving entity is merely the manifestation.

To put it in simple language, and using the vernacular of the time, the missing factor in scientific transformism is the idea that every animate evolving entity has a 'soul' and in a sense is a 'soul.' When the science of the future shall have realized that physical beings can not exist without an inner focus of energy — call this inner focus 'soul' or by any other name that you may please to adopt — then the philosophical science of the future

will with every year tend to become more Theosophical.

On precisely the same grounds do we feel that when the science of the future shall have come to understand, and understanding to realize, that the physical world is but the expression of the energies and ethereal substances flowing into it, and thereby composing it, from spheres which to our present sense-apparatus are invisible — and which we may call the 'soul' of the physical world,— then too shall we in all probability, indeed of necessity, see the science of that future day becoming with the passage of each year more and more Theosophical.

The Theosophist is an evolutionist through and through; but most emphatically he is not a 'transformist.' To the Theosophist everything that is, as already said, is a phase or an 'event' of an evolving inner entity. In view of the enormous advance along philosophical thinking that modern experimental science has already made in very recent years, to a realization of the fact that back of and behind and above all things, whether considered distributively or collectively, there is an ensouling power, it would seem to be but a matter of time before this conception, new to modern science but older than the enduring hills, shall have completely remodeled the foundations of thought on which scientific thinking today reposes.

When that future shall have arrived, science will have become distinctly religious, but religious in a cosmical sense and not in the restricted sense

that this word 'religious' is ordinarily understood to have in Occidental countries.

Then a new and very beautiful Religion of Nature will take the place of the present period of agnostic uncertainty — for that is what it really is, let people say what they may. A system of thinking builded upon uncertainties and changing from day to day, *pari passu* with each fresh and epoch-making discovery, may be all right in a certain sense perhaps, but it most certainly offers no principles of structure which are either permanent or satisfying. The mind and heart of man instinctively call for some basis of reality which, if not unchanging, at least is self-consistent and enduring, and of course there can be no reality outside of natural fact and law.

When we speak of a Religion of Nature, such as is suggested in the preceding paragraph, it must be remembered that the word 'Nature' is there employed strictly in the Theosophical sense, that is to say, in the sense of a Cosmic Organism, consisting of both visible and invisible worlds or spheres or planes, and ensouled by vast Hierarchies of living and fully self-conscious entities of a spiritual character and type. Whether these be called gods or spiritual beings or by some other name, matters not at all. It is the conception that is important and not the name which may be given to it.

Science is very rapidly moving in the direction just outlined, and signs are growing daily more numerous that

the brilliant minds of ultra-modern scientific thinkers are becoming restive under the rapidly accumulating facts of discovery for which there has as yet been evolved or found out no unifying and satisfying system, bringing them all into coherent and logical form.

In other words, ultra-modern science is soulless, and this word is not used with any desire to be disrespectful, nor forgetful of the splendid work of our scientists in doing all they can to unveil Nature's secrets — and this they most certainly are doing. They are using all their efforts, mental and other, to penetrate behind the veils of the outward seeming. Truth is perhaps the holiest thing that man can aspire to, and unquestionably the best minds in science are seekers of Truth.

Of course in time such a Religion of Nature as has been spoken of will assuredly be found out or formulated, and it will be founded entirely on the facts of the spiritual Universe; but it is a great pity that work towards that end has not already begun with a larger degree of definite purpose. Opinions such as those of Professor Eddington, before alluded to, are of course a great step ahead. Once that men realize that the substratum of all natural being is Consciousness, a new light shall have dawned.

The truth about Evolution as the Theosophist sees it, may be briefly expressed. As a process in Nature it means the urge or drive or impelling energy of multitudes of consciousnesses unfolding or unwrapping or bringing forth their native energies or powers,

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which express themselves on the various planes of Nature in which these entities find themselves.

All these entities are children of our great and common Mother Nature in which they all live and move and have their entire being. Themselves monadic centers of consciousness, they pass through the various phases or 'events' of their long evolutionary journey in time and space, and thus manifest the bewilderingly complex web of Nature which is now recognised to exist.

The evolutionary journey or pilgrimage which these entities, considered collectively, make, is one which began in the very beginning of this period of Cosmic Manifestation, and has continued ever since; and it will continue until such period reaches its distant end.

We speak of a 'distant end,' and refer to that karmic Chain of Causation to which reference has been made on several occasions already. Evolution therefore is, above everything else, a natural process of soul-unfoldment; and as this process is universal, or, in other words, touches or affects all the innumerable hosts of evolving entities existing in all-various degrees or stages of evolutionary growth, this accounts for the complexity just spoken of.

Nature itself is builded of these hosts of evolving entities. It is not something apart from them, but is in very truth these entities self-expressing themselves through themselves. This may seem rather a complicated state-

ment at first blush, but actually it is nothing more than what we already know. Man himself is an instance in point, which will illustrate what we mean. He is a bundle or complex of forces or energies and substances which in their various interconnexions produce the different powers and faculties and senses which man manifests; and this observation applies as fully, if not more so, to man's intermediate or soul-nature and to his spiritual nature, than it does to his physical body.

The physical body of the human being is the vital essence condensed and shaped after the pattern of the indwelling astral vehicle, as we Theosophists call it, which in its turn is but the living garment formed of multitudes of infinitesimal lives which have flowed forth and downward from the ultimate indwelling center or Monad existing therein.

Reflexion over the picture just placed before the reader, ought to show him that even man's physical body is not merely the structural work of these monadic energies, but is in a very real sense those energies concreted or condensed or materialized into man's physical form. It was with much truth that a writer once said that every time he placed his hand on a human being, he felt that he was touching a god. It is verily so.

In a future chapter, which will be entitled 'Karman,' the fundamental causes which govern evolutionary activities will be set forth, as those causes were understood in the Ancient Wisdom and are today taught in mod-

ern Theosophy. Evolution is, in fact, not a thing in itself, but a procedure of Nature, and is wholly governed by the karmic causes originated in previous periods of the existence of any evolving entity whatsoever.

As Evolution, as already explained, is but the unfolding or unwrapping or bringing forth into kinetic manifestation of seeds of activity sown in its own fabric of structure by the evolving entity, it is of course evident that it is Karman, or Nature's fundamental law of cause and effect — which law the Theosophist formulates into the Doctrine of Consequences — which is the originating cause of all evolutionary activity.

Closely involved in the same conception is another operation of Nature which the Theosophist is accustomed to call the Law of Cycles, or Nature's repetitive operations. Now this is an exceedingly interesting branch of Theosophical study, and it is one which is so obviously manifest in the worlds surrounding us that its existence can hardly be denied, except by the wilfully blind.

We find Nature repeating herself everywhere, although such repetition of course is not merely a running in the same old ruts on each recurrence of the cyclic activity, for each recurrence is of course the expression of a modification, more or less great, of what has preceded. Day succeeds night, winter succeeds summer, the planets circulate around the suns in regular and periodical courses; and these are but very familiar examples of cyclical activity.

Man himself in his course of repeated incarnations is another example of the same method of Nature's working, and, as just said, Evolution and cyclical activity are closely involved, the one with the other. Indeed, it may be said that these are not two distinct things or two distinct processes of Nature involved with each other so much as they are two aspects of the general process of natural growth in progressive development.

Cycles in Nature show the time-periods of periodic recurrence along and in which any evolving entity or thing expresses the energies and powers which are itself, so that cycles and evolution are like the two sides of a coin: the one shows the time-periods or cycles, and the other side manifests the energetic or substantial qualities appearing in manifestation according to these cyclical time-periods; but back of this apparently double, but actually single process, lie karmic causes.

The thought may perhaps become more clear, although it is simple enough in itself, if we consider the evolutionary progress of any evolving entity, or, indeed, of any host of evolving entities, as a continuous or uninterrupted series of 'events,' in the sense already outlined in this book. These 'events' of course are the self-expressions of the energies flowing forth from the evolving entity, its different phases of self-expression, in other words; and as each evolving entity, as already said, is a bundle of forces, each such bundle having its own characteristic or type: in other words its own individuality: it

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becomes obvious that this individuality can express only what is in itself, indeed, what *is* itself; and this continuous and uninterrupted expression of the powers of the indwelling Self proceeding along the lines of its characteristic individuality, furnishes not only the time-periods or cyclical aspect of the process, but also the changing qualities of the energetic substances involved, which are the evolutionary aspect.

A tree, for instance, at the proper season of each year, will burgeon into leaf and blossom, finally producing fruit, and at the proper time-periods these manifestations of the indwelling vitality will fade or pass away. Each such recurrence is an event in the life-cycle of the tree, and repeats itself from year to year. Just so in the case of an evolving Monad, or any other entity, or any expression of such an evolving Monad: a human being, for example: each incarnation is but the renewed coming forth into manifestation of the karmic results, in other words, of the Chain of Causation and of Consequences originated in the past life and lives, and these of course proceed according to the energies involved, which had their beginning, their period of maturity or culmination, and their decrease or decay. These last of course must proceed according to cyclical periods.

This manner of looking upon Evolution as a continuous series of 'events,' the one succeeding the other throughout time, and each one being the fruitage or consequence or resultant of the

preceding event, is invariably considered by the Theosophist to contain a deeply ethical significance, using the word 'ethical' in a larger sense than is perhaps usual.

A man who considers himself as such an evolving entity, self-expressing himself in such a continuous and uninterrupted series of 'events,' realizes that the old-fashioned ideas of an immortal and changeless soul having one term of life-expression on earth, and thereafter entering upon an endless period of a more or less crystallized destiny, are as unnatural as they are impossible of acceptance by any thoughtful and logical mind.

Man sees himself, instead, to be a growing entity, a learning thing, continually assuming garments builded of circumstance and time, and as continually casting them aside when their use and purpose have been respectively fulfilled.

Evolution therefore in the Theosophical view of things is a distinctly spiritual process, for in Spirit it has its roots of action and all its ultimate motivating qualities. When we say 'Spirit' here, we mean of course the spiritual Monad, as before described, and not some vague and intangible quantity or essence which is assumed to be separate from the matter existing throughout the spaces of Space. Such a universal essence is not denied, but it is merely the vital stuff or substance of the Cosmic Entity in which all the Monads inhere and of which these Monads are themselves, so to say, the life-atoms, and it is in no sense of the word sepa-

rate and distinct in its roots from the remainder of the Universe.

The Spirit here spoken of in the particular sense which we are now studying, means those individualized centers of consciousness-life which the Theosophist calls 'Monads,' adopting for the purpose the old Pythagorean term. It is a good term because each such Monad is in its essence or in the core of itself an individualized and deathless entity, lasting throughout the entire term of manvantaric evolution, or, in other words, throughout a great Cosmic Period of Life-Manifestation.

It is of course true that at the end of such a Cosmic Period of Manifestation, these Monads re-enter the bosom of what we may briefly call the Boundless All, for their term of monadic rest and recuperation; but from this cosmic bosom they will again issue for a new Period of Cosmic Manifestation when the cosmic time-clock points to the karmic hour.

The destiny of a Monad is thus to be sketched precisely along the same lines that characterize the destiny of any individual reincarnating human ego, for indeed any such reincarnating ego or highest human self is but a copy in miniature of what its 'prototype in heaven,' the Monad, is. Analogy is the one greatest guiding rule in any attempt to explain the operations of the Universe and of the entities included within its immense bosom.

One fundamental and universal system of laws operates throughout the ALL, and hence it is of course a simple

matter of logic that the part shall obey, or rather follow, the general operation of these cosmic laws, for the inseparable parts of the Whole can do no otherwise.

But we repeat: this is in no sense fatalistic, for just as the cosmic spaces of Space themselves are the enshrouding garment or veil of some immensely superior Cosmic Entity possessing consciousness and will or freedom of choice in its own spheres or realms, so does likewise every one of the innumerable Hierarchies of the hosts of entities composing that Hierarchy as its life-atoms, as before set forth, have each one its own individual character or monadic center; and this is equivalent to saying that it has its own individual sphere of free will or moral and intellectual choice.

Envisaging Evolution as an entirely spiritual process in the last analysis, makes the study of it one of surpassing interest, for it is immediately seen to be the manner of working of the indwelling hosts of consciousnesses which, as before said, not merely inform and infill the Universe, or any specific part of it, but are actually the fabric or framework or web of that Universe itself.

We must remember further another important point of this study which we have also briefly set forth elsewhere: whenever a Theosophist speaks of the 'cosmos' or the 'universe,' he by no means refers only to the physical sphere or world or cross-section of the Boundless All in which we live, but more particularly to the invis-

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ble worlds and planes and spheres inhabited by their countless hosts of vitalized or animate beings.

