



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.
O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light.— *Katherine Tingley*

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

VOL. XXXVIII, NO. 5

NOVEMBER 1930

THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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FRRIENDS: I had not expected to speak to you this afternoon, but had hoped, with the rest of you, to listen to the profound thoughts that our Teacher and Leader, Katherine Tingley, could have given to you. But she has been prevented from speaking; and at the last moment has asked me to take her place.

When a Theosophical speaker stands before an audience of thought-

ful people, they expect, and rightly expect, to hear something interesting not only to legitimate curiosity but rather to hear something that they can take home with them when they leave the lecture-hall: something, in other words, that they can assimilate as food for quiet meditation and thinking and that will arouse somewhat of the inner spirit in each one; and thus derive benefit from the hour that has been

[Stenographic report of the tenth 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 April 15, 1928, and broadcast, by remote control, through Station KFSB San Diego — 680-440.9]

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passed in listening. I venture to say that on every occasion when interested people come into this our Temple of Peace they do carry away with them something helpful, something that they can remember with pleasure and benefit: not merely the intellectual pleasure that is derived from listening to fine oratory only, or to mere words, which nevertheless sparkle with the wit of a quick and ready mind; but something finer and far better than merely these — something, I repeat, that the thoughtful man or woman can take in as an elevating and more or less inspiring influence.

What does this then mean? It means that there is on such occasions as I speak of a passage of thought from mind to mind, and that the understander is of course in him or in her who listens; for, as the Christian New Testament has it, the speaker is like a sower who scatters seeds on the wings of thought, as it were. You know the old parable — it is a beautiful image — that some of the seeds that the sower scattered broadcast fell by the wayside; some were eaten by birds; some fell into dry and sun-burnt places; but others fell into good soil and grew.

Our Theosophical thinkers liken our doctrines, when they are delivered on such an occasion as this is when we meet together for mutual communing of mind with mind and soul with soul and heart with heart, to such seeds of universal wisdom — not the wisdom of any particular speaker as being his own, for he or she is but the mouth-

piece of what he or she has learned, but words of wisdom derived from far-distant antiquity, from ages so far back in the history of the human race that it would require a lecture in itself to describe when and where they were first given out. At innumerable times later than this, and in all parts of the world, Great Men have stood forth from among their fellows and have delivered messages of such wondrous power and consolation and hope, peace, and enlightenment, that their words ever afterwards, and their names likewise in many cases, have remained as household words and thoughts in every civilized country of the globe.

Whence drew these Great Men the wisdom which was theirs, and which in all essentials and in all fundamentals is precisely and universally identic whenever and wherever given forth, albeit the languages and figures of speech in which that wisdom was embodied of necessity varied according to times and races? Did they invent it? Narrow and stupid supposition, this! If so, how is it that these various Messages, delivered when and where you will, are always in essence the same, containing one identical fundamental truth, which varies never, although the form in which any one particular Message in any particular epoch and delivered by any one particular Great Man, may be and usually is different from the manner and form in which it was delivered by others of the world's great Teachers and Seers. Yes, Seers indeed they were: Seers of Nature's fundamental Truths.

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Whence, then, I repeat, came the Message which they taught to the world so forcefully and powerfully? Many of them even gave their lives as a sacrifice on the altar of Truth in promulgating their Message to men. It came in part from within, and in part from without, so to say. Let me speak first briefly of the latter source, 'from without.' It came from without themselves in the sense that they all were members of one great Brotherhood, still existing and working silently and unseen among men, a Brotherhood of high Initiates in Nature's most secret mysteries, who were and are also Seers, and who were in all cases molders of the thought of their own and of succeeding ages. This Brotherhood we Theosophists speak of in the aggregate of its membership as our Teachers and as our Masters, because they teach us as our Masters in Wisdom and Duty and Truth; also as our Elder Brothers, because they protect us and lead us as a noble elder brother would do for a younger and weaker brother.

Then, in the second place, their high wisdom came to them from within, because they had gained that wisdom and that wonderful knowledge from many previous lifetimes of experience, in incarnation after incarnation; thus it was that they became natural-born Seers, possessing their wonderful vision of the penetrating spiritual eye whose flashing sight pierces the most recondite abysses of life: they thus obtained it all from inner growth, through evolution, through many lives lived in human form in all

the ages and in all the various parts of the world.

Thus, then, the sources of their high power and wisdom were two: first, from within, from the inner evolution gained through ages passed in various human incarnations; and second, from without, if we may so phrase it, by means of initiation and teaching as members of the Great Brotherhood of which I have briefly spoken to you.

Friends, on the last two or three Sundays in this Temple of Peace, Katherine Tingley has spoken to you on the subject 'The Voice of the Soul.' I suppose that at the end of her addresses, no thinking man or woman who heard them could have thought that the Theosophical Teacher meant by those words that the voice of the soul was an audible voice — such a 'voice' perhaps as the peasant girl of Domrémy, Jeanne d'Arc, imagined that she heard, and who knew no otherwise how to express what her inner sense conceived of than to say "voices of angels taught me this."

No, the 'voice of the soul' is no physically audible voice but the inner sense of reception of knowledge after one manner, which occurs in the Silence of the mind and with the rest of all the senses, meaning thereby not merely the physical senses which are easily enough controlled but also and more particularly the inner senses of which the outer ones are but the physical organs of expression. The meaning rather is, then, the quiet mind, the peaceful heart, the complete silence of all the emotions, so that this 'voice'

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which is indeed no voice, so that this inner admonitor in speaking, which is not speech, can carry down into the brain-mind of man the wondrous messages of Truth, the illuminating teachings which man invariably receives when he makes this link with his inner self. The 'Voice of the Soul,' then, we may perhaps call that interior visioning in large part compact of spiritual vibrations which translate themselves into our brain-mind oft as the sensation of silent vibrating speech.

What, indeed, is the 'Soul' here spoken of? Is it the ordinary 'soul' of which popular Occidental literature speaks — thus a vague term meaning almost nothing, confused even by Christian theologians with the word 'spirit,' although their own sacred books tell them that man as a psychological entity is composite of three distinct parts — spirit, soul, and body? No; the soul here spoken of, our wonderful philosophy Theosophy tells us, is the 'spiritual soul' — the immediate and luminous garment, if you like, of the deathless spirit — the spirit being that undying and quasi-universal Monad, as we say; that deathless essence of us, the real root of us, expressing itself through various sheaths of ethereal matter until its messages are 'stepped down,' as it were, into our brain-minds; and we thus obtain some adumbrated conception of what the divine monitor within us says.

When these sheaths, these luminous garments, of the spiritual soul, through education, through aspiration, through the teaching given to us, through pro-

per training directed to this end, and also through the vast store of experiences gained in many lives, are worn so thin through refinement of growth, as it were, that they become diaphanous to the rays from above, from the spirit within us and above us, then the supernal messages that come to us from within and from above reach us clearly. But he who has so refined these sheaths of the soul, friends, is one of the Great Ones, one of those holy Teachers of whom I have been speaking to you and whom we Theosophists call our Elder Brothers. Although we now, as a race, are still far below the spiritual status of those Great Ones, nevertheless we are destined in future ages to become through evolution and growth just such great beings as they are now; so that the future humanity of this our planet, the mankind of far-distant ages in the future, will be a race of Buddhas, of Christs, for the Buddha, the Christ — call it what you now will — which is the core of every normal man and woman even now, will then be able to express its glorious powers and faculties easily through the far more ethereal inner sheaths that make up our composite psychological nature. Yes, the Great Ones of whom I have spoken are no accidents of Nature; they were not 'just born' in that way; but are the fine products of evolutionary growth in long ages of the past, a growth tending continuously towards that sublime end and culminating finally in relative human perfection, spiritually and intellectually: a completely rounded-out entity.

Nature makes no mistakes in her workings, in the long run. Everything in the Universe is governed by steps of causation, one thing inevitably following another thing as the latter's fruit or effect, "even as the wheel follows the foot of the ox," as the Buddhists beautifully say, a saying which is found in explanation of the action of Karman — Law of Consequences — in the profound Buddhist scripture the *Dhammapada*. This action, or rather this consecutive and consistent and coherent operation of the Kosmos, inherent in it as its ineluctable action, we Theosophists call the law of Karman. Under its inescapable operation we undergo repeated rebirths for the gaining of experience, rebirths engineered by causation — actions, causative in nature, which we ourselves set in motion in the past, and followed by their infallible consequences, immediate or later in time — being thus a series of linked actions stretching back into the eternities of the past, which likewise will stretch forward into the eternities of the future; an endless chain of act preceding effect, which effect or consequence in its turn becomes immediately another cause, and so on forever.

You see, then, how this especial operation of Nature, called rebirth, works: Man hungers for things, he aspires toward things, he yearns for things, be they high or be they low; and he thereby sets in operation natural forces which will not be, cannot be, frustrated nor gainsaid: for man himself, his whole being, is inwrapped in the Nature which surrounds us, and of

which man is an inseparable offspring; and he can no more escape his destiny — the destiny which he himself has builded for himself, step by step, through many previous lives — than can the planets of the solar system escape from the gripping control of their central sun.

Is Reincarnation, then, by which word we briefly phrase the general subject of reïmbodiment or rebirth, something new which Theosophists have brought to the Occidental world? No educated man can say that; for it is one of the oldest and most widespread doctrines of the globe. There never has been a race of men among whom it was not taught, believed in, and accepted. Even today, despite the peculiar history of the last two thousand years in European countries and excepting the inhabitants of those European countries and those descended from them and living in other lands, even today I say that more than three-fourths of the population of the globe are believers in rebirth or in reincarnation, or in some form of the general doctrine of Reïmbodiment.

The greatest men of all times have taught this wonderful doctrine; the greatest minds of all the ages have given it forth as the most effective consolation that they could give to their fellows and as the best and finest explanation of the riddles and inequalities in human life; because, as Katherine Tingley so often puts it in her characteristically fine and terse language, it is essentially the doctrine of 'another chance,' of countless other

chances, and therefore is a doctrine of boundless hope.

Friends, you who are sitting here in this our Temple of Peace this afternoon, and you who are 'listening in' as our lecture is broadcast by radio: let me ask you a very pertinent question. How many of you have any really consistent, coherent, and satisfactory idea of what is going to happen to you when the Angel of Brightness finally calls you? People have been so miseducated and misled as regards these matters during the last hundred and fifty years in Europe and America by loudly voiced teachings — accepted at the time as final and conclusive facts of Nature and elucidated by prominent workers in physical science, who, alas! themselves self-confessedly knew nothing of the things of the spiritual realms and of those wondrous forces which play in the invisible realms of Nature and which control the outer Nature that our senses apprise us of — that the idea still is widely accepted among Occidental men and women that the thinking, self-conscious, and aspiring entity called man, when called by death, simply dies, undergoes physical dissolution, and that this is the end of all. So far as Christians are concerned, these had, for them, most excellent authority for accepting this materialistic outlook on life, if we take in their literal sense the writings of one who, according to orthodox belief, was the wisest man who ever lived. I refer to the Old Testament scripture called *Ecclesiastes*, supposed to have been written by Solomon, though the auth-

orship of this writing is often called in question.

At any rate, the author of this interesting piece of writing, in his chapter iii, verses 19, 20, 21, if we read his words literally, speaks as the veriest materialist; but the Theosophist, I may say here at once, does not read this writing in its literal or surface sense:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Yes; if these words are taken carelessly in their surface-meaning, they teach a crass materialism; but this the Theosophist denies; and a close study of the text, especially in the Hebrew original, shows that another meaning is to be drawn from them than appears outwardly. But the point is that beasts in modern times are usually, and falsely, considered to be soulless; and all antiquity, while denying that idea, nevertheless made a very great distinction between the intellectual and spiritual powers and faculties of man and the interior apparatus of the beast. Is it not obvious that Solomon, or the writer of this treatise, whoever he was, taught under cover of superficial words and meanings a hid and secret sense? All the Sages of antiquity followed this method, metaphorical, figurative, call

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it what you like. Their reasons for so doing, as I have pointed out to you so often in this Temple, were several; but the main ones were two: the really secret Wisdom of antiquity, the sacred and secret lore of the initiation-chambers, could not be given out to those who had no right to hear it or know it; and the second reason, equally compelling, was that this sacred and secret lore could not be understood by those who had not been trained to understand it by long years of intensive study and interior discipline; and hence it was universally considered to be an abominable sacrilege to promulgate it to those unprepared, who would only abuse it because they could not understand its profound reaches of meaning; and such abuse would work to the positive harm and mischief of one's fellow-men.

But to return to our theme, Reimbodiment. Yes, it is the doctrine of another chance for all: for you, for me, for all men; and then still other chances, and innumerable chances after other chances. It was through these repeated chances, continuously recurring, in life after life of the reincarnating soul, giving it repeated opportunities to grow and evolve through experience, that the Great Ones of whom I have already spoken to you, became what they were — and are, for that Holy Brotherhood still exists on earth and works among men for their betterment and growth, albeit usually silently and unknown to the unthinking public. Who were these Great Ones?

I will illustrate the subject by calling forth a few names of such Great Ones, all teachers of Reimbodiment in one or another of its particular forms; and the aggregate of all these particular forms composes the complete outline of the general doctrine of 'Coming again to Life,' as we may term it. Such men were, for instances, the Buddha, Krishna, Śankarâchârya, all of ancient India; Lao-Tse, for instance, in China; Pythagoras, Empedocles, Plato, Apollonius of Tyana, etc., of Greece; Jesus the Christ of Palestine; and a host of others who lived in the various countries of the globe and in all the various ages; and others, necessarily, will be born in the ages to come as surely as such were born in the ages that have already sunk into the ocean of the past. All such men taught the general doctrine of Reimbodiment, as I have already said; and, furthermore, each such Great Sage gave forth to his own age, and in form and content suitable for that age, the same essential teachings that in their aggregate compose the Ancient Wisdom, which to-day is called Theosophy. The form varied in which it was imbodyed, the languages varied necessarily, the methods of communication to the different ages likewise of necessity varied somewhat: but always was the core of it all, the aggregate, the same identical Wisdom.

But more particularly with regard to one part of this Ancient Wisdom, the general doctrine of Reimbodiment, in its various forms or divisions, we may say in general terms, as I have

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said before, that every great religion and philosophy and science of ancient times taught it in full; and it is so taught even today in more or less distorted form by more than three-quarters of the world's population. Such were and are the Brâhmanas and the Buddhists of India and of Farther and Northern Asia — all always were and now are reincarnationists. Such are today and also were in past times the Taoists of China, Taoism being, by the way, one of the noblest and most mystical faiths that the Asiatic mind has ever given birth to, when Taoism is properly understood—something that very rarely happens, because most Occidental students, as a rule, take all that they study or hear of very literally; and all old faiths have been subject to decay and more or less of degeneration as the ages passed.

Among a very large part of the ancient Greeks and Romans this doctrine of Rebirth or Reimbodiment, in one or other form or in all of its various forms, was accepted and taught. In large part, I say, because even among the old Greeks and Romans there did exist certain schools of materialistic thought, or bodies of cynical skeptics, even as such exist among us today, who prided themselves on their disbelief in the other-than-physical reality of anything whatever. Such minds have existed in all ages; and in times of the spiritual darkness, or spiritual barrenness, that the great Greek Plato wrote of and taught as succeeding eras or epochs of spiritual fertility or illumination—thereby proving him-

self to have known the Ancient Wisdom, or what comes to the same thing, to have been an initiate: in such times of spiritual barrenness, I repeat, men of this skeptical and doubting type gained vast numbers of adherents and more or less understanding followers.

But, mark you, just as it is today, they produced nothing in proof of their disbelief in something superior to matter, which causatively moved it and guided it, except assumptions and asseverations; and I think that you will agree with me when I say that a man or a woman is foolish who allows the judgment to be swayed towards conviction by simple assumptions, positively dogmatic declarations without proof, or mere asseverations. Ask these propagandists of non-entity for some positive and convincing, or at least probable and truly reasonable, proof of their theories, and you will not find it forthcoming. As a matter of simple fact, how could the doctrine of materialism or of non-entity be proved, even on its own grounds of denial? Matter cannot prove its own non-entity, for it indubitably exists, as all know; nor, on the other hand, can it prove or disprove the existence or non-existence of something else which, *ex hypothesi*, it knows nothing about at all. You see, the argument leads us into a vicious circle. We assuredly cannot be expected to take the biased writings that have been written in a spirit of enthusiastic partisanship for other than what they are: special pleadings of the sect of Deniers; and quaintly enough, there is, by the way,

another sect of Deniers of another type, who deny that matter exists. We may safely leave these two types to fight it out among themselves!

Think you, perhaps, that an answer appropriate for them to use against us would be: "Prove your own case!" Our reply is: "We do. We offer proof that no sane mind can doubt for a moment; for our reply is based on the facts and elements of Nature itself, and on no fine-spun theories of individual propagandists of ideas regarding matter which change from period to period."

As a matter of fact, friends, what is proof? Is proof something that exists outside of you? No; proof lies within your own self. When your mind is so swayed by the preponderance of evidence and testimony that it automatically assents to a proposition, the case for you is proved. Another stronger mind may require stronger proof based on a larger field of more cleverly presented evidence and testimony; but in all cases, proof is the bringing of conviction to the mind; and hence a man who cannot see the force of evidence or testimony, or who sees it but feebly, will say that the proposition is not proved, or insufficiently proved; and so forth. But this skeptical attitude does not disprove the proof, so to say, but merely shows that the mind in question here is incapable of receiving what to another and quicker and brighter intellect is clear enough to establish the case, and hence to that intellect is amply sufficient. This doctrine of evidence and testimony bring-

ing conviction by preponderance of substance, is the doctrine and procedure of our law and courts of law, and it is founded upon sound judgment and practical knowledge of human nature.

The names of the great men whom we have mentioned this afternoon, are, as I have said, but a few that might be mentioned as teachers of the general doctrine of Reimbodiment. Beginning with Orpheus in Greece, for instance, whose influence is felt, although largely unknown to us, even in our own day, it is not understating the case to say that the greatest minds in old Greece and Rome—and of course everywhere else, similarly — were reincarnationists. Among the Romans we hear of the early and very famous poet and philosopher Ennius, of whose works, alas! nothing remains to us of today except a few scattered quotations preserved by fellow-poets and other writers at different times; and from these scattered citations, we know a little of what that great ancient taught. Then Vergil, after him; and still later in other countries bordering the Inland Sea of Europe, Iamblichus, Plotinus, and all the line of Neo-Platonic philosophers — all of them great men; and belonging to this line were some great women also. All were reincarnationists.

The ancient Persians, the Egyptians, the Druids of Western Europe, and others again elsewhere, were all reincarnationists. The Qabbâlâh, the Theosophy of the Jews — their secret, mystic, teaching—likewise teaches reincarnation; so did Philo, one of the

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greatest philosophers belonging to the Jewish race, a Platonizing philosopher; and so did Josephus, the great ancient Jewish historian. Philo, I may mention in passing, and giving him his proper qualification, was indeed a Platonizing thinker; for his mission was to show that Plato drew the foundations, perhaps the main part of his system in fact—at any rate, the inspirations that controlled his great writings, which Philo so willingly acknowledges — from Moses and the Hebrew scriptures such as are in the Hebrew Bible. But Philo succeeded rather in proving that the same essential, fundamental, universal system before alluded to, was at the foundation of Judaism even as it was the root of all other ancient religious and philosophic systems. Poor Philo! His thesis was wrong quite, but he has left on record some wonderful philosophical writings which are also invaluable in places for the quotations that he has made from faiths other than his natal belief.

If we turn to the Christian Church, I suppose that you will say, offhand, "Why, the Christians never taught Reincarnation, nor any other form of rebirth." Well, they do not teach it today; that is quite true, with rare exceptions, perhaps, the more is the pity for them; yet they are in sporadic cases beginning to teach it again, for today not a few Christian divines accept it, believe in it, and in a more or less modified form are giving it forth to their congregations — one of the splendid results of the persistent teach-

ing of our Theosophical philosophy during the last fifty years or more. But in a part at least of the early Christian Church it was taught very insistently, in some form or other. And, outside of any other argument, there are passages in the Christian New Testament which are nonsense, inexplicable by any orthodox theory, without the idea of Reincarnation as having been in the background of the mind of the writers of those passages as their real clue and meaning.

We know from some of the orthodox Christian Fathers, such as Jerome, that there existed Christian sects who taught long before his time a form of soul-reimbodiment on this earth, and these sects existed in all probability before most, if not all, of the books of the Christian New Testament were composed, or written. Just what this form of Christian reimbodiment of the soul was, as a doctrinal tenet, we may get a pretty good idea of from the writings of other Church-Fathers, earlier and greater than Jerome — I mean Clement of Alexandria and the great Origen, also of Alexandria, who taught a distinct form of the soul's pre-existence from eternity; and very probably Origen taught also some form of its metempsychosal reincarnation again and again on this earth. This last supposition is practically proved by the certain and defined charges made against him some hundreds of years later by the Oecumenical Church-Council held at Alexandria in the sixth century, say about 540. These charges specify certain forms or rather ideas

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regarding re-embodiment of the soul on earth, among several other very mystical doctrines, as having been held by Origen, which prove the point conclusively. The great Alexandrian was formally anathematized and condemned, or rather his memory and doctrines were, in these respects; and the bare fact that it was thought to be necessary in the sixth century to do this on account of the large numbers holding to Origen's views in these particulars, also proves how widespread they were and how late these teachings lasted.

As I have already several times mentioned in these lectures, and also this afternoon, the general doctrine of Re-embodiment took several forms or aspects, which were severally taught at different times and in different places, emphasis having been laid on this or on that other form or aspect. This is very natural; for this general doctrine which covers the entire field of the history of the soul has a number of differing mystical sides to it; and at different times one or more of these forms or aspects was emphasized in teaching — sometimes, as time went on and the great background was more or less lost sight of, such or another form or aspect rising to practical exclusion of the larger view. This accounts for the differences in form of presentation that the general doctrine has in the various literatures of the world.

We know also that the Gnostic bodies taught it; as did the very popular Manichæan theology; and Mithraism, another form of ancient mysti-

cal religion, likewise taught a formal doctrine of soul-re-embodiment.

Coming down in time still later, we find that during the Middle Ages in European countries there existed bodies which had a secret doctrine of reincarnation of some kind; and these bodies were rigorously sought out and persecuted and punished for their beliefs by the long arm of the authorities of the time. Such were the Cathari, a word meaning the 'clean ones,' because they believed in leading a clean life. Such again were the Bogomils in Bulgaria and Russia, this word being an old Slavonic term probably meaning 'the elect of God.' Their crime seems to have been that they loved more than the things of this world what they thought to be the things of God. Both these latter bodies, it is possible, kept alive some form of the doctrine of Re-embodiment that was much earlier taught in the then widespread and popular Manichæan system.

Later still in time, in Europe, came the unfortunate Giordano Bruno, a Neo-Platonist born out of time. Van Helmont the Hollander, the scientist and mystical philosopher, also taught Reincarnation in some form; and Swedenborg, much later, the famous Swedish thinker and mystic, seems to have adopted the doctrine of soul-re-embodiment in some form modified after his own ideas.

The nearer we come to our own times, the more clearly do we see that the general doctrine became more and more distorted and changed; while the farther back in time we go, the

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more accurately and the more generally was the teaching taught and disseminated in the world. In those older times, men really understood this noble doctrine; they had spent years in the study of it in its various reaches and forms, and therefore knew what it really did mean. They also knew that a lifetime's study of it would not exhaust its vast fields, and they knew somewhat of the wisdom and consolation that flowed forth from earnest and continuous study of it.

In modern Germany, we find Goethe, Lessing, and Herder also teaching Reincarnation, as they understood it. So did Charles Bonnet, the Swiss-French biologist and philosopher; while Schopenhauer and Hume, though not teaching it, considered it a doctrine meriting the profoundest philosophical respect and worthy of serious study.

Philosophers, poets, scientists, religionists, sociologists, what not: the greatest minds, the most brilliant intellects, the noblest spiritual teachers, and the greatest seers that the world has ever known, all taught it, without one exception in ancient times; and in many cases they have given us the reasons for their belief in the form of religious and philosophical systems of thought.

The time for closing our communion together this afternoon has now nearly come; but before doing so, I desire to quote to you what a modern writer has to say about the teachings of Orpheus, one of the greatest of the archaic Greek philosophers, supposed

by modern theorists to belong to what they call the 'mythic age'—I wonder if they know just what they do intend to say by that phrase?—Orpheus, I say, who, according to one line of legendary lore founded or was the main founder of the renowned Eleusinian Mysteries. This modern writer summarizes the Orphic teaching as follows:

Spirit and body are united by a bond unequally strong as between the two; the spirit is divine in essence, immortal, and yearns for its native freedom; while the body holds it temporarily enchained. Death dissolves this bond, but only temporarily, because the wheel of rebirth revolves constantly, bringing the spirit-soul back into incarnation in due course of time. Thus does the spirit-soul continue its cosmic journey between periods of spiritual and free existence and fresh incarnations around the long circle of Necessity. . . . To these imprisoned entities does Orpheus teach the message of liberation . . . calling them back to the Divine by strong holy living and by self-purification: the purer the life, the higher the next incarnation, until the spirit-soul has completed the spiral ascent of destiny, thereafter to live in full freedom as a divine entity in the bosom of the Divine Itself, but fully *self-conscious* now: for from that Divine it originally issued forth.

Thus far goes this modern writer in his rather able understanding and exposition of the heart of the archaic Orphic system; but let me add to this sketch that the spirit-soul which has thus finished its Kosmic career for that certain Kosmic period and that particular Kosmic Universe, is then a fully self-conscious participant in the Great Kosmic Work of the Universe: a fully developed and full-blown god, or divinity, in that Kosmic system of

evolution; and so remains until a new period of manifestation of the Kosmic Life begins, opening a new Kosmic Drama of Life. Then it again issues forth, as it had done before, as a beginner now at the bottom of the evolutionary scale, and undertakes a new journey to heights still more sublime and of a still more widespread character than before.

Such is, indeed, our destiny, such the ultimate of each period of evolutionary striving, towards ever higher and nobler and more universal states and stages in the Boundless Universe. As regards its particular destiny on this our earth — one of the stopping-places on its evolutionary pathway—it learns through incarnation after incarnation, through infleshing after infleshing, of the human Monad: until, from its first issuing-forth from the bosom of the Divine as an un-self-conscious god-spark, it reaches, not unity but union with the Divine from which it had originated; thereafter to be a fully self-conscious god, taking part, a godlike part, in the Great Kosmic Labor of the Universe.

But remember this, a most important point to keep clearly in mind: It is not the spark of Divinity, which it is in the beginning, which, without intermediate vehicles or sheaths or garments of consciousness, incarnates in human flesh. Such experience it needs not, for it soars, it flies, high above such lowly conditions, which it had passed through in far-past, long by-gone, aeons of evolutionary cyclings in matter to become what it now is;

but it is precisely those intermediate and growing portions of the composite entity, which do incarnate in flesh, these latter learning therein the lessons of self-development and growth of selfhood. Obviously it is not any physical body which reincarnates, for that in the past life broke into its component parts. Any such body is only an assemblage of life-atoms, matter-atoms, particles of gross material, forming in their aggregate the vehicle through which the reincarnating entity has a chance to manifest on this our plane of life. Yes, it is the intermediate entity, the human nature, the human soul, the learning entity, which reincarnates; learning in each new incarnation, in each new life, the lessons which make it with each such new life on earth, greater and grander and nobler in type.

A friend of mine once said to me: "If the soul is divine, I do not believe in Reincarnation, because the divine soul certainly needs no earthly reincarnation."

I said to him: "Brother, you do not understand. You have not studied sufficiently this marvelous doctrine. Nobody claims that the divine soul—the immediate vehicle of the Divine Self in us, reincarnates at all in flesh. On that point we fully agree, for such a thing would be useless, and Nature makes no useless and foolish gestures. It would be like saying to the sun: 'Come to earth, and take up your abode here.' No, the Divine Soul needs no earthly experience, for in all such things it is in itself fully omni-

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scient and aloof from all attractions of such gross matter as our earth contains.”