“What is above is as what is below; and what is below is as what is above.” To this Hermetic axiom, when once understood and when the outline of the Theosophical philosophy is once grasped, no truly logical mind can offer any reasonable objection, for it is merely stating the existence of the all-including sweep of one fundamental system of law and order everywhere.

The next chapter will treat of the matter of Evolution, both cosmic and particular, in a more specific way. We call the reader's attention again to the outline of cosmic growth or Cosmic Evolution, as H. P. Blavatsky has set it forth in such a masterly way in her *The Secret Doctrine*. There the interested student will find the real meaning of what the Ancients expressed when they spoke, as they so often did, of the nature of the Universe, and of its spheres and planes, and of the entities which inhabit them.

Evolution to those Ancients was an idea of growth only, and their highly logical minds would not admit the imaginary difference which modern speculators in physical science have assumed to exist between the physical world and the spiritual one to be a real one. Growth and intercommunication between these two worlds is constant and uninterrupted; and therein lie the causes of physical evolution.

It is due to the literary labors of H. P. Blavatsky in such lines of

thought as these, that we Theosophists feel that the present very remarkable opening of the intelligence of men to the existence of inner and energetic worlds is properly referable. This is what the authors of this book had in mind when, in a former chapter, they mentioned the fact that it was very largely due to H. P. Blavatsky that men have once again ‘found their souls.’ She broke the molds of mind; she shattered the prejudices which crippled the soaring intelligence of the men of her time; she was the pioneer in opening splendid vistas of being, which up till her time had remained closed to the inquiring gaze of honest researchers: and, in the name of the immortal gods, what greater tribute could we Theosophists render to her than this?

Here, in achievements of this type, in work of this character, in results so great as this, do we come to understand somewhat of the grandeur of H. P. Blavatsky's soul. It is entirely to the purpose of showing what that soul was: in other words, of writing, so to say, a biography of H. P. Blavatsky's soul, that this book is devoted.

It is not to the mere personality of H. P. Blavatsky that the Theosophists give their tribute of admiration and reverence, although even for that personality, as enshrining a lofty soul, we render due meed of tribute. No indeed, it is to a great spiritual Self and its work on earth that the Theosophist feels his heart turn in admiration and respect, and his mind bow with reverence.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

(VII Books. Haase's Text; Breslau, 1877)

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

VI (BOOK I)

(1) Among other evidences is also this, that never does a rainbow appear greater than a half-circle, and it is the smaller the higher the sun. As our Vergil says:

And the mighty rainbow drinks
(*Georg.*, i, 380)

when a shower is approaching; but it does not always signify the same menacing (*weather-conditions*) in whatever quarters it is seen: appearing in the south it brings copious rainfall: such rains even an extremely fervid sun cannot overcome, so great is their power. If it has shone in the west, the weather will be dewy with light rains; if in the east, or thereabouts, it promises clear weather.

(2) "Why then, if the rainbow is a reflexion of the sun, does it appear to be far greater than the sun itself?" Because the nature of some mirrors is such that it displays things as far greater than as seen, and increases the size of forms portentously; on the other hand (*the nature of some is*) such as to cause diminution of size.

(3) "Tell me this: Why does the form become circular, unless it be imparted by a circular body? Thou wilt

perhaps say whence it receives its variegated tints; whence its shape, thou sayest not, unless thou showest some pattern after which it is shaped. But there is no [other] pattern than that of the sun, from which its color is given to it as thou likewise sayest; it follows that also its form is (*thus*) given. Next, between thee and me it is agreed that the colors with which that quarter of the heavens are painted, are from the sun; but this one thing is not agreed between us: thou sayest that coloring to be (*inherent*); I, that it merely appears (*to be inherent*). Whatever is, or whatever appears to be, is from the sun. Thou explainest not how that coloring suddenly vanishes, but all sheening splendors gradually die away."

(4) In my view, both the form and its disappearance are sudden, for this is peculiar to mirrors, in which objects which appear are not builded up but suddenly appear as wholes. Every image vanishes from a mirror with the same suddenness as it appears there. Nothing more is required to produce or to efface them than that the object be presented (*before the mirror*) and then taken away. There is no real

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substance nor body in such a cloud, but only illusion: a similitude without reality. Desirest thou to know this to be the fact? The rainbow will vanish if thou hidest the sun. Place before the sun, I say, a second cloud: the variegated coloring of the first will disappear.

(5) "But the rainbow is considerably larger than the sun." I remarked a short time ago that some mirrors are made which multiply the objects which they reflect. I will add this also, that objects observed through water (*seem*) to be to observers much larger (*than actuality*): and letters, however small and obscure, are seen to be larger and more legible through a glass sphere filled with water; fruits seem to be handsomer than the actuality if inclosed in glass (*si innatant vitro — if they swim within a glass*); stars seem to be larger to the observer (*when seen*) through a cloud, because our vision is unsteady in fluids nor is it able to apprehend faithfully what it wishes. This will become evident if thou wilt fill a cup with water and then throw thereinto a ring: for when the ring lies at the very bottom, its image is rendered on the water's surface.

(6) Whatsoever is seen through a liquid is in fact much larger (*in appearance*): what wonder, then, that the image of the sun is rendered greater when it is seen in a humid cloud, since this arises from two causes: because there is in a cloud something similar to glass which is transparent; and something also similar to water — which, though it (*the cloud*) does

not yet hold it (*as water*) yet is evolving it: that is, it is already of the nature of it (*the cloud*) into which it is evolved from its own (*nature*).

VII

(1) "Since," thou answerest, "thou hast made mention of glass, out of [this] very fact I will raise a proof against thee. There is commonly manufactured a wand of glass, channeled or knotty with various knobs after the manner of a knotty stick: now if this be placed athwart the sun, it renders color such as is commonly seen in the rainbow; yet thou mayest know that this is no image of the sun but an imitation of coloring arising from percussion (*beating of the solar rays*)." First, in this proof there are many things in my favor: that (*for instance*) it appears to be produced by the sun; that it appears that there must be something smooth, similar to a mirror, which may reflect the sun; next, that it appears that no color is produced, but a sort of false color, which, as I have said, the necks of doves both take on and drop, whenever they are moved. But this likewise occurs in mirrors, for no color is imparted to them, only a certain copy of an outside color.

(3) Yet this one thing remains for me to solve: that an image of the sun is not seen in the glass rod. This is because it is not capable of expressing it well; it indeed attempts to render an image, because its material is light and apt for this, but it cannot do so because it is irregular in construction. If it

were fitly shaped, it would render forth as many suns as it had inclosed places, which, because they are separated from each other, and are not sufficiently bright for a mirror, they begin images, as it were, but do not finish them, and on account of their very nearness to each other, confuse and join (*the 'images'*) into an appearance of one color.

VIII

(1) "But why does the rainbow not complete the circle (*in its shape*), but only a half-circle is seen when the bow is at its greatest size and curvature?" Certain think as follows: the sun, since it is much higher than the clouds, strikes them only on their upper side, and it follows that their under-side is not touched by its light. Therefore, since they receive the sun on one side, they portray but one part of the sun which never is greater than a half.

(2) This argument is of insufficient weight. Why? Because, although the sun is above the clouds, yet it strikes the entire cloud, and therefore also suffuses it. Why not so? since customarily it darts forth rays and pierces any density. Again, their proposition incloses a contradiction, for if the sun is above (*the clouds*) and for that reason is poured only on the upper side, the rainbow never would reach to the earth: yet nonetheless it reaches even to the ground.

(3) Further, the rainbow is always opposite the sun. It touches the question not at all whether the sun be above or below, because the entire side

which is opposite, is struck (*with its rays*). Again, sometimes the rainbow appears in the east: there certainly the sun beats upon the clouds from below, being near the horizon: yet even then the half (*of the circle*) is seen, though the clouds receive the sun's (*rays*) from a low and inferior (*position*).

(4) Our people, who, even as light is reflected from a mirror, insist that (*it is so reflected*) from a cloud, make the cloud concave and (*as it were*) a section cut out of a sphere, which cannot therefore reflect a complete circle because itself is a part (*only*) of a circle. I accede to the proposition, but I do not acknowledge the proof. For if in a concave mirror the entire shape of a circle opposite to it is expressed, likewise nothing prevents an entire sphere from being seen in a semi-circle.

(5) "But, moreover, we have said that circles appear surrounding the sun and the moon, of the appearance of rainbows: how is it that these circles are complete, the rainbow never? Again, how is it that concave clouds always take the sun, and not, sometimes, clouds which are plane or tumid?" . . . (*Probably a hiatus in the text occurs here.*)

(6) Aristotle says that after the autumnal equinox, the rainbow is produced at any hour of the day, but that in summer it is not produced except when the day is either opening or declining. The reason is manifest: First, because during the middle of the day the sun is hottest and overpowers the clouds, nor can it show an image of

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itself in that which it dissipates. Yet in morningtide, or when it is sinking in the west, it has less power, and for this reason (*it*) can be held and reflected by the clouds.

(7) Next, since it makes no rainbow, as a rule, unless it be opposite the clouds on which it may act, when the days are shorter it is always obliquely placed. Consequently, whatever be the hour of the day, even when it is highest it is in position to strike upon some clouds perpendicularly; but in summertime it is over our heads, and hence, being at midday at its highest, it faces the earth in a line too perpendicular for it to be in opposition to the clouds, for it then has all clouds beneath it.

IX

(1) *We must now treat of weather-galls*, which we customarily consider not less colored and various than is (*the rainbow*), and equally as signs of rain. We shall not devote much attention to them, because weather-galls are nothing else than imperfect rainbows. Their appearance is indeed colored, but they are not curved: they lie straight.

(2) They are produced near to the sun, exclusively in a humid cloud which is in process of dissipation. Hence their coloring is the same as that of the rainbow, only the shape is changed, because (*the shape of*) the clouds, in which they shine, is different, too.

X

(1) A similar variety exists in

haloes (coronis — *crowns*), but they differ in this, that haloes appear everywhere, wherever a starry body is; the rainbow only opposite the sun; weather-galls only near the sun. I may also in this fashion state their differences: if thou dividest a halo, it will be a rainbow; if thou straightenest it out, a weather-gall. In all, is the coloring multiplex, party-colored from blue and yellow. Weather-galls lie only near the sun; rainbows are both solar and lunar; haloes (*are phenomena*) of all starry bodies.

XI

(1) *Another sort of weather-gall appears*, when rays, tenuous, intense, and separate one from the other, are directed through narrow openings in the clouds. These are signs of showery weather. Now how shall I conduct my examination here? What shall I call [them]? Images of the sun?

(2) Historians call them suns, and record their appearance in twos and threes at one time. The Greeks call them *parhelia*, because they are seen solely in propinquity to the sun, or because they approach to a certain similitude of the sun: not that they reproduce it wholly, but its image and shape. Besides, they are never hot, but weak and languid. What name shall we give them? Shall I do as did Vergil, who, doubting of the name, finally proposed what he had doubted?

*And how shall I name thee,
O Rhaetian (grape)? Yet vie not with
the Falernian jars (Georgics, ii, 96)*

So nothing prevents their being called *parhelia*.

(3) They are images of the sun, in a cloud which is dense and near, (*acting*) after the fashion of a mirror. Some define a parhelion thus: A round and shining cloud, similar to the sun; for it follows it (*the sun*), nor is it ever left farther behind than it was when it appeared. Who of us marvels if he see an image of the sun in some fountain or placid lake? No one, I think. But, indeed, its image can be rendered just as readily far above us as it can be among us here, if only the matter which renders it be appropriate.

XII

(1) Whenever we wish to observe an eclipse of the sun, we put out basins, which we fill with either oil or pitch, because a fatty fluid is less easily disturbed, and for that reason retains what images it receives; but images cannot appear except in matter which is both liquid and unmoved: then we may notice in what manner the moon advances over the sun and hides him, though he is so much larger, with her interposed body; at one time only partly if it happen that a limb only is covered; and at another time completely. This latter is called a complete eclipse, when the stars shine forth and the light is intercepted, which happens when the disks of the two stand under the same gravitational pull (*libramento*).

(2) Therefore, in the manner that the image of the one and the other

can be seen on earth, so also in air, when the air is so compressed yet limpid that it can receive the image of the sun; and other clouds also receive that image, but transmit it, if they are fluidic (mobiles) or rarefied or coarse: the fluidic scatter it, the rarefied emit it, the coarse and gross are not affected by it, just as with us a dirty (*surface*) renders no image.