But how does the human soul then learn? What brought us here, into this life? Chance? And what is ‘Chance’ except a word without meaning to a logical mind? Men sometimes say a thing happens by chance when they merely mean that the cause of its happening is unknown; chance, in fact, is a word only which covers our ignorance, and signifies nothing at all in Nature. What brought us into this life, or that which brings us into any other life or changed condition or state, is that Chain of Necessity of which I have spoken to you today and often before, which each man and woman, which each soul, forges link by link: the unbroken and in truth unbreakable chain of Cause and Effect, of Action and Consequence. When death comes to us in any one life, the seeds of those causes previously sown by us and which have not yet come forth into blossom and full-blown flower and fruit, remain in our interior and invisible parts as impulses lying latent and sleeping, as it were: lying latent like sleeping seeds of future flowerings into action in the next and some succeeding lives: they are psychological impulse-seeds lying asleep until their appropriate time for awakening into action arrives at some time in the future.

Yes; in those post-mortem states of the interior parts of us they have no call to manifest themselves, for they are not seeds of that kind; there is no physical body appropriate for their

coming forth into action and manifestation. Being causal seeds called into being in and through the physical body and its own inferior and interior economy, in those invisible realms in which the psychological nature of us after death lies asleep, of course they cannot manifest themselves. But — and here is the real point in question: When the human soul in its post-mortem period of unspeakable bliss and peace has finished its rest-time and stage of recuperation of its own energies: when it is fully refreshed as after a long and lovely sleep, and then begins to awaken, as it were, those seeds of actions immediately begin to feel the new state of things: begin to sense the incoming tide from that human soul, now awakening, of impulses from the past life now rising into activity: and they, those seeds, themselves then begin to germinate, as it were, into ever-growing tendencies towards self-expressions. It is this steadily growing tide of awakening and lower energies, brought over from the past life and hitherto sleeping, which pulls the soul downwards into a new earthly incarnation in human flesh, for it is automatically drawn towards a family the most akin to its own aggregated total of personal impulses and tendencies, and in that sympathetic field it incarnates itself as a human infant — or rather, enters once more a human womb.

As we awaken in the morning after a long and refreshing night’s sleep, even so does the human soul do, this intermediate entity of which I have

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spoken; it returns again into those spheres of self-born consciousness where formerly it sowed those seeds of former action in the fields of earthly life. Where it sowed those seeds, there it must reap them when they grow into expression. In other words, the human soul is drawn back into human incarnation by attraction: personal magnetic attractions, so to say; psychological attractions pulling it hither, much as the lodestone pulls the iron to it, or *vice versa*. It, the human soul, cannot escape these attractions; it has woven around itself by its own acts, its own thoughts, its own vibrant emotions, the web of destiny in which it is held — a web of its own former weaving, compacted of thoughts, tendencies, impulses in certain directions, emotions and desires still unexhausted and unfulfilled, which seek expression of their inherent and driving force. All these are what brings it back into physical life; and once the links of connexion with the

growing embryo are knitted firm and strong, that embryo forthwith begins to take the general direction that all these forces impel it to take; and in due course of time, all those hitherto latent seeds blossom forth into new actions, new thoughts, new impulses, new emotions and new desires, be these all good or evil as the case may be. But so far as the incarnating soul is concerned, each such new rebirth gives it a new chance to learn new and different lessons; the general result of all of which is a gradual improvement and growth towards greater and nobler intellectual and spiritual manifestation of the spirit-soul at the core of us, which is, after all is said, our Real Self.

Yes; so it is, friends. Life thus considered we see to be in very truth that still, small Path, as the Hindû *Upanishads* put it, WHICH LEADS HIM WHO FOLLOWS IT TO THE VERY HEART OF THE UNIVERSE; and this mystic journey is the GREAT QUEST OF ALL HUMAN HEARTS!

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Notes and Comments

C. J. RYAN, M. A.

UNTIL lately the daily rotation of the earth was supposed to be unchangeable, but, according to Dr. Shapley, in a recent lecture at Harvard, it is very slowly lengthening, and our best measuring-rod of time is not to be absolutely depended upon. If, as is not impossible, the length of the earth's orbit is also changing, it will be

found difficult to get a really fixed standard. Nature seems to dislike rigidity, and gives us plain hints that eternal progress is her method.

Dr. Shapley calculates that in fifty million years the terrestrial day and the lunar month will be of the same length, about forty-seven of our present days, and that in a still more re-

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mote future the moon will be disrupted by the tidal forces of the earth and transformed into a ring of particles such as can be seen round the planet Saturn. These speculations are interesting, but cannot be considered final because of the insufficiency of the data. According to Theosophy, the moon will decompose even more than it has done already, but perhaps by more subtil disintegrating forces than the tidal action of the earth — by internal causes. The new scientific discoveries of the electronic structure of matter, which show that 'matter' is nearly all empty space, make it easier to understand the possibilities of the utter disintegration of matter, and we must not forget the new conception of the transmutation of 'matter' into 'energy,' two poles of the unknown base. The subject of states of matter and their interchange and disappearance from the physical plane is studied in the more advanced sections of The Theosophical Society.

The eminent astronomer just mentioned also dealt with the latest theories of the origin of the solar system, and frankly admitted that there is *no finality in even the most probable hypothesis* — the one that asserts that the planets were expelled from, or drawn out of, the Sun by the tidal action of another solar body passing within a short distance of the Sun. Of this purely 'accidental' hypothesis he says:

No theory of the origin of the planets is wholly satisfactory, though the current tidal evolution hypothesis . . . accounts for the major features of the system.

We must not forget that no one has ever seen two independent Suns approaching and passing one near another, and there is no evidence that such an event is in the order of nature. The hypothesis is purely speculative. In THE THEOSOPHICAL PATH of June, 1930, we considered this more fully and showed how positively it differed from the Theosophical view. In regard to other astronomical difficulties, Dr. Shapley continues:

What is the origin of the asteroids, the tiny planets that swarm between the orbits of Jupiter and Mars? Whence came the several thousand comets that are members of the solar system? How are astronomers to account for the rotation and revolution of the planets and the sun? These are some of the problems facing astronomers in this field, and the last one is perhaps the most disturbing of all.

When we read the fascinating books on astronomical physics now coming out — such as Dr. Jeans's *The Universe Around Us* — delightful as they are even to the layman, and full of the results of marvelous skill in observation and deduction, we must never forget that they are only steps to knowledge. They are handicapped and limited by the point of view of the authors, who know nothing of the superior planes of Causes, but look upon the physical plane and the laws of physical matter as the only criterion from which to judge. The profundities of meaning hidden behind the seeming simplicities of the architecture of our Solar System are not so much as suspected, and cannot be understood by those who have not grasped the fundamental

principles of the Ancient Wisdom, intellectually and intuitively. How can the intelligence, however brilliant, which has been trained and confined to the material aspect of nature, find room for the concept of *invisible planets* within the Solar System, inhabited, and more (or less, as the case may be) advanced in evolution than our own? Yet this is an elementary fact in Theosophy.

ONLY LIFE EXISTS

However, a few steps are being made toward the wisdom of antiquity by the more intuitive scientists, and, as Theosophical ideas permeate the mental atmosphere more deeply (which is happening with greater force every day), we shall see great changes. Already Sir Oliver Lodge has very courageously declared himself against the predominance of the physical, and sees that it is not the basis of life. He said lately:

I think matter is not primarily animated; but that ether is animated primarily, and matter only secondarily. We are associated with matter for a short time, but we have a more permanent existence in space. Matter wears out, but space does not; hence a body made of ether may be permanent. The difficulty is not how we survive, but how we get into connexion with matter. . . . The term 'physics' includes more than matter; it includes the laws of space too. Einstein and others are working to discover the physical mechanism of space, and I think they are thereby preparing the ground for a more extensive, more comprehensive, and more definite kind of metaphysics.—*Windsor Magazine* (Eng.), July, 1930

SCIENCE AND THE MONAD

In regard to universal life, a new book by Professor H. Wildon Carr, a leading exponent of modern idealistic thought, contains some remarkable statements which seem to show that the advance of purely Theosophic concepts is greater than some have ventured to hope. We take a few excerpts from a review in the *Spectator* (London) which will interest students of Theosophy, especially those who are pursuing its deeper teachings:

Professor Carr has made a notable and original contribution to modern Idealism. Moreover . . . his closest affinity is with the thought of Leibniz. Leibniz considered that the universe was composed of a number of independent, self-contained spiritual units, which he called monads. Professor Carr holds the same belief, a belief which, he thinks, has received confirmation from modern developments in physical science. . . . "We are," he says, "subject to an illusion which appears to be part of human nature itself . . . the illusion is that we are disinterested observers who contemplate the physical universe from a privileged point of vantage outside of it."

For Professor Carr there is no physical universe. The only things which exist are monads of spiritual activity . . . and their activity consists in a process of imagery or imagination. It is this process which gives rise to the world which we experience. Hence the objects of our perceptions are merely the expressions of our own spiritual activity . . . and materiality is simply "a mass-effect produced by the subjective activity of all the monads in the individual activity of each."

He produces powerful arguments against the materialistic view that consciousness is a mere product of the brain, and against the interactionist view that the mind and the body are separate entities that somehow manage to come into contact with and to influence each

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other. . . . The mind exists, and belongs to the world of existence; the body is perceived, and belongs to the world the mind knows, that is to say, to the ideal world which the mind has brought into existence by the process of its own activity. . . . Professor Carr says: “. . . Only living things are.”

Precisely what H. P. Blavatsky prophesied, years ago, is beginning before our eyes: scientists are tending more and more toward metaphysics, being compelled by their own discoveries to seek subtil causes and states of matter: moving nearer to the Eastern doctrine of Mâyâ. (See *The Secret Doctrine*, I, 39, 484, *et seq.*)

EINSTEIN DISCOVERS PSYCHOMETRY

In view of the gradual but evident weakening of scientific opposition to any kind of metaphysical, or super-physical, if you prefer, interpretation of the Universe, it is interesting to hear that Professor Albert Einstein has recently had his eyes opened to the reality of the faculty of psychometry in man. Psychometry—rather an unfortunate name—is the faculty through which certain persons, normal in other respects, become cognisant of the conditions that have been connected with objects such as letters, fossils, trinkets, etc., in former times; as well as with their intrinsic characteristics; without using the ordinary means of obtaining the information. Psychometry is a direct cognition, a kind of physical intuition, if the expression is permissible. A good psychometrist can tell the characters of the writers of letters merely by holding the letters to his

forehead or even by holding them in his hand, without seeing the writing at all. They can be enclosed in opaque envelopes, handled in the dark, or in other ways protected from visual examination.

The *New York Times* of February 23, 1930, publishes a report of experiments made before Professor Einstein at a meeting of the Medical Society for Para-Psychology in Berlin. One experiment was very interesting: Einstein wrote a few words on a piece of paper he picked up expressing his feeling of skepticism as to such matters. It was put into an unsealed envelop and placed in the pocket of the psychometrist, a Czech named Otto Reiman (who, by the way, called himself a ‘graphologist’ or handwriting expert, evidently to avoid criticism!). He merely touched the paper with his fingers, not looking at it at all, and then described the writer (unknown to him) as a man of artistic ambition but only moderate ability, probably an actor of medium quality. The audience was naturally disappointed, but it turned out that Einstein had accidentally written on the back of a letter from a theatrical manager of minor importance who fitted the description perfectly.

Further experiments fully convinced the great mathematician that the psychometrist could actually read the characters of unknown persons by simply touching their letters without seeing them at all. A letter written by the great mathematician produced little about his mathematical activities,

but a great deal about his simplicity in worldly affairs, his kindness, and his methods of work. Special stress was laid upon the nature of his imagination, "which starts at a point 'A,'" takes a long jump to point 'D,' then fills in points 'B' and 'C' later, a very significant method which Einstein has in common with other famous scientists. When it was remarked that the psychometrist had emphasized the human side of Einstein's character rather than the scientific side that produced the Theory of Relativity, Einstein declared:

That is the most convincing part. It proves the reality of this man's gift. The theory of relativity, while important from a scientific viewpoint, nevertheless is only of minor importance in the human side of my character, on which Herr Reiman mainly dwelt.

Frau Einstein told the audience that the reading of her husband's character was correct in every detail, and Professor Einstein said that though

he would prefer to say that all the experiments were fraudulent, he could not do so, and that he was greatly bewildered.

The psychometric readings of various persons known to the audience were so exact as to be unmistakable, and Einstein was so much impressed that he invited Herr Reiman to his home so as to be able to inquire into the subject more thoroughly. Perhaps if other scientists as candid and open-minded as the famous mathematician, were to put aside for a moment their supercilious attitude towards psychometry and carefully study the extensive records of reading that have

been collected, they would open a door for themselves that might lead to knowledge to which they have been wilfully blind.

Psychometry, when practised with common sense, is not open to the objections which can properly be brought against the cultivation of what are psychic powers. It requires no trance, causes no abnormality of the physical body such as lowering of temperature, sweating, congestion of the capillaries, and subsequent depletion of vitality. It appears to be a faculty that is normal to a few persons, and it is almost certain that we all have it to a small degree and that it acts as a protection in cases where, for instance, we feel unpleasant though indescribable sensations in the presence of certain individuals about whom we know nothing derogatory and who may be very agreeable in manner. While we do not approve of spending time and energy upon such occupations in place of higher matters, it would seem as if a study of the records already made would be of some use to our learned Academicians who are in the position Professor Einstein held when he said: "I do not believe individuals possess any unique gifts." But this was before he tested the so-called 'graphologist' and found he *had* an undeniable 'gift'

REDISCOVERY OF THE 'HEALTH-AURA'

SEVERAL years ago, Dr. Kilmer, medical electrician to St. Thomas's Hospital, London, wrote an account of his discoveries in relation to the human 'health-aura'; the lowest and most

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physical of the emanations or 'atmospheres' surrounding the body. He claimed that this could be seen by anybody who used certain colored glasses as filters to sift out the colors of the spectrum that interfered with the faint illumination given by the emanation, and that, under certain conditions of lighting, the glasses could be dispensed with by those who had trained themselves to ignore the interfering rays. Many persons verified his observations, but, as these were of a tendency to lead away from the popular materialistic way of regarding the human body, the wisecracks of orthodox science shook their heads and let them pass into oblivion as far as they were concerned — the usual fate of original genius in so many similar cases. Yet Dr. Kilmer was emphatic that there was nothing spooky or 'supernatural' about it at all; he had no sympathy with the occult. He died without scientific recognition for his researches into the 'health-aura.'