XIII

(1) Customarily two parhelia at a time are produced from the same cause (*as above*). What objection is there, that they are not equal in number to the clouds which are capable of exhibiting an effigy of the sun? Some are of opinion, whenever two such simulacra appear, that one is of the sun, and the other of the image itself. For also among us, when a number of mirrors are disposed in such manner that a view of one is had by another, all are filled, and there is only one true image, the other (*images*) being effigies of the images. It matters nothing what the object may be which is presented to a mirror: whatever it sees it reflects. Likewise is it thus there in space (in *sublimi*): if some hap have so disposed the clouds that they view each other among themselves, one cloud will render the image of the sun, and another the image of the image.

(2) But these clouds, which manifest this, must be dense, light, shining, truly of the nature of the sun. Hence simulacra of this kind are bright, and similar to lunar rings, because they

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shine from the beating (*upon them of the*) sun situated obliquely, for if the cloud were under the sun and nearer, it would be dissipated by its (*rays*). But if it (*the cloud*) be distant, it does not reflect the rays nor form an image; just as with us happens also with regard to mirrors, which, when they are carried to a distance from us, render no shape, because our visual (*rays*) have no return back to us.

(3) Now these 'suns,' if I may use the historical phrase, are also fore-signs of rains. Especially if they have appeared in the south, clouds will roll up more heavily thence: when such an effigy has girdled the sun from both sides, if we are to believe Aratus, a tempest will follow.

XIV

(1) *It is now time to discuss other 'fires,' of which there are different shapes:* at times a star springs into visibility; at times flames: sometimes fixed and steady, sometimes moving. Of these, several kinds are seen: there are *βόθροι* (*like barrel-shaped jars*), when, so to say, a huge recess inwards of the heavens is formed with incircling halo, which is similar to a pit dugged into a sphere. There are *pithiae* (*like jars*), with the magnitude of an immense round fire, similar (*in shape*) to a *dolium* (*a globular, large-mouthed jar*), which either moves along or glows in one spot. There are *chasmata* (*chasms, abysses*), when a part of the heavens (*seems to*) fall away, and as it were yawning inwardly, exposes flame.

(2) There are also many colors in all these: some of a dazzling ruddiness; some like an evanescent and weak flame; some of bright light; some glittering; some yellow throughout and without eruptions or rays. Then we see

long trains of stars whiten behind.
(Vergil, *Georg.*, i. 367)

(3) These spring forth (*into visibility*) like stars and fly across (*the sky*), and they are seen to cast out a long fire on account of their immense speed; for our vision does not discern the transit of their (*actual bodies*), but wherever they have appeared, it believes all that (*their fiery trail*) to be of fire itself. So great is the velocity of their movement that parts of their path are not perceived, but only the head of it is grasped: we know more surely where the star appears than where it exits.

(4) Hence, it marks its path as with a continuous fire, because the slowness of our vision does not follow the successive points of the speeding (*body*), but sees at one time whence it sprang forth and where it has arrived. This also happens in the thunderbolt: its fire seems long to us, because it dashes rapidly over its course, and the entire (*distance*) along which it is hurled appears to our eyes as a unity. But that fire is not (*born*) of a body drawn out over the space which it follows; for the impetus of long and thin bodies is not powerful.

(5) In what manner, then, do they break forth? A flame, kindled by the friction of the air, is hurled headlong

forwards by the wind, yet not always is it produced by the wind or by friction: sometimes it is born from a certain suitableness of the atmosphere, for there are many things in those spaces high above which are dry, hot, earthy, among which it arises, and flows down pursuing its food, and in this way is hurried along with velocity.

(6) "But why is its coloring diverse?" Because it depends on the nature of the thing that is kindled, and how powerful it is where it is kindled. A fall of this kind (*of thing*) signifies wind, and, indeed, from the very quarter where it breaks forth.

XV

(1) "In what manner," he says, "are those *lightnings* formed which the Greeks call *sela*?" In many ways, as they say. The energy of the winds can produce them; so can the heat of the higher sky. For when fire is widely diffused, sometimes, if things below are fit for combustion, it seizes upon them; the motion of the stars in their courses can kindle fire and transmit it to things below. And, moreover: can it not happen that the atmosphere may send forth a fiery energy even up to the aether, out of which lightning or heat may be born or blaze similar to a star?

(2) Of these lightnings some dash headlong on, similar to 'shooting-stars.' Others remain in some spot and emit so great a light that they chase away darkness and almost give day, until, their aliment having been consumed, they first become less brilliant, then,

after the fashion of a flame which dies out, they are reduced to nothing through a constant diminution (of their light). Of these, some appear in the clouds, some above the clouds, when dense air near the earth, which had for long fed fire, ejects it even to the stars.

(3) Some of these last not long but run their path, or are extinguished almost immediately where they have blazed forth. These are called *lightnings*, because their appearance is brief and transitory nor when they fall is it harmlessly. Frequently they have produced the damage (*wrought*) by thunderbolts. We have seen buildings stricken by these without bolt, and the Greeks call them *asteroplecta* (*wreathed lightnings*).

(4) But those of longer duration, and of stronger flame (which follows the movement of the heavens), or which follow their own path, *our people call comets, concerning which we now speak*. Of these, the different kinds are *pogonia* (*bearded*), *lampades* (*torches*), and *cyparissiae* (*like cypresses*), and all others whose fire is scattered in passing. It is doubtful whether among these should be placed the *trabes* (*like clubs*) and the *pithiae* (*like jars*), which are seen but rarely. Many lack condensation of their fires, since their huge disk somewhat exceeds the magnitude of the morning sun.

(5) Among these thou mayest place what we frequently read of in the historians: *the heavens were seen to glow*, of which (*phenomenon*) sometimes the

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flame is so high that it is seen among the stars themselves: sometimes so low down that it presents the appearance of a distant conflagration. Under Tiberius Caesar, crowds ran together to the aid of Ostium as if it were burning, since the glow in the heavens lasted for a large part of the night, not very bright, and as if from a thick and smoky fire.

(6) As regards these, no one doubts that they possess flame which they thus manifest. They possess a particular substance: but of the former — I mean the rainbows and haloes — it is questioned whether they deceive our vision and are really illusions largely, or whether that which appears in them is a reality.

(7) It does not seem to us that there subsists either in rainbows or in haloes anything of a definite body: for we are of opinion that there is nothing in mirrors except deceptive appearances, nothing except an imitation of an outside body. For that which is shown is not in the mirror. Otherwise, it would not vanish, nor immediately be produced from another image, nor would innumerable figures now vanish (*from it*) and now be caught (*on its surface*).

(8) What then (*is the explanation*)? These (*images*) are *simulacra* (*phantoms*) and empty copies of actual bodies [and (*mirrors*) themselves are so made by some people that they can also distort]. . . . (*Probably a lacuna in the text here*), out of shape. For, as I have said, there are mirrors which bend awry the figures of those

who look into them; there are others which so enormously increase the size that it passes beyond human proportions and the rule of our bodies.

XVII*

(1) Let Philosophers now be derided because they discuss concerning the nature of mirrors: because they inquire why our images are reflected back to us, and in fact face us; what the nature of things could have desired for itself, that, although it has produced real bodies, it also wished simulacra of them to be seen.

(2) What was the purpose in constructing this material capable of intercepting images? Certainly not merely that we might pluck out the beard before a mirror or that we might beautify a man's face. In no sense as a means of luxury did (*the nature of things*) bestow it upon us: but first of all because our eyes being too weak to bear direct vision of the sun would have been ignorant of its (*true*) form, it showed the sun to us in a weakened light. For although one may gaze upon him when rising or setting, nevertheless his true appearance — what it really is, not ruddy, but effulgent with a clear light — we should not know unless he be shown (*to us*) milder and easier to be seen, in some fluid.

(3) Further, the meeting of the two orbs (*eclipse*) by which the daylight is usually darkened, we should not see, nor could we know what it was, did we

*Chapter XVI is omitted in its entirety, nor does the omission interrupt the argument at all.

not discern with greater ease the images of the sun and moon (*here*) on the ground.

(4) Mirrors have been discovered so that man might know himself. Many things flow from this: First, a knowledge (*by man*) of himself; next, an understanding concerning certain things: if he be handsome, that he should avoid dishonor; if he be ugly, that he should know that by virtue is to be redeemed whatever is lacking in the body; if a youth, that he may be admonished in the flower of his age that then is the time for learning and for hearing manly (*precepts*); if in age, that he should lay aside the indecorums of the animal, and should reflect somewhat on death: to this end the nature of things gave us the faculty of seeing ourselves.

(5) A shining pool or a smooth-faced rock reflects his likeness to everyone:

*Lately, I viewed myself upon the shore,
When, smoothened by the winds, the sea was
calm.* (Vergil, *Ecl.*, ii, 25-26)

What thinkest thou to have been the condition of those who (*first*) fashioned for themselves a mirror? That age being simpler and content with things as they came, had not yet distorted a blessing into a vice, nor the invention (*contrivance*) of nature had they seized for lust and luxury.

(6) In the beginning, chance showed to each man his form; then, when alluring love made pleasing to mortals the aspect of their forms, mostly they respected those (*mirrors*)

in which at first they had seen their images. Afterwards, a meaner race descended into the very soil, ready to dig out things that should be buried: first, iron was in use (and this men with impunity digged out when they digged into the earth); then at length other evil things of the earth, whose smooth surface showed to men their appearance otherwise than this man saw in the cup, or that man in brass prepared for other uses; and soon afterwards was the disk mirror especially prepared for this office (*of reflecting images*), of material fragile and vile, not yet of silvery sheen.

(7) Then, too, since these men of yore lived uncouthly, (*their mirrors*) were bright enough, if they washed away against the river's flow the accumulated stain from use; they had care to arrange their hair and to comb down the lengthy beard: and in this task each to himself, and again each to other, gave attention. Nor by the hand of comrades was that hair drawn together — for it was the custom of the men in those times to let it flow freely — but the fine-looking themselves, without any artist, shook it out for themselves, not otherwise than as high-spirited animals shake their manes.

(8) Afterwards, in the prevailing luxury of things, mirrors were cast in gold and silver, equal (*in size*) to the entire body; at length even set with gems, and one of these was worth more to a woman than was that dowry for women of ancient times which was given by the State to the children of poor generals. Dost thou imagine the

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daughters of Scipio to have had a mirror set with gold, when their dowry was ponderous brass (*money*)?

(9) Oh, happy poverty, which gained rank by so great a title! The Senate had not dowered them had they had (*means*). And whosoever he was, to whom the Senate was thus father-in-law, he understood that he had received a dowry which it would be unlawful to return. But now, even for the girls of freedmen, that dowry which the Senate gave (*for Scipio*) would

not suffice to buy even one mirror.

(10) Little by little luxury grew worse, allured by its own works, and vices increased enormously, so much so that all things are now closely connected in the most diverse arts, and that which was once called a woman's ornaments and wardrobe is now the baggage of men: I say not enough: they have become military baggage. Is the mirror now called for only for adornment? It has been made a necessity for all vice.

THE POPOL VUH

P. A. MALPAS, M. A.

(Translated from the text of Brasseur de Bourbourg)

PART II — CHAPTER II (*continued*)

AND Hunhun Ahpu and Vukub Hunahpu entered into the House of Darkness. They then showed them their resinous pine-torches and each of them had his torch lighted; these torches were sent to them by Hun Camé and Vukub Camé; and to each of them was given his cigar, likewise lighted, which the princes sent to them and which were then brought to Hunhun Ahpu and Vukub Hunahpu.

When the messengers came to give them the pine-torches and the cigars they had retired into obscurity, where the flame of the resin shone immediately on entering. Let each one light his torch and his cigar. Let them come and bring them back at the dawn of day, but let them be very careful not to burn them up or consume them, and

they must be given back to us as they have received them, the princes said to them.

It is thus that they spoke to them; it is thus likewise that they were conquered. Their pine-torches were consumed and likewise the cigars which were given to them were consumed. Well, then, the trials of Xibalba were numerous: these trials were of many different kinds.

The first was that of the House of Darkness. The second was that of the House called Xuxulim, the blast of the north wind. Into this house penetrated a biting wind, cold and unbearable, which filled the whole place.

The third was that of the house called the House of Tigers, where there was nothing within but tigers which

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banded together and mixed in groups with a ferocious air, tigers which looked at one another grinning, shut up as they were in this house.

Zotzi-ha, or the House of Bats, was the name of the fourth trial; there were only bats in this house, crying, flapping their wings, and flitting about in the house, bats shut in without power to go out.

The fifth trial was that called Chayim-ha or House of Warriors, where there was nothing inside but warriors, at one time conquerors with their lances, and at another resting or fighting there in that house. These then are the first trials of Xibalba. But Hunhun-Ahpu and Vukub Hunahpu did not enter *them* at all and it is sufficient to mention the names of these houses of trial.

When Hunhun-Ahpu and Vukub Hunahpu arrived in the presence of Hun-Camé and Vukub Camé, Where are my cigars, where are my pine-torches, which they brought you last night? they cried. We have finished them, lord!