Now comes Dr. Drysdale Anderson, M. D., M. R. C. S., etc., a leading British authority in tropical medicine and research, who has rediscovered this 'health-aura,' and declares that he can show it to anyone under proper conditions. In his statement to the *New York Times* on arrival from West Africa where he has been investigating disease, he said as follows:

Quite by accident I became interested in the subject, and . . . repeated some of Dr. Kilmer's experiments. Much to my surprise, I found there was an 'emanation' from the body, which under certain conditions was

plainly visible. I experimented with my friends and they saw the same thing that I did. It was no hallucination. . . . I showed it to the captain of the steamer *Minnekahda* on my way here. I don't pretend to say that it belongs to the spiritual. To the scientific mind it must have a natural explanation. . . . I do not wish this matter of 'emanation' to be mixed up with the so-called aura and ectoplasm of spiritualism.

He described it as a substance resembling tobacco-smoke which envelops the body and streams out of the tips of the fingers. Dr. Kilmer showed that in disease it was irregular, deficient or swollen in places where the trouble was located, and that it showed a certain radiating structure. He could diagnose the seat of disease in many cases by an examination of the changes in the appearance of the 'health-aura.'

Dr. Anderson rightly says that "it is founded on scientific observation," but why he should repudiate the careful observations of other eminent scientists who have studied other kinds or degrees of auras and have found them equally 'scientific' and of course 'natural,' is not clear, unless he is ignorant of the facts, or fears to compromise his reputation by being suspected of having 'spiritual' leanings in medical matters. As a matter of fact, the so-called 'ectoplasm' of the psychic researchers is not spiritual in the least, but a highly material substance, though the method of its production and other concomitant phenomena are not explained by the ordinary laws of physics. As Dr. Anderson declares that he and other medical men will shortly publish their report of observa-

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tions, it is possible that Dr. Kilmer will receive the credit due to him and will no longer be regarded by the profession as a complete visionary — if the report does not fall flat.

This case is an example of the difficulty even intelligent minds have to step out of their accustomed grooves, and indirectly it teaches a lesson to enthusiastic but inexperienced students that there are better ways of bringing the noble truths of Theosophy and Occultism to the world than by trying to startle the ignorant with incomprehensible (to them) stories of phenomena that mean nothing to them and are, in fact, calculated to repel the level-headed and to lead them away from spiritual realities. We have no doubt that auras of many degrees of density are connected with the personality of man, and that certain of these may be subjects fit for the study of regular scientists, but to attach importance to such matters as being likely to lead to *spiritual development* is a grave mistake; it is putting the cart before the horse; it is worse, in fact, because there is a very real danger of creating an even greater materialism — of letting in seven devils instead of one. The materialism that is aroused is more dangerous because it is more subtil, more concealed under aspects whose forms are less familiar to us, and are particularly seductive to a certain class of minds.

RADIO-REFLEXION FROM SPACE

WHAT is it that echoes back radio-signals from regions beyond the utter-

most confines of the earth's atmosphere? According to a series of careful experiments conducted by Professor Stormer and others in northern Europe there exists some "imponderable structure" or obstacle about 800,000 miles away—more than three times as far as the moon—that reflects undamped waves 31.4 meters long. Signals sent from Eindhoven, Holland, were received after they had circled the earth — in about one-seventh of a second — and then again after about eight seconds, on the average. This extraordinary phenomenon has aroused lively discussion, and Dr. Stormer's theory has been mathematically vindicated by Dr. Pedersen, Principal of the Technical College, Copenhagen. Briefly, it is that the long waves travel great distances outside the earth's atmosphere until they meet swarms or bands of electrons, such as those which are theoretically supposed to cause auroras and electric storms on earth. Short waves would penetrate far into space, but those of seventy meters would be completely reflected. The waves used in the experiments (31.4 meters) reflected only a small part of their energy.

What, we ask again, is this mysterious belt or perhaps sphere, of invisible substance—'electrons,' whatever they may be—surrounding the earth at perhaps an average distance of 800,000 miles? Dr. Fournier d'Albe, who reported the experiments to the press, remarks:

One thing is certain. We have in the short wireless wave a new probe of extraordinary

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penetrating power. Nobody knows as yet where its limitations are or what it is destined to reveal. We are like a blind man who has just acquired the use of his fingers, and who is feeling about him in the dark.

Perhaps there are advanced beings even on earth who know the actualities about the spacial environs of our atmosphere, and who can investigate them by surer means than wireless waves. We believe that such exist, and that they have given some plain hints. In *The Mahatma Letters* an Adept tells of what he calls a "continent" (used in the special sense of a 'container' as defined in the *Standard Dictionary*, etc.) or distant sphere around the earth of subtil "magnetic" or "meteoric" matter, which has a powerful effect on terrestrial conditions. This was never suspected by science until the recent experiments mentioned above, but we may let it stand as another testimony to the profound knowledge of natural law possessed by the Great Teachers who sent H. P. Blavatsky with their message of hope and freedom to the western world. We recommend our readers to study carefully the remarks on pages 161-2 of the volume referred to, as they are clues to many phenomena which science, like the blind man, is groping for in order to fill the immense gaps in knowledge.

GRAVITATION BEFORE NEWTON!

It is said "There is nothing new under the Sun"; and unexpected confirmations of this are always appearing, even in Science. We were always taught that Newton, who was born in 1642, discovered the law of gravita-

tion, and that it was not even suspected before his time. This turns out to be an error: the Arabs knew it perfectly well at least *five hundred years* before Newton saw his apple fall. In a new volume of a series, *The Treasure House of Eastern Story*, edited by Sir E. Denison Ross, called *The History of Hayy ibn Yaqzan*, by Abu Bakr ibn Tufail, the teaching of gravitation is found. The book is a fanciful story enshrining deep philosophical and scientific knowledge. The hero passes through the whole gamut of human learning known to the Arabs, and finally reaches the supreme end of identification in contemplation of the Eternal Incorporeal Cause. Among other things, he explains the laws of gravity! Yet the date of Abu Bakr's birth is about the year 1100 A. D. Mr. H. St. J. Philby, in an article on this remarkable work in the *Observer* (London), comments:

The republication of this work with an admirably concise introduction by Mr. A. S. Fulton, of the British Museum, is an important contribution to the history of philosophy. . . . The value of this series . . . will be ultimately in proportion to its efforts to recover from oblivion the less easily procurable works of the wise men of the East. So far, with the exception of the story of *Hayy ibn Yaqzan*, it has trodden ground that is fairly well known. . . . If we may judge from the progress already made, it is clear that the completed series will be a revelation of the fabled though not altogether credited wisdom of the East, whose contemplation can be nothing but beneficial to those who glory in the achievements of the material civilization of our own times. And who shall say that the East, whence light came in the beginning, shall not again, in its due time, re-

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light the torches which it has seemingly hidden away in its mountain-hermitages and desert spaces, aghast at the glare and blare of today's materialism? Are not Arabia and India stirring even today before the rustling dawn of a new order?

We may wonder if that intuitive writer is aware that the mystic East has sent its Messengers to carry the light of true wisdom in its purity to the West, and that the torch is burning brightly for those whose eyes are not blinded by false education, prejudice, and personal desire, and who are not

afraid to follow the gleam. In the words of Dr. G. de Purucker:

The Ancient Wisdom . . . which has no dogmas, which has no creeds, which does not demand that you must believe this or that, unless it appeal to your spiritual and intellectual and moral senses: is the formulation in human language of the discoveries of the great Seers and Sages of past ages, who have sent their inquiring spirit behind the veil of the visible into the invisible, into the very womb of being, and have brought back wisdom, knowledge, and have formulated them in religio-philosophical shape; and this formulation today is called Theosophy.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK III — I

(1) *Let us, then, make research concerning waters, and investigate in what manner they are produced, whether as Ovid says,*

There was a fountain-head clear, silvery with sparkling waves (Metam., iii, 407),

or, as Vergil says,

*Whence, with vast murmur of the mount, through nine mouths
It goes, a sea bursting forth, and presses the fields of the sounding main,
(Aeneid, i, 245)*

or, as I find in thy own work, dearest youth,

Pressed from Sicilian founts, the river flows, if, in any manner, law controls waters, in what so many huge rivers flow on

by day and by night. Why some rivers swell with the winter-floods, and others, though lacking tributary streams, increase in volume.

(2) *Meanwhile, we reserve the Nile out of the multitude (of others), being of a singular and peculiar type, and to it we will give due notice: but now let us consider ordinary waters, both the cold and the hot, and we shall inquire about the latter whether they spring forth hot, or become so. We shall also treat of others, which taste or some particular use renders remarkable:*

(3) *for some aid eyesight, some the nerves; some completely heal inveterate disorders which have been given*

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up by physicians; some are good for sores, some taken as drink foment the interior parts, and relieve the affections of lungs and viscera; some keep down the blood; to each there is as great a variety of use as of taste.

II

(1) All waters are either at rest or in motion, or are collected, or have various channels. Some are sweet, some changeable; acrid, too, are found; (*others*) brackish and bitter; or medicinal, of which we may mention the sulfurated, those containing iron or alum: the taste shows the quality.

(2) *They have, besides the above, many differences.* First, of touch: cold and hot; next, of weight: light and heavy; next, of color: clear, turbid, bluish, leaden; next, of wholesomeness: for some are useful, some are death-giving; [some are hardened into stone; some are thin, some greasy]; some strengthen, some pass out without any benefit to the drinker, some when drunk confer fecundity.

III

The nature of the situation determines *whether the water be at rest, or flow*: it flows along a downward course; on a plain it is at rest, and stagnates. Sometimes it is impelled by spirit upstream: in this case it is in compulsion, and does not flow. *It is collected* from the clouds; *but is original, when (flowing) from its springs.* Yet nothing prevents water from being both collected and spring-

ing forth in the same locality, which we see in Fucinus (*lake*), into which the surrounding mountains distribute whatever the rain has poured down, but large and hid water-veins are in (*the lake*) itself. Therefore even when the winter torrents pour (*into it*) it preserves its customary level.

IV

Now first let us ascertain in what manner the earth suffices to keep up the flowing of the rivers, since such a great quantity of water leaves it. We wonder that the seas do not feel the increase brought by the rivers: it is equally to be wondered at that the earth does not feel the loss of what flows away. What is it that has either filled the earth so greatly that it can yield up such quantities from its secret places; or that immediately renews the supply? Whatever explanation we may advance with regard to rivers, will apply also to brooks and springs.

V

Some declare that the earth receives back whatever (*amount of*) water it had surrendered, and on this account the seas do not increase, because what has flowed into them they do not add to their own (*bulk*) but continuously give it back: for the sea flows under the earth by secret paths and appears, then returns to the hid parts, and is filtered in transit, because being lashed along through manifold circuitous routes in the earth it divests itself of its bitterness, and its unwholesomeness [of flavor] it throws off in such

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variety of soils, and thus passes back into pure water.

VI

(1) Some think that what the earth receives from rains, is drawn downwards to the depths and again is sent forth (*as rivers*); and they add this by way of proof, that rivers are very few in those places where the rainfall is small.

(2) For that reason they say that the solitudes of Aethiopia are dry, and that few springs are to be found in interior Africa, because the nature of the sky is hot and almost always summerlike: stretches of sand, therefore, lie (*there*), uncultivated and without trees, without husbandmen, sprinkled by rare showers which are forthwith absorbed. But, on the other hand, it is well known that Germany and Gaul, and next to them Italy, abound in brooks and rivers, because they enjoy a watery sky, nor are rains lacking even in summer.

VII

(1) Against these (*arguments*), many things, as thou seest, can be said. First, I, who am a diligent cultivator of vineyards, assure thee that there is no rain [so great] which will wet the earth beyond a depth of ten feet: all moisture is consumed within the first crust (*of the earth*), and descends not to the lower parts.

(2) How, then, can rain-supply increase to water-courses, when it moistens only the top-soil? The larger part of it is drawn off through the beds of

rivers to the sea. It is a small portion only that the earth absorbs, nor does it (*the earth*) hold it: for either it is arid, and takes to itself whatever has been infused (*into it*); or, saturated, it throws it off, if more than it needs has fallen. And for this reason, streams do not increase in size from the first rains, because the thirsty earth draws them all into herself.

(3) Why is it that certain streams burst forth from rocks and mountains? To these the rains bring some part, which (*rains*) are carried down to it through bare and rocky ground, nor have they [soil] into which they may sink. Add this, that wells digged in the driest places beyond a depth of two hundred or three hundred feet, discover copious veins of water at that depth, to which water does not penetrate; so thou mayest know that this moisture is neither celestial (*rain-water*) nor collected together, but, as is customarily said, living water.

(4) Their opinion is also disproved by this fact, that certain springs flow copiously at the very summit of mountains. It would seem that they were either forced up thither, or originated there, since all rainwater flows down.

VIII

Some think that just as in the outer part of the earth there lie vast swamps and great and navigable lakes; just as the seas have flowed into valleys over an immense extent [of land]; thus the inner parts of the earth abound with sweet waters and form bodies of water not less (*in size*) than

the ocean and its bays among us: nay, they are the greater by as much as the earth extends downwards. Hence, out of that deep copiousness (*of water*) the streams are discharged; and why shouldst thou marvel at it if the earth does not feel (*their loss*) when drawn away, since the seas do not feel them when added to it?

IX

(1) To some, the following explanation is pleasing: They say that the earth has within itself hollow retreats and a great amount of spirit which necessarily becomes chilled, pressed under heavy darkness; then, since it has ceased to move itself, inactive and unmoving, it is converted to water.

(2) Just as among us a mutation of the air makes rain, thus below the earth, (*it makes*) rivers and brooks. Above us it cannot long remain sluggish and heavy: for sometimes it is rarefied by the sun, sometimes it is expanded by the winds. In this manner there are the great intervals in rains: but whatever is under the ground that converts it to water, is always the same: perpetual darkness, eternal cold, unyielding density. Hence it will always provide causes for both river and spring.