Well, then, this day will be your last, and you will die. You will be destroyed; they will cut open your breast and your memory will be buried in these places. You will be sacrificed, said Hun-Camé and Vukub Camé.

Then they sacrificed them and they were buried in the place called the Ash-pit. First they cut off the head of Hunhun-Ahpu, and the body of the elder was buried with that of his younger brother.

Let them go and put his head on the

tree which is in the middle of the road, added Hun-Camé and Vukub Camé. At the moment when they went to put the head in the middle of the tree, this tree immediately became covered with fruits, for it had no fruit before they had put the head of Hunhun-Ahpu in the midst of the tree. Well, then, it is the calabash* which we still call today the head of Hunhun-Ahpu, as people say.

Then Hun-Camé and Vukub Camé observed the fruits of that marvelous tree with astonishment. This fruit was equally round all over, but people no longer see where the head of Hunhun-Ahpu was because it became no more than a fruit of the same kind as the other fruits of the calabash tree. That is what all those of Xibalba saw when they went to look at it.

Great in their thought immediately became the character of that tree because of what was accomplished so suddenly when they had put the head of Hunhun-Ahpu among the branches. Then those of Xibalba spoke to one another. Let no one be bold enough to sit at the foot of the tree, said all those of Xibalba, mutually preventing one another and forbidding each other to approach it.

From that time the head of Hunhun-Ahpu showed itself no more, for it had become one with the other fruits of the calabash tree, as it is called. But a young girl heard this marvelous tale and here we will tell the story of her coming.

*Referring to the calabash tree, which is called *tzima* in Quiché.

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CHAPTER III

Here follows the history of a young girl, issue of a prince named Cuchumaquiq.

And behold a young Virgin, a prince's daughter, heard of these marvels. Cuchumaquiq was the name of her father and Xquiq was that of the young girl. And when she heard the story of the fruits of that tree which was told to her by her father, she marveled much at the tale.

Why should I not go to see this tree of which people speak so much? In truth its fruits must be very savory, following what I hear, added she.

Then she set out alone, and approaching the foot of the tree growing upright in the middle of the Ash-pit: Ah! ah! cried she in admiration. There is the fruit of the tree! Is it not wonderful how the tree is covered with fruits? Shall I die then, and will it be my ruin, if I gather one of them? added the young girl.

Then spoke the skull which was in the midst of the tree: Is that then what you desire? Those round balls which are among the branches of the tree are only skulls, said the head of Hunhun-Ahpu, speaking to the young girl.

Do you still want them? it added. I want them, replied the young girl. Well, you have only to reach out the tips of your fingers, said the skull. Yes, replied the young girl, advancing her hand which she held out before the skull.

Then the skull forcibly spat into the hand of the young girl as she held it.

She immediately looked at the hollow of her hand, casting curious glances at it, but the saliva of the skull was no longer in her hand.* That saliva and that spittle is my posterity which I have just given you. See how my head will cease to speak; for it is only a skull which is already without flesh.

So likewise is the head of even the greatest princes: for the flesh alone is what embellished the face: thence the terror which seizes men at the moment of death, because of the bones which alone remain to them. There are likewise children whose nature is like that of the saliva and the spittle, whether they are children of a prince or children of an artist or an orator: it does not become lost, but transmits itself with generation, so that the representatives of the prince or the great artist or the warrior are not extinguished or annihilated; it is the same with the girls and the boys whom they leave and it is thus that I have acted with you. Go up again to the earth: you will not die. Believe in my word that thus it will be done, added the head of Hunhun-Ahpu and of Vukub Hunahpu. Well, then, these things thus arranged were done because of the order that they had received from Hurakan, from the Lightning which flashes and the Thunderbolt which strikes.†

Thus then the young girl returned to the house full of the numerous warn-

*The birth of the god of the Mexicans, Huitzilopochtli, is founded upon this. B. de B.

†Note by M. This seems to have taken place in a grotto or cave. Cf. the name 'Origin,' and the birth of Minerva, etc.

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ings which had been communicated to her. And immediately she conceived in her bosom by the virtue of the saliva alone; and this was the conception of Hunahpu and Xbalanqué.

The young girl having arrived at her home and six months having elapsed, she was observed with suspicion by her father; and Cuchumaquiq was the name of her father.

Here is my daughter who is with child, O Kings, and truly it is to her dishonor, said Cuchumaquiq, arriving in the presence of the kings. It is well! See what she says, and if she does not speak, let her be put to death and let them go and sacrifice her far from here. Very well, my lords, he replied,

Then he asked his daughter: Whose is the child you carry in your bosom, my daughter? But she replied: I have no child, my lord and father; there is no man of whom I know the face.

He added: Well, you are in truth an evil girl. Take her and put her to death, you, the Ahpop Achih; bring back her heart in an urn and be back again today with the kings, said he to the owls.

They were four who went to take the urn and who set out, carrying the young girl on their shoulders; and taking a flint knife they went down to sacrifice her.

You would not kill me, O messengers of Xibalba! For it is not crime which I carry in my bosom. But this was engendered when I went to admire the head of Hunhun-Ahpu, who is in the Ash-pit; so then you will not sacrifice

me, O messengers of Xibalba, said the young girl, speaking to them.

But what shall we put in exchange for your heart? Thus has your father spoken to us: Bring back her heart. Return to the kings. Be careful to show that you have done it; without delay bring the proof of it in an urn. You will put her heart at the bottom of the urn. Is it not thus that they have spoken to us? What then shall we put in the urn? We should prefer that you do not die, said the messengers of Xibalba.

Very well! This heart cannot be theirs. Your dwellings can no longer be here. Not only will you have the power to put men to death but all the real fornicators will be given over to you; Hun Camé and Vukub Camé will be mine. Blood alone wipes out blood and so must it be with them.

As for burning this heart before them, that will be no better. Put the product of this tree in the urn, added the young girl; and the red sap of the tree came out and poured into the urn; it coagulated and became like a ball: it was the substitute for her heart which came spurting out, this liquid of the red tree.

The sap of the tree came out like blood to take the place of blood; it congealed there, this blood, at the bottom of the urn, this juice of the red tree, and its appearance became shining like blood, reddish and coagulated in the urn, whilst the tree became celebrated because of the young girl.

Dragon's blood it was called; it was

called blood because it was given in exchange for blood.

There you will be loved and all that there is on the surface of the earth will become your heritage, she said again to the owls. Very well, young girl. As for us, we are leaving, we are going to render an account of our mission. Go your way whilst we put the image and resemblance of your heart before the eyes of the kings, replied the messengers of Xibalba.

When they came before the kings, all were in uneasy expectation. Is it already finished? then said Hun Camé. It is finished, O kings; here is now her heart at the bottom of the urn. It is very well; let me see it, then said Hun Camé. Then he gently lifted it with the tips of his fingers and the juice, shining with a reddish color, commenced to drip like blood. Heat the embers hot and put it in the fire, added Hun Camé.

After they had thrown the heart on the fire and those of Xibalba had commenced to perceive the odor which exhaled from it, all rose at once and turned with uneasy astonishment towards the perfume which they smelt coming from the smoke of that blood.

Whilst they stood there stupefied by what was happening, the owls, forewarned by the young girl, went on their way, mounting in great number from the pit, up on to the earth, where they immediately became her partisans.

Thus the princes of Xibalba were tricked by this young girl, by whom they all let themselves be hoodwinked.

CHAPTER IV

Well, then, the mother* of Hunbatz and Hunchouen was at home when the woman Xquiq came to the mother of Hunbatz and Hunchouen. She was with child, and it was almost time for the birth of those who were called Hunahpu and Xbalanqué.

When the girl came to where the old woman was, this girl then said to the old woman: I have come, O my lady and mother. I am your daughter-in-law, I am the adoptive daughter of your ladyship, madame and mother, said she, going in where the old woman was.

When did you come? Where are my sons? Are they not dead in Xibalba? And their two descendants, the signs of their word, whom they call Hunbatz and Hunchouen? Do you not see them now? Get out of here! Go away! was replied by the old woman to the young girl.

Believe me truly. I am certainly your daughter-in-law; for I am the wife of Hunhun-Ahpu. They are carried alive by me here. Hunhun-Ahpu and Vukub Hunahpu are not dead, and the judgment which has fallen upon them has only made them more illustrious. You are my mother-in-law. Thus then behold their loved image in those I carry, was said to the old woman.

And behold, Hunbatz and Hunchouen looked with anger upon the young woman; they occupied themselves

*B. de B. says 'mother' is apparently put for 'grandmother.'

only with flute-playing and singing; they passed the whole day in painting and sculpture, and they were the consolation of the old woman.

Then the old woman replied: I have no need of you at all for my daughter-in-law; it is your adultery which is within your bosom. You are a liar; they are dead, my children of whom you speak.

The old woman then continued: It is only too true what I have told you. But it is well, you are my daughter-in-law, from what you tell me. Go then and gather provisions for those who eat. Go and gather a great net quite full. Then come back, for you are my daughter-in-law, from what you say, was replied to the young woman.

Very well, she replied. Then she went to the field where the sowings of Hunbatz and Hunchouen were. The road had been opened and cleaned by them. The young girl followed it and so arrived at the field.

But she found only a single maize-plant sheaf; there were not even two or three, but only one single maize-plant sheaf, showing on the surface of the field. Then the heart of the young girl was overwhelmed. Unhappy sinner that I am! Where shall I go to seek that net all full of provisions which I have been commanded to gather? she added. Then she thought of invoking the guardian of food in order to get him to produce it.

Xtoh, Xcanil, Xcacau,* you who

*Xtoh, Xcanil, Xcacau,—names of three deities who preside over food and abundance.

prepare the maize with wood-ashes, and thou guardian of the provisions of Hunbatz and Hunchouen, come to my aid! cried the young girl. Then she took the beards and ends of the ears, pulled them out gently without uprooting the plant, and arranged them at the bottom of the net, where they became ears of maize, and she thus succeeded in filling a great net full. Then the young girl went on her way again, but savages† carried the net, and took their burden into the corner of the house just as if it were their ordinary load. The old woman ran to see them and when she saw so great a bag full of provisions:

Whence has come so great a provision? Have you then ruined my field or have you carried off all my seeds? I am going at once to see, said the old woman, setting out and going to look at the field.

But the only stalk in the field was still standing in the same place, and they saw likewise the place where the net had been put. With the same swift-

Xtoh is the ninth sign of the Quiché and Cakchiquel calendar, translated by the author, *rain, shower*. Xtoh or Ixtoh was then goddess of the rain and of terrestrial fecundation. Xcanil probably means maturity, which would make of Xqanil or Ixqanil, the goddess of harvests. Xcacou or Ixcacou is the goddess of the cocoa. To prepare or cure the maize with ash or potash was the usual preparation of the maize by the women who pass it through a liquor of ash-water or potash, to soften it and peel it, and perhaps as a hygienic measure.

†Barbares, perhaps 'animals' as Ximénez translates it.

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ness the old woman returned to the house and said to the young girl: That is truly a sign that you are my daughter-in-law. I shall see more of your deeds and those of the sages whom you carry in your bosom, was said to the young girl.*

CHAPTER V

We shall now relate the story of the birth of Hunahpu and Xbalanqué.

Here then is their birth which we are going to describe. When she had reached the day of their birth, the young girl named Xquiq brought forth.

However, the old woman was not present when they were born. In a moment they were produced and both were delivered, Hunahpu and Xbalanqué, for such were their names. It is in the mountains that they were born. Then they went back into the house, but they did not speak. Go and throw them out; in truth, they do nothing but cry, said the old woman. After this they were taken to an ant-hill, but their sleep there was pleasant; they carried them from there and put them on the thorns.

Well, then, what Hunbatz and Hunchouen desired was that they should die there upon that ant-heap; they

desired it because they were their rivals in the arts, and they were an object of envy to Hunbatz and Hunchouen.

From the very first their young brothers were not received by them in the house; the latter did not know them at all and thus they were brought up on the mountain.

Well, then, Hunahpu and Xbalanqué were very great musicians and singers. Having grown up in the midst of great troubles and great labors through which they had passed, tormented in every way, they had become great singers. They had made themselves equally clever as flute-players, singers, painters, and sculptors; everything that went out of their hands was perfect.

They knew their descent quite well and were likewise instructed that they were the representatives of their fathers who had gone into Xibalba, where their fathers had died. Thus they were great sages, Hunbatz and Hunchouen, and in their intelligence they had known from the first all that concerned the existence of their young brothers. But their wisdom failed to show itself, because of their envy, the ill-will of their heart having obtained the upper hand against their young brothers, although no act on the part of Hunahpu and Xbalanqué had provoked them.