(3) We believe that the earth is mutable, and whatever she breathes out, because it is not received in the free air, forthwith thickens and is converted to fluid. *Thou hast (here) the first cause of waters having birth under the earth.*

X

(1) *Thou mayest also add that all things are produced from all things:* air from water; water from air; fire from air; air from fire: why then may not water be produced from earth? Which latter, if it be mutable to other things also (*is it changeable*) to water — indeed, especially to this. Both things are related, both are heavy, both dense, both moved to the lowest part (in extremum) of the world. Earth is produced from water: why may not water be produced from earth?

(2) “But the rivers are large.” Since thou hast seen how many there are, on the other hand consider from what great (*supply*) they come forth. Dost thou wonder that new water is always ready for them, since they continually glide away, some, indeed, being hurried rapidly along? What if thou shouldst wonder that, since the winds urge forward the entire (*body of*) air, spirit does not lack, but flows equally by day and by night, not being borne along in certain beds like rivers, but spreads itself with wide impulse over the vast spaces of the heaven? What if thou shouldst wonder at any billow (*of the sea*) remaining, which follows upon so many broken waves?

(3) Nothing is wanting, because everything returns back to itself: there are transmutations (*recursus — returnings*) of all the elements into each other. Whatever perishes in one, passes over into another; and nature equilibrizes her parts as if they were

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disposed by weights, lest, in a disturbed equilibrium of portions, the (*physical*) world preponderate.

(4) All things are in all: the air not only passes over into fire, but it is never lacking in fire. Remove from it (*the air*) its heat: it will condense, it will be at rest, it will harden, and the air will pass over into fluid, but nevertheless it is not without fluid. The earth makes both air and water, but it is never more without water than without air; and the mutual intermutation is on that account the easier, because in those things into which the mutation occurs, are already mixed things (*composite of different elements*).

(5) Therefore the earth has liquid (*in itself*); this it presses out. It has air (*in itself*): this the darkness of the wintry cold condenses, so that it becomes liquid. It (*the earth*) itself is changeable into liquid: it acts from its own nature.

XI

(1) "*What then?*" thou sayest: "*If the causes are perpetual by which rivers and springs come into being, why do they sometimes dry up, and sometimes spring forth from places where before they were not?*" Frequently their channels are disarranged by an earthquake and the catastrophe interrupts the flow of water, which, held in check, seeks new outlets and dashes in another direction; or they are carried over from one place to another by the movement of the earth itself.

(2) Among ourselves it happens that rivers, abandoning their beds, spread abroad at first, and then, because they have lost their path, make (*a new one*). Theophrastus says that this happened in Mount Corycus, in which, after an earthquake, new springs appeared.

(3) There are others who opine that still different causes intervene, which call forth waters or cause them to change their beds or their direction. Haemus at one time was badly watered, but when the tribe of Gauls, blockaded by Cassander, threw themselves into that place and cut down forests, water in great quantity appeared which manifestly the groves had taken for themselves, and these being cut down, the liquid which now was no longer absorbed by the trees, flowed forth. He says that the same thing happened around Magnesia.

(4) But with Theophrastus' good leave, it may be said that this is not likely to be the truth, because commonly whatever (*places*) are very shady are abounding in water, which would not happen if the trees dried out the moisture, for their need is derived from the immediate neighborhood. Indeed, the water of rivers flows forth from the deeps and is received from a greater distance than that which may possibly go out from roots. Besides, trees which have been felled, eagerly take up liquid; for they draw not only that by which they may live, but that by which they increase in growth.

(5) He says that the same thing (*happened*) around Arcadia, which

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was a city in the island of Crete: that the springs and brooks ceased, because when the city was destroyed, the earth was no longer cultivated; but afterwards, when it collected together husbandmen, the waters also began to gather. He puts forth the following cause of the drying, that the soil becoming set, had hardened, and was unable to transmit the rains from lack of being worked.

(6) How is it then that we see the largest number of springs in the most uninhabited places? In short, we find many more places which began to undergo cultivation on account of (*their*) waters, than those which began to get water because they were cultivated. That the (*water*) is not pluvial (*derived from rains*) which forms vast rivers even at their springs, and are navigable for large vessels, thou mayest understand from this, that the fall (*descent*) from the springhead is equal both through winter and summer. Rain can make a torrent, it cannot (*make*) a stream, gliding along in equal course between its own banks: this rains do not make, but merely swell it.

XII

(1) *Let us return a little to a previous thought*, if it please (*thee*), and thou wilt know that thou hast nothing to complain of when thou reachest *the true origin of water-courses*. A river, of course, is an abundant flowing of unfailing water. Therefore if thou ask me how water is produced, I will ask in my turn how the air of the earth is produced.

(2) † The Egyptians made four elements, then from each one, two, masculine and feminine: they declare the air to be masculine when there is wind; feminine, when it is cloudy and still. They call the sea virile water; all other, feminine. They call fire male where flame burns; feminine, where it shines, and is harmless at touch. They call earth male that is resistant, such as rocks and stones: they give the name of female to it when it is workable and cultivated.†

(3) But if in the nature of things the elements are four, thou canst not ask whence water is produced, for it is the fourth part of nature itself: why then dost thou wonder if so great a portion of the nature of things can constantly pour out something from its very self?

(4) In the manner that air — itself a fourth part of the world — moves the winds and the breezes, so does water the brooks and rivers. If wind is flowing air, then also is a river flowing water. I gave to it sufficient and much energy when I said that it is an element: thou understandest, then, that what goes forth from it cannot fail.

XIII

(1) I will add, as Thales also puts it, that it is a most powerful element. He thinks it to have been the first (*element*), and out of it all things to have arisen. But we also hold either the same conclusion, or (*cleave to*) his last (*element as the first*), for we say that it is fire which fills the world and con-

verts all things together into itself: this (*fire*) being evanescent, sinks into itself; and nothing else is left in the nature of things, the fire having subsided, than moisture: in this lies the hope (*seed, so to say*) of the world next to be.

(2) Thus, fire is the end of the world, moisture the original (*commencement*): dost thou marvel, then, that streams can continuously flow out of this (*moisture*) which was before all things and out of which all things are? This [moisture], in the multiplication of things (*in manifestation*) is reduced into fourths, and so arranged that it can be the source for producing rivers, brooks, springs.

XIV

(1) The foolish opinion that follows is Thales's. He says, forsooth, that the globe is sustained by water and borne (*by it*) after the manner of a ship, and that when it undulates from its mobility it is said to quake: it is not wonderful, therefore, if it abound in moisture capable of pouring out rivers, since it is wholly (*immersed*) in moisture.

(2) Reject this old and crude opinion! Nor shouldst thou believe that water seeps into the globe through fissures and makes bilge-water.

(3) † †The sea is one, thus constituted in fact from the beginning. It has its veins (*channels*) by which it is filled and agitated. Of the sea, even as of this softer water, the cause of the amount is hid: there is sent forth from

it as much as ever may be needful. There is a vast passage in the secret parts of the sea that the discharge of no river will ever drain dry.

XV

(1) *There are certain ones of these (statements) to which we are able to give assent; but in addition I hold the following opinion:* I believe that the earth is directed by nature, and, indeed, on the pattern of our bodies, in which are veins and arteries — the former, receptacles of blood, the latter, of spirit. There are also in the earth certain passage-ways through which water courses, and others through which (*courses*) spirit: and nature formed these so precisely on the similitude of human bodies, that our ancestors also used to call (*the passage-ways*) of the waters, *veins*.

(2) But just as in ourselves there is not only blood but many kinds of fluid: some (*kinds*) of an indispensable (*fluid*), some of a corrupted and, indeed, of a somewhat gross (*fluid*): the brain in the head, the marrow in the bones, the mucuses, the slimes, tears, and something which is excreted into the joints by which these are flexed more quickly from its slippery nature: thus likewise in the earth are very many kinds of fluid: some which harden in due time:

(3) hence (*from the last mentioned*) is all the earth of the metals, in which avarice seeks gold and silver, and which are turned into stone from liquor (*liquid*). Earth and the fluid actually decay into certain things, such

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as bitumen and other things similar to this. This is the cause of the waters, following the law of nature and the desire of the things thus mutating (*nascitium* — *of the things coming to birth*).

(4) Moreover, just as in our own bodies, so also in her (*the earth*) frequently the fluids contract diseases (*vitia*): either a blow, or some quaking, or debility of the spot, or cold, or heat, have corrupted its nature. And a sulphur-vein (*perhaps*) has collected fluid, which sometimes lasts long, sometimes only for a short time.

(5) Therefore, as in our bodies the blood, when a vein is opened by a wound, keeps flowing away until it is all gone or until the opening of the vein closes and shuts off (*the flow*), or some other cause forces back the blood: thus also in the earth, when veins have been destroyed and laid open, there pours forth either a river or a brook.

(6) It is important how greatly the vein has been opened, which sometimes fails, the water (*in it*) being all consumed (*by its flow*); sometimes it runs dry from some impediment; sometimes it unites, as in a wound, and closes up the passage which it had opened. Sometimes the energy of the earth — which we have already said to be mutable — no longer is able to convert its aliment into fluid.

(7) Yet sometimes, when it (*the vein*) is drained, it is filled again from itself, its fluid having regathered together; sometimes (*its fluids*) are brought over from elsewhere. Frequently, empty spaces near to full

withdraw the fluid into themselves; frequently, the earth, if it be inclined to decay, itself dissolves and becomes watery; [often] the same thing happens beneath the earth that (*happens*) in the clouds, that [air] thickens, and being too heavy to remain in its own nature begets fluid; frequently, a thin and scattered liquor after the manner of dew is gathered together, which flows together from many places to one: this, the water-inspectors call *sweat*, because certain drops are either squeezed out by the pressure in the place or are evoked by heat.

(8) This tenuous moisture barely supplies enough for a spring: but rivers flow forth from great causes and great gatherings (*of fluid*), sometimes escaping gently, if the water is carried down by its own weight only; sometimes violently and with noise if spirit intermingled with it has thrown it forth.

XVI

(1) “*But why are some springs full for six hours (at a time) and then dry for six hours?*” It is needless to name individual rivers which are swollen in certain months and in others are shrunken, and seek for a plausible explanation for each one, since I can give the same cause for all.

(2) In the same way as the quartan ague returns at its (*regular*) hour; in the same way as gout in the feet answers to its hour; in the same way as a purgation, if nothing hinders, keeps its appointed day; in the same way as the young is ready when its month

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comes: so waters have intervals (*periods, cycles*) in which they withdraw themselves and in which they come forth again. Some intervals are small and discernible for that reason; some are greater, but not less certain.

(3) And how is this wonderful, since thou seest the order of things and nature proceed by fixed laws (*constituta*): winter never has strayed (*from its season*); the summer (*has always*) grown hot in its season; the changes both of autumn and of spring have always come; the solstice as also the equinox has, each one, come around in season.

(4) There are also laws of nature under the soil less known to us, but not less fixed: believe (*that*) to be below (*the earth*) which thou seest above it.

There are also vast caverns; there are immense recesses, and roomy spaces in mountains suspended on this side and on that; there are precipitous clefts extending indefinitely, which frequently have engulfed sunken cities, and have piled up immense ruins in (*their*) depths.

(5) These (*spaces*) are full of spirit, for nothing is ever empty: swamps by darknesses and by wide places. Living beings also are born in them, but unformed and sluggish, because conceived in unlighted and heavy air, and in waters torpid from their location. Many of these are blind, like the moles and subterranean mice, who lack sight, because it is useless. Thence, as Theophrastus affirms, fishes are in certain places cast forth.

JUDGES OR SLANDERERS?

HELENA PETROVNA BLAVATSKY

Translated from *Le Lotus*, June, 1887, by C. J. RYAN, M. A.

“For our own part, we regard her [Madame Blavatsky] neither as the mouth-piece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting impostors in history.”

— *Society for Psychological Research Proceedings*, Vol. III, p. 207

MR. HODGSON, the author of this remarkable verdict, ought to have added the following, in order to show that he was as prophetic as he was sagacious: “Yes, her name will pass into history. It will figure, in the twentieth century, between the names of Count Saint-Germain and Cagliostro in future encyclopaedias: article ‘Celebrated Impostors.’ ”*

Well, I have no objection. I shall find myself in excellent company. Really, an old woman who has had enough wit from her childhood to make

*See *The Occult World* (preface, p. vi, etc., and Appendix p. 349, etc.). For all obscure passages in this article, we refer the reader who is ignorant of those contemporary events to *The Occult World*, published by the Editor of this Magazine.— F. K. G.

fools of all who came near her, who for the last fourteen years has been able to deceive — let us say, to hypnotize — hundreds of intelligent men and dozens of personages of the highest society, including some brilliant minds very well known as men of science, such a woman surely deserves to pass into history, and, we hasten to add, her victims with her.