For the latter did nothing but hunt with the sarbacane every day; they were not loved, neither by their grandmother nor by Hunbatz and Hunchouen; they were given nothing to

*This compares curiously with the European and Asiatic mystery of the great Virgin-Mother who is the goddess of corn, holding the wheat-sheaf in her hand — Isis of Egypt, Ceres of Greece, Cybele of Phrygia, etc. It was Isis, says Diodorus, who brought wheat to the world. Beth-lehem and the Virgin-Mother are again a variation of the House of Bread and Ceres.— P. A. M.

eat; only when the meal was ended and Hunbatz and Hunchouen had finished eating, they came in. But they were not at all offended and did not become angry. They were content to suffer; for they knew their nature and saw all as clearly as the light of day. They brought birds when they came in each day, but Hunbatz and Hunchouen ate them without giving Hunahpu and Xbalanqué any.

Hunbatz and Hunchouen did nothing else but play the flute and sing. Well, then, Hunahpu and Xbalanqué once returned without any bird, and when they entered the old woman became angry.

Why then have you not brought us any birds? was said to them, to Hunahpu and Xbalanqué. See, this is how it is, grandmother; our birds were caught in the thick branches of the tree, they replied. We are not able to climb the tree to take them, Grandmother; but let our elder brothers climb. Let them come with us and let them bring down the birds, they added.

It is good: we will go with you tomorrow at daybreak, replied the elder ones.

Well, the wisdom of Hunbatz and Hunchouen was dead in both when it came to a question of their destruction. We will change their nature and the form of their belly, and may what we say come to pass because of the great tortures to which they have put us. May we perish, may we be annihilated, may misfortune overtake us, their young brothers,— that is what they desire. As servants they have thought to

humiliate us; so then we will humiliate them, and we will do it in sign of our power.

So said Hunahpu and Xbalanqué, the one to the other, as they were going to the foot of a tree called Canté* accompanied by their elder brothers. They went on their way practising with the blowpipe. The birds which twittered at the top of the tree were innumerable and their two elder brothers marveled to see so many birds.

There are birds for you! But not a single one has yet fallen to the foot of the tree. Go then and make them fall, they said to their brothers.

It is good, they replied. But after they had climbed the tree, this tree grew and its trunk grew, and afterwards when Hunbatz and Hunchouen wanted to descend they could not get down from the top of the tree.

Then from the top of the tree they said: How has this happened to us, O our young brothers? How unfortunate we are! Behold how this terrible tree terrifies those who look at it, O you our young brothers, they said from the top of the tree.

And Hunahpu and Xbalanqué replied: Take off your belts and tie them under your belly, taking care to leave a long end hanging down, which you will throw behind you; thus you will be able to go at your ease, added the two brothers.

It is very well, replied they, tying the ends of their belts. But at that very moment these became tails

*Canté, yellow wood, perhaps fustic.

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and they were changed into monkeys.

Then they went off on the tops of the trees, among the small and great mountains; they went off all over the forests, grimacing and swinging on the branches of the trees. Thus Hunbatz and Hunchouen were conquered by Hunahpu and Xbalanqué; but it is only by their magic power that they did it.

Then the latter returned to their home. On arriving, they said to their grandmother and their mother: Grandmother, what has happened to our brothers? All at once their faces became like those of animals, they said.

If it is you who have done these things to your brothers, you have ruined me, you have brought me to grief. Do not act thus with your elder brothers, my children, replied the old woman to Hunahpu and Xbalanqué.

Then they said to their grandmother, Do not be afflicted, Grandmother. You will see the face of our brothers again. They will return. But it will also be a trial or test for you, Grandmother. Take care not to laugh. Try their luck now, they added.

Immediately they commenced to play the flute and they played the air of Hunahpu-Qoy,* after which they sang, played the flute and beat the drum,

*The Hunahpu-Qoy is a very curious dance still in use in Guatemala among the Indians. It is danced at certain feasts of the year. They wear masks of wood, very well made, representing the different persons as well as the costumes belonging to them. Each of these dances has its proper masks, costumes, and music.

taking their flutes and their 'atabales' or kettle-drums. Then making their grandmother sit down with them, they played their instruments to provoke their elder brothers by their music and their song, the air of which was then called Hunahpu-Qoy. Then Hunbatz and Hunchouen came in and began to dance; but when the old woman saw their ugly faces she laughed at them, unable to restrain herself. Instantly they withdrew and she did not see their faces again.

See, Grandmother! they have gone into the forests. What have you done, Grandmother? We have no power to make that trial more than four times and there are only three remaining.

We will recall them by the sound of the flute and our song. Restrain your laughter and let the trial recommence, added Hunahpu and Xbalanqué. Then they began to play the flute again. The two monkeys returned dancing to the middle of the room, giving so much pleasure to their Grandmother and so exciting her gaiety that she soon went off into a fit of laughter; there was truly something so grotesque in their monkey-faces with their big bellies and the wriggling of their tails and the contortions of their stomachs, that the old woman had a great deal to laugh at when they came in.

Then they went back into the mountains. What are we going to do now, Grandmother? For the third time we will make the test, said Hunahpu and Xbalanqué.

Once more they played the flute. The monkeys came in again dancing,

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and their grandmother succeeded for the moment in restraining her laughter. The monkeys climbed to the terrace of the house, showing their great red eyes, their lengthened muzzle, and their grimaces of every kind which they made at one another.

Well, then, the old woman looked at them again and soon she burst out laughing. But they disappeared and were to be seen no more because of the laughter of the old woman. Only once more will we call them out of the forest, and it will be the fourth time, said Hunahpu and Xbalanqué.

They were called once more by the sound of the flute. But they did not return the fourth time. They went straight away into the forest. The two brothers then said to their grandmother: We have tried, grandmother, but they have not come, although we called them. Do not be afflicted because of it; we are here, we your

grandsons, and we will look upon you as our mother, Grandmother, for it is thus that we shall be a memory of our elder brothers who were named Hunchouen and Hunbatz, as people used to call them, said Hunahpu and Xbalanqué.

Well, then, Hunbatz and Hunchouen were invoked by musicians and singers of the people of olden time, and anciently it was they whom painters and sculptors invoked. But they were changed into animals and became monkeys because they became proud and ill-treated their brothers.

Thus came about the destruction of their heart. Thus were Hunbatz and Hunchouen destroyed, when they were changed into animals. Well, then, before that, they were always in their houses, and as they were great musicians and singers, they did great things while they were with their grandmother and their mother.

(To be continued)

INDIA AND HER THEOSOPHISTS

WILLIAM QUAN JUDGE

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I AM moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticise the life or manners of the Hindû nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theo-

sophical movement there in relation to the national character of the Hindû, and to matters connected therewith.

I cannot agree with the statement that the Hindûs and Hindû Theosophists are not intellectually active. They are, and always have been, too active intellectually altogether, and at the expense of some other activities more important. That the peculiar

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characteristic of the educated Hindû is intellectual activity can hardly be doubted. It is exhibited on all occasions: in hair-splitting dialogs; in endless commentaries; in fine controversies over distinctions; in long explanations; in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favor, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counterbalancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. *The Theosophist* full of articles by Hindûs, always intellectual; *Lucifer* printing similar ones by Hindûs; *The Path* now and then doing the same; articles on mighty themes of abstract scope by Brâhmans who yet belong to one of the eighty-four castes of Brâhmans. But if the spiritual activity prevailed we would have seen articles, heard orations, known of efforts,

to show that sub-division of the highest of the four castes into eighty-four is not sanctioned by the *Vedas*, but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are national divisions which exist everywhere. The Hindû, however, has the tradition, and the family lines, and the power to restore this disturbed state of things to equilibrium. And until it is restored, the day of Âryâvarta's restoration is delayed. The disturbance began in the Brâhmanical caste and there it must be harmonized first. Spiritual pride caused it and that pride must be killed out.

Here then is the real opportunity for Indian Theosophists. It is the same sort of call that the Christians' Jesus made on the young man whom he told to take up the cross and follow him. No foreigner could do this; no European Secretary could hope to succeed at it unless he were an incarnation of Vishnu. It means loss, trouble, fight, patience, steadiness, altruism, sacrifice. Where then are the Indian Theosophists — most of whom are in the Brâhmanical caste — who will preach all over India to the Brâhmans to give up their eighty-four divisions and coalesce into one, so that they, as the natural teachers and priests, may then reform the other castes? This is the real need and also the opportunity. All the castes will follow the highest. Just now they all, even to the outcastes, divide and sub-divide themselves infinitely in accordance with the example set.

Have those Indian Theosophists

who believed that the Mahâtmâs are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts? It was not for political reasons, nor religious, but simply and solely because of the purely 'intellectual activity' and spiritual pride of the Hindû. For the West is every bit as selfish as the East. Those in Europe and America who know of Karma think selfishly on it: those who do not know, live for self. There is no difference in this respect.

In the West there is as much to be fought and reformed as in India, but the problem is differently conditioned. Each hemisphere must work upon itself. But the Western Theosophist finds himself in a very uncomfortable corner when, as the champion of Eastern doctrine and metaphysic, he is required to describe the actual present state of India and her Theosophists. He begins to tell of such a show of Branches, of Headquarters buildings, of collecting manuscripts, of rendering into vernaculars, of learned Pandits in the ranks, of wonderful Yogîs, of the gigantic works of long dead Hindûs, and then he stops, hoping his interlocutor has been dazzled, amazed, silenced. But pitilessly his examiner pushes, and inquires if it be true that every one of the four castes is sub-divided into nearly hundreds, if women are educated, if educated Hindû women are active in the Society, if the Hindû Theosophists are actively and ever as martyrs working to reform

[India] itself, to remove superstition; if he is showing by the act of personal sacrifice,— the only one that will ever bring on a real reform — that he is determined to restore India to her real place? No reply is possible that does not involve his confusion. For his merciless questioner asks if it be true that one of the Mahâtmâs behind the Society had written to Mr. Sinnett that he had ventured down into the cities of his native land and had to fly almost immediately from the vile and heavy atmosphere produced by the psychical condition of his people? The reply is in the affirmative. No Rishi, however great, can alter a people; they must alter themselves. The 'minor currents' that the Adepts can deflect have to be sought in other nations so as to, if possible, affect all by general reaction. This is truth, or else the Mahâtmâs lie. I believe them; I have seen the evidence to support their statement.

So there is no question of comparison of nations. The Indian Section *must work out its own problem*. The West is bad enough, the heavens know, but out of badness — the *râjasika* quality — there is a rising up to truth; from *tamogunam* comes only death. If there are men in India with the diamond hearts possessed by the martyrs of the ages, I call upon them from across these oceans that roll between us to rise and tell their fellow Theosophists and their country what they ought to know. If such men are there, they will, of themselves, know what words to use, for the Spirit will, in that

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day and hour, give the words and the influence. Those who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many

a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer.

ANCIENT HISTORY OF THE HUMAN RACE

AS RECORDED IN *THE SECRET DOCTRINE* BY H. P. BLAVATSKY

GERTRUDE W. VAN PELT, M. D., M. A.

III

THE last chapter stated our relations to the Lunar Pitris. More explicitly is this expressed in *The Secret Doctrine*, Volume II, page 88, as follows:

The progenitors of Man, called in India 'Fathers,' Pitaras or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*.

Having then created the bodies, these Lunar Ancestors, though god-like beings on their own plane, possessing powers and knowledge of which we have no conception, remained at their posts in the lower kingdoms until their younger brothers, the less advanced monads, were ready to take their places, as gradually through the ages these last mounted to this point in their cycles of growth. Compensation came later, as the Lunar Pitris then evolved into the human stage.

For these 'Lunar Spirits' have to become 'Men' in order that their 'Monads' may reach a higher plane of activity and self-consciousness, *i. e.*, the plane of the Mánasa-Putras, those who endow the 'senseless' shells, created

and informed by the Pitris, with 'mind' in the latter part of the Third Root-Race.

— Vol. I, pp. 180-1

It is said in this connexion that at the end of our seventh Earth-Round, and after our globes have imparted their energy to another system, as did the Moon before us, then our advanced egos will perform a similar service for those who will follow us. After which:

The next great Manvantara will witness the men of our own life-cycle, becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned — semi-conscious — in the most intellectual of the animal kingdom, while their lower principles will be animating perhaps, the highest specimens of the Vegetable world.— I. 267

And now from this point can be perceived two of the streams of evolution which run through the human races: the spiritual, represented by the Monads, and the physical, in the bodies which gradually concrete about the astral forms created by our Lunar Ancestors. There is a third, to be explained later, the intellectual, which stream enters first toward the close of

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the third Root-Race, on the fourth Globe of this, the fourth Round, and which fills up the gap between the other two, and brings them into union. Strictly speaking, 'man' cannot be said to exist until this happens. These three streams or systems of evolution have each their own laws and are ruled or guided by different hierarchies of the highest Dhyânis.