The verdict has gone around the world. It has been welcomed with avidity by all the garrulous and tattling journals, and has received the most friendly hospitality in the pages of the so-called scientific and philosophic magazines;* it has provided high-sounding talk for some more or less literary pamphlets, and has been hailed and commented on by the swarming mob of penny-a-liners. But why did they choose that sentence from the Hodgson decree? It is perfectly simple. That decree comes from a scientific Society, from that *Society for Psychical Research* which lays claim to separate the good grain from the chaff, to recognise the true from the false, and so to establish the reign of peace and brotherhood among the English materialists and spiritualists. Has not its founder and chief, Mr. Myers, been a member of the Theosophical Society for three years? Does not everyone in London know that he was

*See the pedantically absurd articles in the *Revue Scientifique* (April 16, 1887, p. 503); in the *Revue Philosophique* (April, 1887, p. 402); in the *Revue de l'Hypnotisme* (February, 1887, p. 251), etc.—F. K. G.

one of the first in the *London Lodge of the Theosophical Society* to be 'fooled,' since they will have it so, and that there was a time when he believed fully in all those phenomena? The latter are now called 'tomfooleries,' (*niaiseries*) in the *Revue Scientifique*, whose editor is another ex-Theosophist who has withdrawn in time, as in a comic opera, to save the face of Science.† Ergo, the verdict is loudly pro-

†Never having had the honor of knowing M. Charles Richet, it is not I who have fooled him in making him enter the Society, but rather two ardent ex-Theosophists, a Parisian lady and a Russian. The latter, having sworn to all Theosophical Paris that one of the Adepts (Mahâtman) had appeared to him in the astral body in his own room, had talked to him for nearly an hour, while seated on a chair before him, and had reappeared again ten minutes after leaving in order to prove that what he had seen was no dream, it follows that I am not the only one who has invented oriental Adepts — if they are mere fictions. The gentleman thus visited thinks he can get out of the scrape *now* by putting the public on the wrong scent. He asserts to everyone that it is Madame Blavatsky who had *hypnotized* him and had forced him by that method to perceive that scene. If this were so, the illusion having lasted nearly an hour, it would be rather illogical to deny me the possession of extraordinary powers. The phenomenon would only be the more remarkable. The *Revue Scientifique*, finding that *The Occult World* "might provide the subject of a curious study of the psychological condition of its author and of his heroes" (No. 16, April, p. 503) would have to begin by making this study of the two Theosophists who recruited its editor into the ranks of the Theosophical army, before permitting himself to undertake it. Feminine gossip and personalities do not agree well with exact science.

claimed; Madame Blavatsky is condemned by default.

I am writing all this reluctantly, yielding to the solicitations of my friends. They beg me to reply to the volumes of barbers' jokes, of silly, empty gossip accumulated by the papers, and to the more serious charges of the scientific and philosophic magazines. Life is too short, and time too precious, to waste it in contradicting idle tittle-tattle, suppositions founded on hypotheses—quite scientific though they be. I yield, but reserve the right, in this matter, to say exactly what I think. So much the worse for those who will hear the truth.

Now, I deny to science—even though self-styled 'psychological'—the right to touch upon problems of which, materialistic as it is to the tips of its crooked fingers, it can make neither head nor tail. To be considered an expert in any art whatever one must be an artist in that specialty oneself. Now, if we except Mr. Myers, who was a believer, and who accepted the phenomena at first on faith, to repudiate them later—again on faith,—trusting to the sagacity of his agent, *i. e.*, to the absolutely unsupported testimony of one ignorant of psychological mysteries, none of the judges and jurors of the Psychical Society is competent to express an opinion upon abnormal manifestations. Among these good *savants* at Cambridge, not one is a medium, nor an occultist. Witness the fact that they have also declared Eglinton—one of the most remarkable mediums in

Europe—an impostor, from A to Z.

Science is at its wits' end. Forced by facts, which respect no big-wig, to surrender to their testimony, it has been laid under the necessity of giving its opinion about psychic phenomena. It has submitted with bad enough grace. Among its representatives there are those who have ardently devoted themselves to hypnotic researches. Are they any the more enlightened for that? Those who are convinced of the reality of the phenomena as well as of the impotence of science to explain them on purely physiological principles, keep silence, not daring to speak, for they well know what awaits them. The list is long of well-known scientists who, having ventured into the arena of spiritualism to break a lance in defense of the phenomena, have been classed by their colleagues under the label of *non compos mentis*. Mr. Wallace, the great London naturalist, has shut his mouth and says no more; Mr. Crookes also prefers to keep silence. M. Gibier is on the point of being declared an amiable lunatic, if not a charlatan, as one of his colleagues, who shall be nameless, called him; and so forth.

A little logic, if you please, Messrs. Judges and Slanderers. How could the London Psychical Society pronounce in favor of all the phenomena described in *The Occult World* and elsewhere without risking its title of 'scientific'? How would its acceptance of all that was attributed to me by the phenomenologists have been received by the scientists who deny wholesale the

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existence of intelligent forces outside of man? It was a question of life or death, of the *to be or not to be*, of Hamlet. Once that the calumnies of a spiteful woman, driven by vengeance, and helped by the entire black army of missionaries, were published in the evangelical organ of the latter, the Psychical Society — or rather its Theosophical founder — was forced to choose between the horns of a dilemma. One or the other: (a) either to declare publicly that the charges of the Coulomb lady were inventions — and in that case he and his learned Society would have to share the sorry jeers flung at the Theosophists and be drowned in a flood of ridicule: would forever have lost caste, as they say in India; or (b) sailing with the current, to keep from sinking it would have to proclaim that all the phenomena, the Mahât-mans and their agents, were a huge imposture.

Compromise was impossible; it was a case of taking or leaving it. The Psychical Society had gone too far, and was committed too deeply.

Is it actually known under what conditions Mr. Hodgson's *investigation* in India took place? What is known of that agent, so famous for his 'marvelous sagacity,' a sagacity before which the exploits of the most renowned police-spies pale? Well, I am going to tell you, and I defy my enemies to refute me.

That young man, with no experience whatever, without the slightest conception of psychic or other phenomena, was sent to India; he alone was prose-

cutor, judge, jury, and counsel, all at the same time. When he arrived, he ought to have made an investigation, studied all the phenomena of the last seven years, compared the testimony of the Theosophists with that of their accusers, and so forth. What course did he take? He only interviewed our enemies, the hydrophobic missionaries, the ex-members of the Society who had been expelled from our ranks, the scoffers, and the hardened materialists. The Protestant Christians who constitute Anglo-Indian Society, sticklers for the routine of cant, rigid in the sheath of correctness and respectability, received him with open arms. Ever since the establishment of the Theosophical Society in India, this Anglo-Indian world, the official and jealous world, showed itself as our implacable antagonist. Mr. Hodgson loved to make a figure in the drawing-rooms; he frequented the balls and dinner-parties; he had to choose between the glittering world of spurious champagne (or other things) and of our *occult world*. In this way he came to us one day to borrow the costume of a Hindû prince from one of our Theosophists to flaunt at a fancy-dress ball given by the Governor of Madras. Once there, he publicly declared, to the great delight of the respectable and correct assembly, that the Theosophical Society was nothing but a fraud; it was, according to him, an association of duped imbeciles and intelligent swindlers.

Here is a curious detail about the letters that I am accused, by the missionaries, of having written and that

the London experts, after long hesitation* found to be in my handwriting, *i. e.*, traced by the same hand which, they said, had written all the letters from the Mahâtman: Mr. Hodgson carried them about with him for whole weeks. He came to see us every day. He stayed a week *at our house*. *He never allowed me to see the letters; he never asked me to explain them. Until this day, I have never seen the color of one of these 'incriminating' letters.* And this is called a scientific inquiry, made in an impartial manner!

"Give a dog a bad name and hang him"; and M. Pasteur can do nothing. And they wish me to defend myself! Good God, before whom? Before those who believe Mr. Hodgson and who take his movements seriously, or before the needy reporters for whom I am an inexhaustible mine of wealth? The former have condemned me in advance as a charlatan, with or without the famous investigation of such melancholy celebrity for the *Psychical Society*. They have never changed their minds. That investigation merely furnished them with one more apparent right: namely that of proclaiming in all the gutters what they had said among a select few ever since my

*I am not surprised at this hesitation in view of the fact that another expert, not less famous, who occupied in Berlin a prominent position in the highest tribunal, had pronounced a decision diametrically opposite to that of his colleague in London. This expert, in an official document, written and sworn to, declared that the letters signed by the initials of the Mahâtman K. H. could not in any case be by Madame Blavatsky's hand.

name came before the public. As for the latter: well — the poor must make a living! If, by calling me a 'fat frog' or 'humbug,' a poor famished journalist is assured of a dinner, I have no objection.† Charity and forgiveness are in the list of Theosophical virtues. Moreover, is there even one of my detractors, so eager for their quarry, who knows me?

As for my friends — the true friends — they have confidence in me as in the past. For every desertion — and there have been very few — I have acquired ten new and devoted friends, and as many members for our Society. The only result of the thunderbolts flung at me by the *Psychical Society* has been to force public attention to divide itself between the Bulgarian Regents, Bismarck, the Pope, and — myself. This is highly flattering. All the more that the psychic *tours de force* accomplished by those gentlemen are far more remarkable than all the phenomena ascribed to me. Another result, however, is the formation in England of a new Theosophical Lodge, called the *Blavatsky Lodge*, and its approaching transformation into the British Theosophical Society, including within it the London Lodge and the other branches.

Now: one final question to settle. Every act — and even more, every series of acts extending over a long period of years committed by any individual whatever — must necessarily have

†See *La Lanterne*, a journal of the insulters: November 30, 1886.— F. K. G.

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a plausible motive. Every tree is judged by the fruits it bears. What, then, can be the motive that urged me to establish the Theosophical Society, to reveal what I had kept secret for long years, to throw myself, body and soul, into the jaws of the monster called *Public Opinion* which was waiting for me to enter the arena? The necessity of finding a motive tallying with its conclusions was so well recognised by the Psychical Society that it became its most burning question and its most arduous task. None could be found; but the following facts were discovered by Mr. Hodgson:

1. I had never accepted one cent for the phenomena. Every offer of that nature had always been refused. It was enough for anyone to offer me remuneration* to lose any hope of getting the shadow of a phenomenon from me.

2. Mr. Hodgson established, on the contrary, that since its foundation, I have given all my money to the Society as well as my unceasing and gratuitous services.

3. Valuable jewels were received by a good many persons, sometimes even by non-members, while on many occa-

*Many Rājās who could be named offered me thousands of rupees in vain. In America, one millionaire made me an offer of \$10,000 if I should succeed in demonstrating to him one of the most simple phenomena — one I had never refused to produce for any of our members — the melodious tinkle of one or several tones in the air. He was spurned, and I declined to hear anything more on the subject. And this is history, if you please.

sions needy Theosophists or those in urgent distress received considerable sums (in one case 500 rupees or 1250 francs) in letters that I am accused of having written.

4. The poorer the Theosophist, the humbler his social standing, the more likely he was to be a witness to the greatest phenomena.

I will say, in passing, that no one has ever breathed a word, publicly, about the really significant phenomena:† they were always held *sacred and secret*. Only those in the category of psychic manifestations, and others of no importance produced for the amusement of my friends — Theosophists as well as non-Theosophists — were dragged into the light of day by the indiscretion of certain enthusiastic

†The *Revue Scientifique* says: “. . . The question arises why human beings, endowed with so great a power, should amuse themselves with such trifles as are reported to us.” The bibliographer [?] would know why if he took the trouble to read the book. A little further: “The objects on which Mme. Blavatsky exercises her power and that of the mysterious adepts . . . are really too paltry.” The *Revue Philosophique* makes some similar remarks. It would be easy for us in our turn to make amiable jokes about the importance these gentlemen, who claim for themselves the monopoly of science, attribute to their limited experiences, ridiculous as they are when not dangerous. The hypnotized Nana could be exhibited, displaying signs of suggested pregnancy to the great amusement of the vulgar, or about to embrace, at very short notice, a solemn professor who, without perceiving it, serves as a laughing-stock for a troop of hussies, in order to demonstrate the neurosis of the psychosis of hypnotism. . . . But we prefer to be lenient.

members. I was always opposed to this, but the current was stronger than I: it has overthrown me, and it is over the corpse of my reputation and of my honor that certain facts have been brought forward to the knowledge of the public.

What, then, can that intangible, mysterious motive-power be that I am accused of obeying for the last fourteen years, to which I have sacrificed all my property, and all the money I have earned by my literary works, all my strength, my health — lost for ever — and finally almost my very life? Was it ambition, the desire to see myself famous? Impossible, for in that case I would have made a better job of it. I should have remained the friend and ally of the Spiritists and the Spiritualists, my most implacable enemies today. I should have shown respect, at least apparently so, to the missionaries and the clergy, instead of denouncing them; I should have burnt incense under the noses of the gods of Public Opinion, and have moved in good society. I ought to have played the part of a tame cat therein, instead of showing my indifference for that frivolous, heartless, brainless world, pitiless for the sorrows of others, above all for those who turn their backs on it. Never have I done one of those things.

It must, however, have been a very strong motive that, having first driven me to invent Adepts and a mighty Fraternity in the Himâlayas, compelled me afterwards to forge letters in the names of several of them. It was not

an easy task. The handwritings of these letters are as different as their styles. They were written in English, in French, and sometimes in Russian; three languages that I know. But they were also written in Marathi, in Basha, and in all the dialects of Hindûsthân, of which I do not know the first word.

Besides certain letters, portions of which have been published from time to time, there are whole volumes of letters that are known to very few persons indeed; private letters, filled with philosophy, preserved as treasured relics by certain Theosophists. These are the letters to whose production I am accused of devoting my time and my life. Why? Well, the sagacious Mr. Hodgson discovered the reason. According to him, it was *for pure patriotism* and as a spy of the Russian Government that I invented the whole thing. That accusation leaves much to be desired, because it explains nothing. In what way could the Hindû and Buddhist Adepts, living in the Himâlayas, ever benefit my country? How could a bell-sound in the shoe of an Anglo-Indian or a cigarette passing from a pocket into a piano be of any use to a Russian army on its way to break into Afghanistan? So many mysteries merely complicate the chaos of *scientific explanations* of the Psychical Society. From Cape Comorin to the heights of Simla there was one loud guffaw when this accusation was read. There is not an Anglo-Indian who does not know it is an absurdity. The English in India may say *mea culpa*, for the many alarms created by

their chronic fear of the Russians, but they have never been so stupid as to believe a motive of this nature. They know the contrary far too well. During the first three years I passed in India, the Viceroy himself did not have such a fine escort of disguised police detectives as those who shadowed me night and day. Everywhere I went I was followed and watched. Finally, the war ended and I was left in peace. Convinced that there was nothing to discover, it only remained for them to pay the bills. It was Sir Frank Souter, head of the Bombay police, and Sir Alfred Lyall, at Simla, who admitted this to me personally.

Look elsewhere, gentlemen of the press. Continue to search, and above all see if you cannot find a reasonable and logical motive. Meanwhile, if you absolutely insist on making accusations against me, try not to forget that you are Frenchmen, and endeavor to be at least a little more courteous, if it be impossible for you to show impartiality or good sense. Once you accept the portrait traced by the hand of a person ignorant of occult matters, and copy in so many words that Mme. Blavatsky "is not a simple and vulgar adventuress" but that she deserves to live in the memory of posterity "as one of the most accomplished impostors, etc.," do not proceed to destroy the effect of that fine sentence. Because it is downright impossible to believe that a person of such power could ever have been guilty of certain blunders attributed to her by you. That is a position no one who indulged in such

insanities, such fibs, such incredible lapses of memory, as those I am accused of, could have the wit to reach. The hypothesis falls by its own weight.

Well now: one cannot have it both ways: either I am (a) an innocent woman, slandered in the most cowardly way possible, for reasons that are far from being mysterious; or I am really (b) a permanently hypnotized person. My nurse must have suggested it into me that there were Adepts and phenomena! But who then suggested it to all those who believe they have seen Mahâtms and phenomena with their own eyes? A new mystery! On the one hand, "a witness of the rank of Mr. Hodgson" (*Revue de l'Hypnotisme*; article written by M. Tetard, *hypnotized* to the extent of allowing the witness a *rank* that no one gives him in London); on the other hand, several hundred witnesses whose rank is certainly not less than that of M. Tetard's witness. Did I hypnotize them all perchance?

In that case, gentlemen of the press, and above all Editors of Hypnotic, Scientific, and Philosophic Magazines, for the love of science come to me, and beg for lessons in suggestion and hypnotism, instead of wasting your time in slandering me. For, if all who remain faithful to the Theosophical Society and to me personally (a mere trifle of thousands of Theosophists representing the hundred-odd branches in India, and several hundred Europeans and Americans) are living under the permanent effect of my hypno-

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tism, and if this hypnotization has made them mistake bladders for Adepts,* and letters written by me, or even *copied*, in the spiritualistic journals, for letters on high philosophy, it must be granted that I am more powerful than all your great medical authorities. In that case, Drs. Charcot, Ch. Richet, *e tutti quanti*, would not reach to my ankle. As for the poor *Psychical Society*, if it does not at least extend the narrow outlook of its 'telepathic impact,' and quickly too, which afflicts our ears, it will end by hypnotizing the public so effectively that there will soon be no means of awakening it.

Finally, and to close this too lengthy discussion, here is a citation showing that opinions differ on this subject and that they can be separated into three, diametrically opposed. It is taken from a letter from an English captain in India, Mr. B—, a Theosophist and a man of intelligence.

. . . I am very sorry that you should take seriously the fiasco of the wretched Coulombs and the nauseating business hatched up by Mr. Hodgson for the Society for Psychical Research. It is only a subject for amusement to your friends, because it is easy to see through the story. It is exactly what must be expected. Messrs. Gurney and Myers launched the Psychical Society in the midst of a loud blowing of trumpets that was hailed by nothing but shouts of laughter from a

*Some have gone so far as to say that the astral bodies seen by numerous witnesses were made of inflated gold-beater's skin.—F. K. G.

mocking world. As a result, they have demonstrated that the public understands the matter and will not let itself be imposed upon. The Coulomb affair was cleared up in no time. Hodgson is the man of Madras: *Venit, vidit, vicit*. He had to make his reputation at your expense; it was a question of life or death for him and the Psychical Society. It is the way of the world, and we must not complain of it, but rather rejoice. The Theosophical Society is purged: now you know who are your real friends. None but fools and the brainless pay attention to a Hodgson. Do you know the Catholic publication, *The Month*? In its February and March numbers that magazine gives a review of *The Occult World* and *Esoteric Buddhism*, and draws the conclusion that you are a horrible sorceress. Merciful Heavens! They evidently must laugh at Hodgson and his grand Report. So, you see, opinions are divided into three camps: the Psychical Society's party of the Russian Spy and Charlatan theory; that of the Holy Church—diabolical magic beloved by Des Mousseaux and De Mirville; and, finally, ourselves, who have retained our confidence in you after having read the good and the bad reports. As for myself, I have no aim but the pursuit of truth.†

That is all I have to say about this concert of calumny and silly gossip which is becoming monotonous. I am too seriously occupied to waste my time answering all the wolves that bay at the moon. . . .

London (Maycot), June 1887.

†We have had this letter in our own hands for translation, and we observed that the *Cabinet Noir* is not ashamed to unseal letters sent to Mme. Blavatsky, for on the envelop was found the postal stamp: *found open and officially sealed*.—F. K. G.

ASK, AND YE SHALL RECEIVE

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

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”—*Matt.*, vii, 7-8

THE words of a Teacher: but too little regarded by most of his disciples. When they do ask, and receive, it is usually for inward peace, for guidance in the conduct of life, for a spirit of acquiescence in the divine will; and many there are who do profit by the words of the Teacher to that extent. But who asks for Knowledge, or expects to attain it? Who is there that takes these words for an assurance that the inner eyes can be opened and the mysteries of Nature revealed to the earnest and faithful disciple, even while on earth and in his present life?

Yet we have only to read other parts of the recorded teachings of Jesus, and also those of his disciples, to discover that he actually was teaching the possibility, the desirability, the necessity, of such attainment to knowledge; that he was, in fact, a Teacher of the age-old Path or Way, whereby man learns to use his innate but dormant powers and accomplishes the higher steps in his evolution.

In *John*, chapter iii, we read of a Jewish Rabbi who realized what Jesus was and came to him privately for instruction. He said that he knew Jesus was a divine Teacher — his works proved that. And the Teacher, answering the implied question, and see-

ing that the inquirer was seeking instruction, replies:

Except a man be born again, he cannot see the kingdom of God:

which is equivalent to the affirmation that a man *can* see the kingdom of God by being born again. This second birth is a birth of the Spirit, as contrasted with the first or natural birth, which is said to be of the flesh. The expressions ‘Kingdom of God,’ and ‘Kingdom of Heaven,’ are often used, to denote a state attainable by the earnest disciple; and the well-known Sermon on the Mount gives instructions for treading the path that leads to the portals. The aspirant must abandon all selfish motives and desires and concentrate heart and mind on that which is impersonal and eternal. He must practise love and forgiveness; eschew anxiety, ambition, passion; be natural like the flowers and birds; believe in the power of the Divinity within him.

From the general sense of the teachings attributed to Jesus and his disciples, we conclude that the Kingdom was an internal, not an external one. There are a few special passages which appear to indicate that an external kingdom, a temporal reign on earth, was looked for at one time; but

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this is contrary to what Jesus says about the Kingdom of God being within, and coming silently, and about the need for bewareing of false prophets. *Mark*, xvi, 9 to the end, is admitted to be spurious, and there is no knowing how much was added to those compilations by their various authors and editors, in order to suit their own ideas. We can only judge by the general sense; and that shows that, in the main, the teachings given are the same as those given by all Teachers of the Sacred Wisdom.

Those who seek to get back to the fundamentals of Christianity should certainly bear this in mind. The original gospel was one of liberation, but the weakness of man is ever prone to turn it into a gospel of resignation to the state of ignorance, and of trust in an inscrutable external power instead of reliance on the God within.

Jesus, like other Teachers, strives to evoke in men a sense of their own innate Divinity; and urges them to tread the same Path that he himself has trodden. Though he claims to be a Son of God, he likewise declares that all men are Sons of God; and claims for himself no special privilege except those which pertain to a man who has advanced farther along the Path than his hearers. One well-known saying of his is that —

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.— *John*, xiv, 12

He also speaks of the power of faith, and urges us *to be* perfect. When he

says 'believeth on me,' we are to understand that he meant not himself personally, but that he spoke as the Christ. In just the same way Krishna in the *Bhagavad-Gîtâ* speaks in the first person, meaning reliance on the Christos in every man.

In order to receive, it is necessary to ask truly. If we do not use the right key, the right gate will not be opened to us.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts [spend it upon your pleasures — in modern English].— *James*, iv, 3

A desire is a force, and must produce its effect, according to natural law. The result may be frustrated or modified by some other force, but all desires, wishes, prayers, tend to work themselves out. If selfish or short-sighted, they will not 'ascend to the throne of grace,' they will fail to evoke a response from the Spirit. We may get what we have asked and be sorry we asked it. In order to gain Wisdom, we must desire Wisdom, and that whole-heartedly and unselfishly.

If any of you lack wisdom, let him ask of God . . . and it shall be given him.

— *James*, i, 5

But this Wisdom means a good deal more than most people think. It means a knowledge of the laws that govern the Universe and a knowledge of the innate powers in man himself. It is a Wisdom that makes man more than man is today, and raises him to the level of the God-man which he truly is, and which we are all destined to become.

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The teachings of the Sermon on the Mount, so true, and yet so impractical from the point of view of worldly polity, are clearly the instructions of the Teacher to his selected candidates. These few were pledged to forsake the worldly motives and to adopt a special course of life demanding self-sacrifice and control over the emotions. The teaching of love and forgiveness is the rule imposed upon all candidates for Wisdom; it means substituting for the law of self-interest the law of impersonal love, in order that the Spiritual nature may develop and Wisdom be able to illumine the mind. It is of course well known that Jesus had special teachings for the few and addressed the multitude in veiled language; and this again is the invariable rule among Teachers.

There are many today who are interpreting Christianity in a far more liberal sense than before; there is a broad school in the Anglican Church, with one of the Bishops prominent in it. But these seem to look rather to science than to religion for knowledge; they seem to have stretched their religion to make it take in science. In this, and in the notable change that has come over science itself, we see both

religion and science tending more towards that original unity from which both have diverged. Both of them, in wandering from their starting-point, have diverged from each other. The field of knowledge became divided into the two parts. Some people clung to one to the exclusion of the other; some found a way of being religious and scientific at the same time, or alternately, just as they might change clothes to suit occasions.

In the future we must look forward to an ever-increasing unification of knowledge, in proportion as both religion and science get away from the materialistic attitude. All knowledge is sacred; all real religion must satisfy the head as well as the heart.

As to Christianity, the inevitable result of going back to fundamentals must be the abandonment of the idea that this, or any other single religion, is exclusive, paramount, or final. We cannot get along with religion that is sectional and leaves out the bulk of mankind. We cannot persuade the bulk of mankind to lay aside their own religions and adopt ours with all its special racial coloring. The only bond of union is the eternal Wisdom-Religion.



“Oh, that every atom of my being were a thousand-pointed star to help men to see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of Real Life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom and the hour of attainment is Now if you will.”—*Katherine Tingley*

THE SAPPHIRE NECKLACE

(SUGGESTED BY THE COSMIC JOKE OF BEETHOVEN)

KENNETH MORRIS, D. LITT.

HERE is the Bringing-in of it: Nothing was more treasured and admired in the Court of the Nooivray of old than a Sapphire Necklace that the princes and regents of the constellations had given the Queen of the Nooivray for her birthday. There were thirteen blue amazing gems in it, that had been mined, cut, polished, and endowed with magical peculiarities in thirteen several stars: to wit, in Altair and Aldebaran, in Vindemiatrix and Fomalhaut, Arcturus and Capella, Sirius and Procyon, Rigel and Betelgeuze, Regulus and Algol and Unukalhai; and their chief peculiarity was that by looking intently into any one of them, you could see in it the destinies of its native star through the age of ages; by reason of which these sapphires were of more value than any others, and the Necklace was without its peer in heaven. So there was grand consternation throughout the galaxies when it was lost.

Here is how the loss happened: A squat little god by the name of Ghuggg came begging to the door of the King of Nooivray's palace at one time; and the one that opened to him went in to get him a bite and a sup and a present, leaving him at the open door. Now he was exceedingly gifted in thieftcraft, so that there wasn't his equal at it in

the four quarters of the universe; and no sooner was he left alone there, than his art and his craft and his great gifts stood him in stead, and he procured the Necklace dishonestly, and was away before man or dog could so much as suspect him, let alone pursue and capture. As to where he retired with it, to gloat over his spoils and his cunning: it was to a little, rough, uncouth planet he had in a dark region of space beyond the mountains and the Brink of Things; and there he sat chuckling in the cellar, with the necklace about the place where his neck would have been had he had one; only there was little difference between the head and the body of him, but that the one was uglier than the other — and none could say which that was. He had no light in the cellar, but what came from the sapphires; and that was less than you would think, on account of the heavy grief that had overtaken them, and their shame at the indignity they were suffering. He sat there endeavoring to console them; for he desired them to be at their best.

"Come now," said he; "shame and grief are unbecoming in you; I beseech you to eschew and evitate them religiously! It was your destiny to be rescued by me, that your evolution might be accomplished; rejoice there-

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fore, that that which was to be has indeed befallen!"

But the King of the Nooivray was at a loss; and at a loss were the great barons of his court, the princes and regents of the constellations and stars. So he called them together in council, and held a Gorsedd in a circle of stones near the Pleiades. "Is there any of you has advice to give?" said he. "Such a disaster has not befallen us since Cuthrile king of Iffairn made ice of the universe of old."

"If you would take advice of mine," said the Chieftain of Capricorn, "you would take counsel of the man who saved you then. Merlin Druid you would consult, by my great dominion in heaven!"

"Good advice is that!" said several of them. Then said the King's Heir of Fomalhaut:

"He had a rose-garden eastward of your principality at one time, Lord Capricorn."

"He had," said Capricorn; "and by the splendor of my stars, he has now."

"It is a wonder he was not invited here," said the King of the Nooivray. "Lord Unukalhai, go you with your following upon an embassy to him, if it please you."

So Unukalhai and the stars of the Serpent rode forth, and came to the rose-garden, and to Merlin Druid trimming the roses; and prayed him come with them to the Gorsedd.

"Well, well now," said Merlin Druid; "well, well now! It is the Sapphire Necklace is lost from you, I shouldn't wonder?"

"The Sapphire Necklace it is, and lost from us it is."

"There will be little need for me to come to the Gorsedd," said Merlin. "Were you hearing tell of Gelliwic in Cornwall at any time?"

They consulted together. "We were not," said Unukalhai.

"Or of Caerleon on Usk in Wales?"

"Lord Druid," said Unukalhai, "few will not have heard of Caerleon on Usk."

"There is a man enthroned there by the name of Arthur Emperor," said Merlin. "Go you, if it please you, to him; and he will recover the Necklace for you."