We have now the first hint of the infinite complexity of human nature. Also is foreshadowed the masterly guidance and untiring protection under which man evolves.

Again it must be explained and remembered that as the work of each Round is said to be apportioned to a different group of so-called 'Creators' or 'Architects,' so is that of every globe; *i.e.*, it is under the supervision and guidance of special 'Builders' and 'Watchers'—the various Dhyân-Chohans.—I, 233

Nothing moves by chance, but only through the agency of those who in aeons of time have become perfect each in his own way and place. Consciousness, intelligence, compassion, fill every atom of space.

From the Lunar Pitris, then proceed *the First Race, the 'Self-born,' which are the (astral) shadows of their progenitors.*

—II, 164

This First Race appeared

on seven portions of the globe, 'each on his lot'—*i. e.*, each a different race of men externally and internally, and on different zones.—II, 77

This first Root Race appeared 300,000,000 years after vegetation had evolved.—I, 290. (footnote)

These 'shadows' were born 'each of his own color and kind,' each also 'inferior to his cre-

ator,' because the latter was a complete Being of his kind.—II, 96

The Fathers, the Boneless, could give no Life to Beings with Bones. Their Progeny were Bhûta (*phantoms*) with neither Form nor Mind. Therefore they are called the Chhâyâ-Race.—II, 90-1

Chhâyâ means astral image. We might infer by analogy that all the Monads passed in turn through all of these seven aspects of the First Race, in order to gain the full experience. This implies, as it is also stated, that there were seven subdivisions of this class of Pitris. They remained over from the Third Round, as has been stated, and are called the self-existent.

There were many others who contributed their share in forming even this first Race, after the shadows or form-bodies were projected.

Each class of Creators endows man with what he has to give.—II, 95

Aeons of time and many grades of Beings were called into service before the divine spark, the intelligence of man could be quickened. Some of these changes are poetically outlined in the Stanzas as follows:

STANZA IV

16. How are the Mânushya (the real men) born? The Manus with minds, how are they made? The fathers called to their help their own fire; (Electric Fire) which is the Fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three (the Pitris and the two Fires) produced in their joint efforts a good Rûpa (form). It could stand, walk, run, recline, or fly. Yet it was still but a Chhâyâ, a shadow with no sense.

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H. P. Blavatsky comments that this failure

allegorizes the vanity of *physical* nature's unaided attempts to construct even a perfect *animal*—let alone man. For the 'Fathers,' the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man.— II, 102

STANZA IV

17. The breath needed a form; the Fathers gave it. The breath needed a gross body; the Earth molded it. The breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The breath needed a Mirror of its Body: "We gave it our own," said the Dhyânis. The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a mind to embrace the Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine," said the Great Fire. . . . Man remained an empty, senseless Bhûta. . . . Thus have the boneless given life to those who became men with bones in the third [Race].

The giving to each man what he had, and

creating the semblance of men out of their own divine Essence means, esoterically, that it is they who become the first Race, and thus shared its destiny and further evolution.

— II, 94-5

The Lhas of the Moon (Progenitors) were only Ancestors of the Form, but the four orders of Dhyân-Chohans out of the Seven Classes *were the Progenitors of the concealed Man*. Even at this time man was becoming complex, that is, built up of many lives, simple as he was in comparison with mankind of today. However, so early as the Second Race, the latent minds

of future men began to be awakened, though it was not until the Third Race that the great change from animals to men took place. Says the Commentary:

"The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal." . . . "In the beginning (in the Second Race) some (of the Lords) only breathed of their essence into Mânushya (men) and some took in man their abode."— II, 103

These Creators are of a different order. None prior to this had been able to give *mind*, for they had it not to give. Now a certain class begin to awaken the sleeping germ of mind in those who were developed to the point of making it possible. H. P. Blavatsky says in this connexion, that had not the sons of Mahat given this impulse—

the cyclic pilgrimage would have had to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals.— II, 103

The fact that only some became incarnations of the Sons of Mahat, while others could only be quickened by a spark, accounts for the great difference in the intellectual capacities of men.

The First Root Race did not die, but disappeared *in the second race*, as certain lower lives and plants do in their progeny.

— II, 84

There was as yet no physical body, and the transformation took place by a process of budding.

How could these chhâyâs reproduce themselves otherwise, viz., procreate the Second

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Race, since they were ethereal, asexual and even devoid, as yet, of the vehicle of desire, or Kâma-rûpa, which evolved only in the Third Race? They evolved in the Second Race unconsciously, as do some plants.

— II, 116

A study of the development of a germ-cell as it takes place now will give some hint of the manner of this early process of reproduction.

. . . this Race *never died*. Its 'men' melted gradually away, becoming absorbed in the bodies of their own 'sweat-born' progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical.

— II, 121

Not only did the First Race not die, but neither fire nor water could destroy it. The Second Race, however, was more solid, and not only could be, but actually was, destroyed by water.

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time.— II, 138

The early Second (Root) Race were the Fathers of the 'Sweat-born'; the later Second (Root) Race were the 'Sweat-born' themselves.— II, 117

This refers to the work of evolution from the beginning of a Race to its close, which covers aeons of time. Every Root Race has seven stages of evolution racially, as has every indi-

vidual of the race. Thus the first sub-races of the Second Race were born at first, by the process described; while the last began gradually to be formed otherwise.

We speak of these beings as men, but as a matter of fact

the first and second races, were not physical beings, but merely *rudiments* of the future men.— II, 108

They passed without having made any history. The Second creates the Third and perishes. The human embryo at this time was egg-born, and then nourished by cosmic forces, quite independent of its androgynous parent.

STANZA VI

22. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. . . .

This was the beginning of the Third Race — the most complicated in its development, and the most wonderful, as having been the one in which the Great Change took place; and which marks an almost unbelievable difference between its first and last condition. Before describing this Race more in detail, however, it will be necessary in the next chapter to say something of the teaching as to the Powers which are behind all changes that take place — changes which mean the unfolding of that which is within and which are called evolution. Yet it must never be forgotten in studying this philosophy, that the background of the whole teaching is, that after having reached the human plane, man creates himself.

There are Teachers, Helpers, at

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every stage, but man has the free will to follow these Instructors or not. He is tethered by a thread to his Higher Self, the god within, so long and elastic that he may wander to every last corner of the globe, or realm of consciousness; that he may even become insensible of it, yet the golden thread is always there to lead him out of the labyrinth of ignorance and doubt. He may follow it Home, or alas! he may break it and undo the work of many

eternities. Nature in the beginning assumes the responsibility, but this she resigns when mind has been awakened. From that moment the consequences of every deed fall upon the actor. And although he may weave a net about himself and call it destiny, he has always a choice in dealing with the self-made tangle — one which may draw the threads yet tighter, or gradually unravel them. Without such freedom, man could never become a god.

(To be continued)

DID THEOSOPHY COME FROM INDIA?

ASTRID BERG, M. A.

“The Theosophical Society is international in the highest sense.”—H. P. BLAVATSKY

“For so the whole round earth is every way

Bound by gold chains about the feet of God.”—TENNYSON

“DID Theosophy come from India?” is a question not infrequently asked. The *Bhagavad-Gîtâ*, a devotional book loved by all students of Theosophy, is Hindû, and Hindû literature is extensively quoted in the course of Theosophical works, notably *The Secret Doctrine* written by H. P. Blavatsky the Founder of the Theosophical Society. So the query is not a surprising one, nor the observation which often follows it: “But I suppose the Society was founded there.” Considering the flood of inquiry and interest regarding Theosophical teachings that the Lectures and General Letters of the present Theosophical Leader, Dr. G. de Purucker, have loosed, a very brief statement of a few

facts about the origin of The Theosophical Society and the source of the teachings, may not be out of place.

Both The Theosophical Society and Theosophy as such were unknown in India until H. P. Blavatsky, several years after the founding of The Theosophical Society in America — more explicitly, in New York City, in the year 1875 — visited India and opened a branch- or national headquarters of her Society there. The headquarters opened by her at Adyar in 1879 were branch-headquarters and no more than this, although naturally they acquired an international importance during H. P. Blavatsky’s temporary residence, as did the branch-headquarters in London later during her residence there.

DID THEOSOPHY COME FROM INDIA?

The International Headquarters of The Theosophical Society have always been in America: from 1875 to 1900 in New York City; from February of the latter year up to the present, at Point Loma, California.

Where *did* Theosophy come from, then? To answer this we cannot do better than give a short excerpt from a lecture given by William Quan Judge, Co-Founder with H. P. Blavatsky of The Theosophical Society and her Successor as Leader and Teacher, before the World's Parliament of Religions which convened in Chicago in 1893, and in which India among other nations was fully represented. Mr. Judge said:

It has been said against us that this movement of ours (the Theosophical Movement) was an invention of the East, but . . . it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress; we would never have started such a movement.

Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits like yourselves, who had risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message.— *Official Report of Theosophical Congress of Parliament*, p. 97

This epitomizes H. P. Blavatsky's own testimony on the subject, scattered as it is through many volumes, and ought to settle the question, for surely the Founders of a movement are qualified to speak as to its source.

This is also the testimony of their Successor, the third Theosophical Leader, Katherine Tingley.

When H. P. Blavatsky went to India to establish Theosophy there, she went to *carry* enlightenment and spiritual help, not to receive it. She did not study there excepting in the sense that travel and experience may be broadly interpreted as 'study'; her Teachers did not live there, but north of that land, in Tibet. In short, she went there not to learn but to teach, and this was fully understood by the courageous and broad-minded pandits and others who gathered about her and studied under her tuition while she remained there. A tribute signed by over three hundred native students upon the occasion of her return to India at a later date, after an absence on a Theosophical mission to Europe during which she founded branch-headquarters in London and extended her work on the continent, reads:

We are conscious that we are giving but a feeble expression to the debt of endless gratitude which India lies under to you. . . .

and an earlier tribute, given in the form of a valedictory address to H. P. B. after her four years' residence in India, was stated to be (we quote from the address itself) the expression of

brave hearts from Lahore and Simla to Kathawar, from Gujerat and Allahâbâd — Parsîs, Hindûs, Buddhists, Mohammedans, and Europeans.

Citations from the writings of others might be given, for testimony both direct and indirect on this point is

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abundant in Theosophical literature, but there is no real need since the Teachers just quoted would naturally be presumed to know.

It is not to be gathered from the above, however, that Theosophical truths and teachings are not to be found in India, for to a great extent (though not entirely by any means) they are, as even a cursory perusal of Hindû literature will show. In her introduction to *The Secret Doctrine* H. P. B. states that

the main body of the doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated — disfigured in their interpretations as usual — others still awaiting their turn,

adding however that in this work she also gave out teachings that

have hitherto been transmitted orally; yet even these are in every instance hinted at in the almost countless volumes of Brâhmanical, Chinese, and Tibetan temple-literature.

It is important to remember that these old truths and teachings were not the heritage of India alone. Hindû literature was used for reference, and it rendered invaluable assistance, not because it contained Theosophical teachings that did not exist elsewhere, but because it had been abundantly translated, and the translations were at hand. William Quan Judge states significantly:

In the same way would we have used the literature and the learning of ancient Egypt, had it been accessible, but that lies under desert sands, waiting for the man to come — who *knows*.— *The Path*, II, 358

Three facts should not be lost sight

of here, (1) that Theosophy contains much, very much, that was hitherto inaccessible and therefore unknown to scholars (and this constitutes the most important part), (2) that H. P. Blavatsky made these teachings accessible not only to the scholarly and traveled but to the humblest aspirant in whatever land, the magnitude of the gift being limited only by the capacity of the receiver to receive, and (3) that she constituted in herself a living link between the Eastern Teachers, the immemorial Guardians of these sacred truths, and humanity. By establishing what might be called a 'Golden Chain of Theosophical Succession' (or more accurately in openly *continuing* it, for it has existed, known and unknown, as long as Theosophy has) she assured to those who desired it and proved their worth the continuance of a living outflow of esoteric spiritual truth.

In a word, humanity was put in touch — and is still in touch through the Messengers who followed H. P. Blavatsky, William Quan Judge, Katherine Tingley, and the present Messenger and Teacher and Leader, Dr. G. de Purucker — with a Fount of Wisdom the flow of whose pure waters has never been interrupted nor stopped, and never shall be for those who earnestly desire them and are willing to qualify. The significance of this fact to the future cannot be overestimated for that holy Fount and Source is not the property of any nation or any sect or class or human or other division, for it stands *above them all*.

WHY DO WE NOT KNOW?

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

IT must have struck most people to ask themselves why nobody has given us definite and satisfactory explanation of what happens to us after death. People are always dying; they must be anxious to tell; those left behind are anxious to know; yet the knowledge does not pass.

I have often thought that the difficulty may be of the same kind as that which we experience when trying to communicate our knowledge to an animal. If, for example, I desire to tell something to a dog, and the dog is most anxious to know, yet I cannot tell him — not even if it is a matter of life and death to him. His mind cannot hold the idea; or there is no way of conveying it from my mind to his.

May it not be — one might even say, *must* it not be — that, after death, my mind being now free from the trammels of the body, sees things as they are, and deals in a class of ideas of which the imbodyed mind is incapable; or that there is no common language to serve as a means of communication between the disimbodyed mind and the mind still enshrined in and hampered by a brain?

Along with this thought comes the conviction that knowledge about after-death is dependent upon an extension of knowledge about ourselves *before* death; that the clue to the problem should be sought in a greater under-

standing of what we *are*, now and in the flesh. And truly I find that I know very little, by comparison with what I feel there is to be known. Let us take, for instance, this thing that I call 'myself,' this familiar personality of mine, that seems so shut in by itself, so private and apart from others, such a dear old friend, and such a tiresome tyrant. Is not this a structure which I have built up bit by bit during my lifetime from the cradle up? Is this destined to endure? Is it desirable that it should endure? I live my life very largely as a part of the life of others, and also very largely in a complete absorption in studies, work, amusement, abstract ideas, and so forth. At these times my personality is lost and gone, I am no longer aware of it. Yet I am still alive and conscious. And so I must conclude that the personality is after all only a fraction of my life, and probably not the most important; and that it might well vanish from the scene without my ceasing to exist as a conscious living soul.

Probably those who are not very much concerned with their personality, and whose life is absorbed in the life of their fellow humankind, and in useful and engrossing pursuits, will not be disposed to worry much about what may happen to them after death. But there is of course another aspect of the matter, and that is the question of be-

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reavement. Even the most unselfish would be glad to know what has become of the beloved departed. Frankly, it must be admitted that bereavement is one of the facts of life, which cannot be explained away, and can never be permanently assuaged by unwise attempts to establish communication, or evidence of continued personal existence, by doubtful and deceptive means. But the wise soul, the strong heart, braces itself to regard the shocks of life as *opportunities* — opportunities for initiation — initiation into greater knowledge. And what is more calculated than the experience of bereavement to withdraw our thoughts from the narrowness of earthlife toward that greater life, that fuller understanding, which we all dimly feel beneath the outer seeming of things?

These thoughts then lead to the conviction that, before we can receive much light about after-death, we must gain more understanding as to our own nature and as to the life we lead here on earth. We are prone to be too impatient and to aspire to reach goals in knowledge before taking the intermediate steps. We are also apt to place the blame for our ignorance upon some inscrutable power, regarded as being in charge of things; whereas it may well be that we ought to seek the remedy in our own resources.

There are those who assert that the mysteries of life and death belong to things we can 'never know'; and some who seem to think that after death we shall know all things. Both of these are hasty and extreme opinions. On

the one hand there is no valid reason for setting any definite limits to our possible attainments in knowledge; and on the other hand it is far more reasonable to suppose that we progress by steps rather than by sudden leaps.

The intellect, in the present ordinary meaning of the word, is not a faculty that, unaided, can conduct us to the desired portal. We see that, the more this purely intellectual path is followed, the more complex and uncertain does the road become; and it is rather to a dilemma than to a finality that such methods lead. Nor is it sufficiently realized how artificial this intellectual machine really is. The kind of logic used is comparable to a system of geometry, which presupposes certain fixed conditions and limitations, and which can therefore express the Universe only under certain aspects. And just as scientists are now finding out that the Universe is too great and plastic to be defined by any such limited system, so thinkers in other fields of thought are seeing that our intelligence has been limited by the logical machinery we have been so accustomed to employ.

So it becomes needful to refine our whole nature, and the road towards this is always the same. We have to move away from all things that coarsen and mechanize life, and from all that narrows and makes it selfish. There is no more capital delusion than that reason can be fitly regarded as a cold faculty, having nought to do with conduct. For, if reason be not elevated

and refined by the tone of our conduct, it must inevitably fall under the sway of our coarser inclinations, and will then construct theories and philosophies suited to the purposes of those inclinations.

MAN'S RESPONSIBILITY TO HIS ATOMS

EMMA D. WILCOX, M. D.

IS Man the parent or merely the guardian of the cells of which his body is composed? That such a question can be asked, shows how little the Western mind has awakened to the meaning of what Man is and what constitutes his body. Heretofore, the whole trend of modern teaching has been materialistic, restricted to the study of the human body and dealing with it as a machine which has been gradually evolved from the lower animal cells into an instrument perfected for human use. Worse than that: the long dominance of the scholastic teaching that some mysterious soul-self was created at each birth, *vis a tergo* fashion, to take possession of a mechanism formed out of a parent body, and to run that machine until it wore out or until its career was terminated by an accident, stupefied the thought-world until the natural rebellion against such an autocratic *fiat* carried the pendulum of awakening minds to its opposite swing.

Thus the materialistic rebound of the scientists repudiated all idea of Soul or Selfhood and pronounced Man a mechanism of matter, set going and kept going not by an outside god, but by an equally mysterious inner energy until the said force ran down or was stopped and destroyed by a greater

force without or by disease within.

The inadequacy of such reasoning is often proved by the scientist's own conclusions, as in the example which I quote from one of the prominent physiologists of the present time:

The heart-beat arises in a relatively small area, which, because it possesses the property of automaticity to the highest degree, initiates impulses for the rest of the heart. These impulses pass to all parts of the heart by virtue of the property of conductivity.

Then curiously, the writer adds in a footnote:

Why the most automatic region should dominate the remainder of the organ, and keep in abeyance the automatic power of other regions, will probably not be clear until the nature of the 'inner stimulus'—be understood.

Nor, say we, will it ever be understood until the physiologist translates the term 'automatic power' into 'consciousness-center,' and finds such not only in every organ in man, but also in every atom of the universe. To a Theosophist, watching the mental gropings along either line of thought, the very fact of rebellion on the one hand, and of doubt on the other, is proof of an awakening consciousness of the *inherent unity* of the inner Divine Selfhood of Man and his outer physical instrument or body. In *The*

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Secret Doctrine, Volume II, page 672, this conception is expressed in general terms, thus:

The life-principle, or *life-energy*, which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon*, atoms as phenomenon.

Were the physiologist to recognise the truth of this statement, his query as to 'the nature of the inner stimulus.' would be answered: it is that part of the One Life which acts in each organ as a conscious life-atom on its plane. The ancient philosophers spoke of man as a microcosm of the macrocosm, made of the same material, governed by the same laws, and expressing the same efforts towards Self-consciousness on the Spiritual plane of Being; and the Ancients taught that in the microcosm called Man, are found the same centers of energy and their atomic vehicles as in the Universe as a Whole.

How near the scientists of today are approaching this conception is shown in their recognition of the atom as an infinitesimal solar system held in some kind of a fluid (its former protoplasm) containing electric units under continual interplay of centripetal and centrifugal forces which they call electron-planets revolving around a proton-sun. One statement in reference thereto, which is interesting to a Theosophical mind, is, that an electron when attracted closer to its proton-center, releases energy which the cell immediately emits from itself; and conversely, if an electron pulls away from its center, the cell has to draw in energy from without to compensate. Truly a

scientific proof of the occult teaching that altruism is one of the fundamental laws of the Universe!

Thus does the Theosophist see the scientist, step by step, advance from the entirely physical laboratory of the chemist to the intuitional apperception of the alchemist: from what was called by the former the molecular structure of matter kept in motion by force, to the truer concept of the atom as a center of monadic energy, kinetic or potential according to its purpose or karmic state.

Turning now our attention entirely to the life-atoms in their relation to Man, we learn from Theosophy that on the Earth-plane of existence, the human Monad must of necessity use the material of that plane to form the vehicle to manifest there.

Into the astral outline shaped by the past Karman of the human entity are woven the earth-cells, just as a builder uses the clay and other material to fill in and cover the framework he has planned and erected. Whatever form Man's physical body takes, depends entirely upon what the incarnating Ego has fashioned in past lives, and has stored up as karmic material for future use, not only as regards the astral form, but also as to the earth-cells and physical atoms composing it. Immediately the doubter asks how it is possible for the human Ego to carry over from life to life the atoms of his body, when during the entire period of that life they are being constantly cast off and renewed, and at death, disintegrate? To this, H. P. B. gave

answer in *The Secret Doctrine*, Volume II, page 671:

The latter (Occultism) teaches that — (a) the life-atoms of our (*Prâna*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double* etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.

To the Theosophist, the cell-form of the atom is no more the 'atom,' than the body of a man, is the 'Man.' The single cell is an atomic force, a spark of the One Universal Life, encased in a cell-wall in order to carry on its evolution in that form, just as the human Ego uses its physical body for its purpose. The disintegration of the single cell cannot destroy the life-atom, because Life can neither be destroyed nor created: it always *is*.

The atoms composing the human body are held there by the Karman of the indwelling Ego, and whether cast off during the years of Earth-life, or held in form at the time of death, are a part of the karmic life of that Ego and are therefore bound by coherence or chemical attraction to its life-principle so long as the Ego uses a body for physical incarnation.

When the time for rebirth comes, the reincarnating Ego draws toward it the life-atoms belonging to it in its own past life, draws them to the family

which will furnish the heredity and environment necessary to its karmic expression, and weaves them into the astral mold of its own shaping.

When we think of this we realize how the thoughts and habits of the daily personal life permeate and impregnate every atom of the body, strengthening or weakening each as we will and live; making us truly not only present guardian, but responsible for the upward progress of every atom of every vehicle or form which we use. In *The Path* (October, 1889), W. Q. Judge has expressed this thought:

Coming down to the Man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms, are from that moment under his reign. . . . and when he dies, he leaves them all impressed with the force and color of his thoughts and aspirations. . . .

Now here is a great responsibility . . . for the effect on the molecules themselves. . . . who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge. . . . Now during a *manvantara* or period of manifestation . . . the egos incarnating must use over and over again in any world upon which they are incarnating, the matter that belongs to it; . . . and, similarly, we are leaving behind us for future races, matter that will help or embarrass them in their future lives. . . . How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

BACTERIA OR GERMS?

ARTHUR A. BEALE, M. B.

LOOKING back over forty-odd years to those interesting college-days in my Alma Mater on the banks of the Clyde at Kelvinside, I recall the time when Lister was at the height of his fame on account of his work on antiseptics. Lister had been Professor of Surgery at this college, and many of his assistants were there still.

It was a time when we were enthusiastic about carbolic sprays, and other devices of the master. Pasteur was invading the enemy's country and disclosing new facts regarding the behavior of germs; in spite of which there was still a lamentable loss of life from operations. We knew something, but not too much. Since that time great intensive work has been done in identification, classification, cultivation, and specification of these small people, the germs; and today one unexplained death will be a subject of hospital inquiry.

In speaking of germs I wish to limit the term to a special class of entities not of identical structure and activities, but similar, having this in common that they are

exceedingly minute unicellular organisms, which may occur free and singular, or in larger or smaller aggregations, thus forming multicellular groups or colonies, the individuals of which are, however, physiologically independent.—Hiss and Zinssen's *Bacteriology*

In spite of all we know of them there is still missing a link of knowledge to complete our comprehension. This, I maintain, Theosophy can supply. To show this let us look at a little of what is known.

Germs are classified into:

1. Micrococci or balls (berries)
 - (a) Staphylococci or clusters,
 - (b) Streptococci or chains.
2. Bacilli (rods)
3. Spirilla (spiral or corkscrew)

Some are mobile when they have some means of movement such as flagella (*flagellum*, a fan) by which they propel themselves; others are non-mobile or stationary. Some require free oxygen for their development; others extract it from substances; but they all agree in that they require food, heat, and moisture to develop, varying in particulars of kind and degree.

Germs are ubiquitous: they invade air, earth, and water; they live in and outside of plant and animal bodies, carrying on activities there.

They are not alone pathogenic or disease-producing, for they are equally beneficial to plants, animals, and humans: they supply the earth with nourishment by affecting chemicals which otherwise would be unassimilable for plants. They are concerned with fermentation and putrefaction and so are involved in some of the most

important activities in the laboratory of Nature.

Amongst their metabolic activities are: (a) the action of ferments or enzymes; (b) the power of producing peptones from proteids; (c) the act of splitting other food-stuffs into other substances; (d) the power of producing toxins; (e) the production of esters (certain odorous substances identical with similar substances in animals and plants).

In all these there is a very close analogy between the activity of germs and physiological cells; and what I wish to emphasize is that such activities are traceable to the essential elements of the nucleus of these cells.

For the sake of those not conversant with the physiology of cells, let us examine into it. A cell is recognised as having (a) a cell-wall or sheath; (b) the cytoplasm or substance of the cell; (c) a nucleus, or the part from which originate all changes, which occur through the nuclear elements called (d) chromatine granules. These last mentioned are most important to my subject, for they can be compared with bacteria.

1. Morphologically (relating to shape). During the changes of cell-division, by Karyokinesis, these granules line up into threads: these threads divide into shorter threads or rods; the nuclear wall disappears; the rods are then attracted to distant parts of the cell, arranging themselves, by what is apparently an electro-magnetic process, into two camps. This results in two cells. What I want to deduce from

this is that in this activity, the granules represent three stages: (a) granules analogous to micrococci of the staphylo-type; (b) threads of the strepto-type; then (c) concrete rods analogous to bacilli.

2. Chemically there is a very close relation, for the constitution of bacteria is almost identical with that of the nuclear elements, being composed of a form of proteid called nucleo-proteids, the main difference from the albumen of the cytoplasm being the addition of phosphorus to the other elements C, H, N, O, and S, including nucleic acid and others.

3. In connexion with important metabolic powers I have referred to before.

4. They respond to pigments or dyes in a similar way.

What can we deduce from this? To explain, let us study a Theosophical axiom, *i. e.*, that every thing in Nature is related and constitutes a unity, and that evolution throughout all kingdoms, including the mineral, is by a process of lives acquiring complexity as they evolve. From this I deduce that there is a series from the atoms through the ions, the molecules, the compounds, up to the realms of organic substance which commences, not with cells, but with the microbic kingdom. These lives have a kingdom of existence to themselves, and in the organic cell their realm is the nucleus, where they are enthroned.

When therefore we speak of the nuclear elements and microbes we are

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dealing with the same class of entities, with the same potentialities.

They are the vital units, the angels of *Prâna*, the Erinyes and the Eumenides, the avengers as well as the fairies of health and happiness; in fact they are the three aspects of life: the creator, the preserver, and the destroyer. In *The Secret Doctrine*, H. P. Blavatsky speaks of the two classes of germs: 1. 'The fiery lives,' which are not identical with our microbes, and 2. the microbes themselves. The former, the fiery lives, are on another plane and represent

the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane — that of material *Prâna* (or life).— I, 283, footnote

These 'fiery lives' are not known to science, and yet are not so far away from our ken that they could not be recognised. The microbes are, as it were, a 'laya'-center for the life-force coming in from these fire-elements. Through them are executed all the life-forces; generation as in cell division; metabolism (note the changes in the nucleus during cell-growth); then in dissolution — the production of toxins and mal-assimilation. This same process is more marked in the activities of pathogenic germs in our zymotic diseases, an activity so nearly related to health; for, truly, we die daily.

If we succeed in identifying these microbes with the nuclear elements, we are only on the fringe, for we have still

to deal with the interchange of the electric units or ions that make up the essence of the proteid matter.

We now begin to realize one of the mysteries of life and one of the puzzles of science. The missing link here is the omnipresent astral plane — the formative plane where all physiological and pathological processes begin, and from which the impulses come to our physical plane through these messengers which are so closely related to both.

Having explained this, we are now in a position to discuss the interesting question of infection and contagion. The time has gone by when every disease, infectious or otherwise, is traceable to one special bacterium; yet every germ is recognised as having a specific line of action, and as being limited in its action. This is the basis on which germs are recognised and identified; here as elsewhere 'figs do not grow on thistles'; this is the basis of individuality of germs. It is recognised also that there are germs that work in conjunction or in 'gangs,' and every disease of microbic origin (so-called) has certain groups of these in association.

This will enlighten us sufficiently to appreciate the next proposition, *i. e.*, that germs while being instrumental in the production of infections, are not necessarily the primal causes: the incentive comes from that realm called the astral plane, as all vital forces do.

There are stored up the results of man's thoughts: good, bad, and indifferent; there they crystallize into enti-

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ties. In this way it is conceivable that specific diseases have a definite concrete existence, representing a definite and directive force, ready to manifest when circumstances permit, *i. e.*, when environment is given, or in other words, when the proper avenues are open. Then the stream of specific force comes down to us, acting through the proper agents, the microbes, waiting to be charged (in a similar way as an accumulator is filled with energy), though in the former case there is not only force but consciousness impressed with a disease-form.

It follows, therefore, that a germ associated with a disease-condition, say tuberculosis, need not be its cause, though having been produced, it may acquire specific influence on the tissues. As once said, day and night are associated, but not necessarily the cause of each other, the common cause being the sun. Some specialists in tuberculosis are beginning to recognise this discrepancy.

When one knows the nature of the sensitive plate of the camera, one can see how it happens: for the germs and the nuclear bodies are of the nature of sensitive plates, being in the physi-

cal world the nearest point of contact with the astral, which is *par excellence* the sensitive plate of the Universe. This will partly explain why germs with a bad name are often impotent while still in perfect contact with the body, and may have some connexion with the principle of immunity.

We conclude then that germs are entities which are representative of a special stage of evolution. This grade of beings is represented in the bodies of plants and animals by the nuclear elements. How far they are convertible is uncertain, though I have long suspected a relation in the case of tuberculosis. These organisms are the receiving-station for the impressions coming from the astral realm; the astral is the real source of epidemics, where they exist as definite entities, and supply the proper initiative at cyclic times. We do not destroy these when we control an epidemic; germs having been impressed with the specific impulse may be apparently disease-causes but are in reality mere agents. The astral plane is the real missing link of science, unrecognised at present, and yet holding the solution of many of the unsolved problems of life.



“Om! Having settled down in a pure place let him, being pure himself and firm in goodness, study the truth, think the truth, and offer sacrifice to the truth. Henceforth he has become another; by obtaining the reward of Brahman his fetters are cut asunder, he knows no hope, no fear from others as little as from himself, he knows no desires, and having attained the imperishable, infinite happiness, he stands blessed in the true Brāhman, who longs for a true man. Freedom from desires is the highest prize to be taken from the best treasure.”— From the *Maitrayana-Upanishad*

FOOD FADDISM

H. TRAVERS, M. A.

THE primordial joke says that wherever two or three Englishmen are gathered together, they are sure to be talking about the weather. It is a safe guess nowadays that people found talking will be talking about their health, and in all probability about their diet.

W. Q. Judge said: "It is not what is done, but the spirit in which the least thing is done, that is counted." Let us substitute for the word 'done' the word 'eaten,' and we shall have a valuable and invaluable maxim.

Jesus said that it is not what goes into a man that defiles him; and what he meant was the food. But we say that what often goes in *with* the food may defile the man. The body is full of fluids and juices which handle the food and turn it into Lord knows what. Sometimes it is turned into acids and gases, sometimes into alcohol; and we cannot say how many other things it may be turned into.

What causes the body to act in one way or another on the food? It is our thoughts and moods. These act through the brain and through the nerves, and thus reach the various glands which secrete, or fail to secrete, the various chemicals.

A good old custom, fallen into disuse, prescribed before each meal the saying of a 'grace.' Dictionary says it is a short prayer before or after a meal. People take other things be-

fore or after a meal — usually out of a phial or pill-box. If we had time we would look up what the ancients and some modern peoples did or do in this line, so that we might get an idea of the original meaning of grace. It can be looked at in various ways: a feeling of genuine thankfulness for the opportunity to eat the bread of life, and a wish to express the feeling; a blessing on the food; a self-preparation so that the food may be eaten in the right frame of mind. In this last sense it is surely a superior kind of digestive tablet or codliver oil. It may be said that we are here degrading the meaning of grace by reducing it to the level of a personal precaution or physical benefit. But we opine that the grace would be more or less effectual according as we said it in a selfish or an unselfish spirit, in a narrow frame of mind or in an uplifting and expansion of the heart.

Jesus could "turn water into wine"; and we daresay he could turn oatmeal-porridge into meat, or butter his bread by merely saying a blessing over it. He also said that we might do similar wonders if we would take his advice, so there is perhaps no reason why I should not sit down to a plate of plain and thrifty fare and get more benefit out of it than *you* could out of the best meal that could be served. The explanation would be that I should take a dose of thankfulness before and

after, while you would take a dose of grouch.

But we do not propose to run to extremes or take a one-sided view. Picture to yourself a debate in which one side says that attention to the physique is of all importance, and that physical defects cause mental defects; and the other side says that the mind rules the body altogether. These are one-sided views, *ex parte* statements, special pleading; the sage has to bear both extremes in mind, so as to hit the golden middle course. We have been saying that food should be eaten in the proper frame of mind; but that is not to say that the phial and pill-box may not be called into requisition as well. It is not to say that we should not select our victuals. It only means that the physicking and dieting will not do the whole business, and perhaps not half the business.

Nobody in these days can doubt that the mind influences to an immense extent the digestion and assimilation of what we eat. Some people harbor delusions about diet which positively amount to obsessions. To realize this, you need only hear them talk. If you could hear only one person talk, you might be impressed; but the hearing of several produces a perfectly neutral result: the notions of one cancel those of another. The chief advantage of the doctor in such a case is simply that he is someone else — he is not subject to the obsession.

People usually eat too much; mistake the pains of indigestion for hunger, and take snacks between meals.

Common sense seems to be indicated as the nearest approach to a cure-all; in which we find ourselves in agreement with the English King's physician. Various articles of food are condemned or recommended; and in a few years the whole thing is reversed. Variety and moderation are always sufficient.

What has all this to do with Theosophy? some reader of this magazine may ask; and thus give us the opportunity of saying that Theosophy is sublimated common sense. Besides, the direct expounding of Theosophical teachings is only one way of conveying Theosophy, and another way is for a Theosophist to write on matters of general interest and let his Theosophy ooze out, as it were, indirectly through his words. Theosophy is concerned with actual life; nothing too lowly to come under its ken. You may think that to talk about eating is wicked, and therefore humorous; but that is only the deplorable way in which you have been brought up. I am a Theosophist and I do not think so. I think there is a right way to eat, as well as a wrong way. I think eating is a most important ceremony.

But this suggests another important distinction. We say, 'I eat.' But the question is, 'Who eats?' Which I? Which of the two or more I's that combine to make up what I call 'myself'? The eating may be done by an 'I' that lives somewhere below the bottom buttons of my waistcoat, and whose object is to build himself up fat at the expense of everything else. Or

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it may be done by an 'I' dwelling in regions more exalted. But the actual case is not likely to be so simple. The eating is done by a committee; some of the food goes one way, some another.

In an ancient story sung by Vergil, certain people, on sitting down to a meal, were pestered by certain uninvited guests called Harpies, who not only seized most of the victual but befouled what they left. Whether there are such things as Harpies today, and whether they are visible or invisible to the physical eye, is a question we do not propose to answer; but certainly there is much ground for *inferring* the existence of something of the sort. One could imagine them sitting in the rafters (a learned writer says the Harpies were bats), and waiting for the diners to be seated, when they would descend in a flock and perch on the shoulders, seizing morsels on the way to the mouth. People sometimes complain of having 'so many mouths to feed'; here we see a possible new meaning to the saying. Perhaps we feed *our thoughts*,

thus giving to "airy nothings a local habitation and a name"—our own!

We have seen in some book of Eastern yoga that when the yogi reaches a certain stage of self-mastery it matters not to him whether he eats much or nothing at all. He has gained control of the nutritive power. He can feed himself without going through the ordinary ritual of ingesting solids and liquids into the alimentary canal. This is no doubt an extreme case, but there must be indefinite approximations to it: how little can we do with? It also suggests that the process of nutrition is of wider range than mere physical feeding, and means the building up of our bodies in a variety of ways, by absorption from our surroundings, a process going on at all times more or less, and regulated by our thoughts and moods.

But it is time to close these random suggestions and remarks; and perhaps they may serve as starting-points for trains of useful thought in the minds of some readers.

Theosophical University Meteorological Station

Point Loma, California

Summary for the month of April, 1930

TEMPERATURE		SUNSHINE	
Mean highest	67.80	Number hours actual	301.70
Mean lowest	55.43	Number hours possible	390.00
Mean	61.62	Percentage of possible	77.36
Highest	72.00	Average hours per day	10.06
Lowest	51.00		
Greatest daily range	22.00	WIND	
		Movement in miles	3481.00
PRECIPITATION		Average hourly velocity	4.83
Inches for month	0.26	Maximum 5-min. velocity	17.00
Total from July 1, 1929	9.45		