But they doubted they were a sufficient embassy to go to the Emperor Arthur; and returned instead to the Gorsedd, and gave the King of the Nooivray what news they had. "Well, well; we must send to him," said the King; "though it would seem unlikely that a mortal would find what we ourselves are at a loss over."

So then he chose ambassadors to send: Aldebaran, and Fomalhaut, and Unukalhai, with all their retinues. And they set out, and rode through the bluebell woods and the larkspur meads of heaven, and along the margin of the sea; and came at sunset to Caerleon on Usk; and Glewlwyd Gafael-fawr admitted them into the feast and the presence of Arthur. Until dawn they were at meat and mead in the hall there. Then the Emperor said: "I will listen to your message, Lords Princes of the Stars."

They told him what they knew about

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the Sapphire Necklace. "Is there one of you that has handled it or the jewels it is composed of?" he asked.

"The three of us have," they answered. "Three of the jewels are from the three stars wherein we reign."

"Call Ol the son of Olwydd," said Arthur Emperor. Ol was such a man that seven years before he was born his father's swine were stolen, and when he grew up a man he tracked the swine, and brought them home in seven herds. Very powerful was his olfactory endowment of genius.

"Ol son of Olwydd," said the Emperor; "could you track the jewels as you tracked the swine?"

"Let us get to horse, and away!" said Ol.

And now here is the Story itself: without concealment, understatement, or exaggeration:

So the Arthurians rode away under their lord Arthur with the ambassadors of the King of the Nooivray: along the margin of the sea, and through the larkspur meadows and the bluebell woods of heaven. And they came at last to the foot of mountains higher than any in the world or Wales.

"Ha," said Ol fab Olwydd; "the Sapphire Necklace has been here."

"A marvel if it has," said proud Aldebaran; "not one of the stones was mined in these regions."

"Lord Arthur," said Ol; "if you will take advice of mine you will ride southward with your host through these grim mountains."

"I will do that," said Arthur Emperor.

"Then here will we leave you," said the Lords of the Stars; "and carry the news to the King of the Nooivray in Gorsedd."

So they rode northward over the flowery meadows; but Arthur and his men prepared to follow Ol towards the south.

"Music will be needed for this adventure," said Taliesin Benbardd; he was the Chief Bard and Music-maker of the Universe at that time. "Listen you now," said he; "and let your thoughts and your horses' hoofs keep time to this."

Then he persuaded the notes out of his harp with gentle fingers, so that their thoughts began flowing with the music as they started out. Then he put coercion on the harp as they rode on, so that the mountains were ringing with the music and the beats of the horses' hoofs keeping time with it. So they rode on all day through the mountains that grew grimmer and wilder always, along the edges of great chasms and over torrents that raved world-deep below. When the sun set they came to the Brink of Things. "Over the brink the Necklace has passed," said Ol; "but there is no tracking it by scent farther."

In front lay empty black space, an enormous abyss, wherein there seemed to be nothing. "Is our quest to end here?" asked Glewlwyd Gafael-fawr.

"Oh, no," said Taliesin Benbardd; "the hoofs will keep time to the music still."

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"Call Drem, the son of Dremidyd," said Arthur.

Drem was such a man that, when the gnat arose in the morning with the sun, he could see her from Gelliwic in Cornwall as far off as Pen Nant Gofid on the confines of hell; and furthermore, he could easily count the hairs of her beard.

"Drem fab Dremidyd," said Arthur; do you catch sight of anything beyond there?"

Drem looked forth carefully. "Southward and below there," said he, "there is a blacker blackness moving, ten universes away."

"We will ride forward towards it," said Arthur Fawr.

So they leaped their horses out into the abyss; and by reason of the music of Taliesin Benbardd, empty space was equal to a well-paved road for them, and neither better nor worse; and the beat of the hoofs on the darkness kept time to the music.

"Is that which we seek far away now?" asked Arthur.

"Not so far as it was," said Drem fab Dremidyd. So they rode on, singing now to the music.

Far off in the cellar of his planet Ghuggg caught a rumor of it and trembled. "Eh?" said he; "WHAT'S THAT?" He could hardly induce his ears to listen to more than the beating of his heart. "But my heart beat never to such a rhythm as that," said he. He listened further, and groaned.

"Dear help me better," said he; "I know what it is: it is the harping of the Chief Bard of the Universe; and

the men of the Island of the Mighty on the march to it. By the stench of the swamp of bottom-most Annwn, it is that!" said he; and grew pale over what would have been his face, had there been much to distinguish it from the gross rotundity in front of him.

"The music of Taliesin Benbardd it is; and he strongly coercing it from the strings of his harp; and the hoofs of the horses of the Arthurians keeping time to it as they pursue me through the abyss!" He was bewildered and amazed; his bones molten in him with terror. Then he mastered himself, and took courage, and planned his defense.

"Come now," said he; "where is my magic to fortify me against trouble? There is that Drem the son of Dremidyd: his sight will be potent against me unless I take to my magic."

So he took himself to it; and croaked thrice like a frog; and thereupon the blackness the Arthurians rode through became a million times blacker, and even more than that. "Sight is useless here," said Drem fab Dremidyd. "The light I saw by has gone out."

"Call Clust fab Clustfeinad," said the Emperor Arthur. When the ant arose from her nest in the morning, Clust could hear her footsteps from Esgair Oerfel in Ireland as far as to the borders of space; and furthermore, he could hear the thought in her mind before ever she had uttered it.

"Clust fab Clustfeinad," said Arthur, "are you hearing anything from below and beyond there?"

"A frog croaking I heard — if a

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frog it was; and a man breathing I hear now — if he is a man. Follow you me, if it please you; and I will lead you to him.”

So they rode forward after Clust fab Clustfeinad; and Taliesin Benbardd putting fierce, strong, exultant coercion on the harpstrings, and shaking out the music magnanimously through the night; so that tremendous speed was with their horses.

“Is it far away now?” asked Arthur.

“In my deed to heaven and man, it is not far,” said Clust. “It is very near at hand.”

“Ah,” said Arthur then; “the right fore-hoof of Fflamwen my mare struck against hardness; and it seemed to me that the hardness was cracked.”

“Cracked it was; and my genius has come back to me,” said Ol fab Olwydd. “I smell the Sapphire Necklace; and it is falling down through space below us.”

“In my deed it was cracked; and my sight thereby has come back to me,” said Drem fab Dremidydd. “I can see the blackness falling away swiftly below, and a blue light shining out through the crack in it, that has the appearance of shining from thirteen bright amazing sapphires within.”

“By the ruby in thy ring it cracked, Lord Arthur,” said Clust; “and the music sounding out through the crack is like that of the thirteen Arch-flautists of heaven; and even better. Hark you now, if it please you!”

They heard the song of the sapphires, and it was as much as seventeen times better than Clust had said;

and even more than that. It rose out of the crack in Ghuggg’s planet that Fflamwen’s hoof had made, and soared and floated out through thirteen universes, spreading hope and delight: the sapphires with hope restored to them were appealing to the Arthurians to deliver them.

“Woe is me, the men of Arthur Emperor are upon me!” sighed Ghuggg in his cellar. “The roof is broken by the rude hoofs of their horses; and their intentions are not good.” He forgot the empire he desired to found, and longed only for escape. “I must set my planet to spinning and falling, that I may sink into the swamp on the floor of Annwn and be safe from their loathsome clamor and weapons.”

He had fallen on the sapphires to hide the light of them; and now set his globe to spinning and whizzing downwards, swifter than the arrow’s flight, than the passage of the light-ray, than the leaping of thought in the mind of a bard. Towards the swamp at the bottom of things he sped it. But the light of the sapphires shone out through his solid ugliness and through the cracked roof as it fell and as the Arthurians pursued it, their horses diving down towards the depths.

“Their object is theft, and rieving, and violent robbery,” sighed Ghuggg; “woe is me, a tenfold curse on all thieves and rieviers! The honest may not enjoy their lawful gains for them!” he sighed; and sped his planet the quicker. But the swifter its fall, the swifter were the war-steeds of the Arthurians in pursuit of it; until the

apples of gold at the four corners of their saddle-cloths burned and became molten and shone out through space. "Now I am near the swamp!" he chuckled; and then, looking up, moaned in his terror. "Evil on their beards, they are upon me!"

So his planet whirled downwards, obeying his desire. And there was the swamp not ten leagues below him; and a league and more between him and Drych Ail Cibddar the swiftest of the Arthurians. Down and down whirled Ghuggg, gathering impetus; his native stench and corruption awaited him, near at hand.

"Woe is me, how I am oppressed by the foul effuvia arising from it!" sighed Ol fab Olwydd. Every moment the little planet as it fell shone the brighter: the light from the sapphires ever the more impregnating it.

"Now I am saved, and the Necklace with me!" laughed Ghuggg; "in a moment I splash into the fluid!" And as he said it, the forehoofs of Drych Ail Cibddar's horse struck against his roof again.

Now there are sharp rocks on the Floor of Things, jutting out from the filth and slime there; and it was on one of them the planet struck; and what with the swift impact, and the kick of Drych Ail Cibddar's horse, it burst open and was shattered. Out flopped Ghuggg and dived like a frog, the Necklace about his middle, into the corruption. But Drych Ail Cibddar drew rein in time; and in a second the Arthurians were up with him; and there they halted. The swamp was

clearly visible now by the light from the sinking sapphires.

And they blazed out the more the deeper they sank in it. The men of the Island of the Mighty, watching, presently saw Ghuggg disentangled from them, and float upwards to the surface, charred, dried up and withering away; so that by the time he reached the surface, there was nothing of him to reach it.

"This is a marvel," said Ol fab Olwydd; "the stench is gone, and the air has become sweet and pleasant."

"This is a great marvel," said Drem fab Dremidydd; "for behold you now, the foulness and opacity of it are wasting and clearing; as if it were pure ether below us forevermore."

"In my deed to heaven and man, it is a lovely, bright, astounding marvel!" said Clust son of Clustfeinad; "for music is coming up from the sapphires in the depths like the music of a constellation of noblest stars!"

Arthur looked up and beheld the King of the Nooivray with his court at Gorsedd in the stone circle near the Pleiades; and nothing between but pleasant slopes, wooded and ferny mountains, meadows of cowslips and of gentian.

"King of the Nooivray," he cried; "behold, here is a new constellation of stars; come you now, if it please you, and annex it to the Empire of the Nooivray!"

So those that were in the Gorsedd rode down; and came to where the Arthurians waited; and dismounted there; and the King of the Nooivray

embraced the Emperor Arthur; and there was good companionship, warmest friendship, between the men of the Island of the Mighty and the men of the Empire of Heaven. So together they rode down to where the Sapphire Necklace hung, that now was a beautiful constellation of stars: blue, amazing, exquisite islands in infinity. And they annexed them to the Nooivray; and appointed officers of the court to be their rulers and regents. And in this order they rode together from

star to star of them, surveying their new dominion, and conversing together pleasantly, and relating to each other the heroic tales of the Island of the Mighty and of the Empire of Heaven; and in this order they sat at feast in the chief palace of the Nwyfre afterwards: that is to say, the Emperor Arthur and the King of the Nooivray; the Blessed Cai and the Regent of Aldebaran; Gwrhyh Gwalstawd Ieithoedd and the King's Heir of Fomalhaut; Greidawl Galldonyd and —

H. P. BLAVATSKY: THE MYSTERY

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

PART TWO: PHILOSOPHICAL AND SCIENTIFIC

CHAPTER XIX—REINCARNATION AND THE GENERAL DOCTRINE OF REIMBODIMENT (*Concluded*)

“The absence of memory of any actions done in a previous state cannot be a conclusive argument against our having lived through it. Forgetfulness of the past may be one of the conditions of an entrance upon a new stage of existence. The body which is the organ of sense-perception may be quite as much a hindrance as a help to remembrance. In that case casual gleams of memory, giving us sudden abrupt and momentary revelations of the past, are precisely the phenomena we would expect to meet with. If the soul has pre-existed, what we would *a priori* anticipate are only some faint traces of recollection surviving in the crypts of memory.”—Professor WILLIAM KNIGHT

IN order to fulfil a promise already made, it may be interesting to the generality of Occidental readers who have been brought up under the influence of Christian religious thought, to show that in the earliest historic periods of Christianity, a certain form of reincarnational metempsychosis, or metempsychosal reincarnation, was believed in and taught by a very important and in places powerful faction of the Christian community.

The greatest of the Christian spokesmen of this early Christian school, whose works in this line, in translation or in original, still remain to us, was Origen of Alexandria, born about 185 of the Christian era and supposed to have died in 253. Most of the references to early Christian metempsychosal belief in Origen's writings are to be found in his work *On First Principles*. It is very unfortunate for the student of early Christian beliefs, that

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we do not possess a full text of Origen's original Greek work, and our knowledge of what that great Church-Father wrote is mainly derived from a translation into Latin of Origen's *First Principles*, made in later times by Tyrrannius Rufinus, of Aquileia, who was born about 345 of the Christian era and who died 410, and was therefore a contemporary of the Latin Father Jerome.

Rufinus took great liberties indeed with Origen's original Greek text, so much so that it is impossible to exculpate him from the charge of mutilation of Origen's text, and even possibly of forgery in the sense of including in his Latin translation, and ascribing to Origen, ideas which very probably came from Rufinus' own mind.

This literary dishonesty of Rufinus, however, he was not alone in possessing, even in the case of Origen's work, because he himself tells us in his Prolog to the *First Principles*, that he merely acted as others did before him. His words are interesting, and therefore we quote them here:

In translation I tried to follow as far as I could the rule observed by my predecessors, and especially by the distinguished man whom I have already spoken of, who, after translating into Latin more than seventy of the writings of Origen, which are called Homilies, as well as a large number of his writings on the Apostles, in which a good many 'stumbling-blocks' are found in the original Greek, so smoothed and corrected them in his translations that a Latin reader would come upon nothing discordant with our Christian belief. His example therefore I follow to the best of my ability. If I have not an equal power of eloquence, yet at least I pursue the same

strictness of rule in my work, taking great care not to translate those expressions occurring in the works of Origen, which are inconsistent with and opposed to each other.

One is inclined to think that Rufinus was somewhat of a humorist in excusing his mutilations of Origen's text as being of matters "inconsistent with and opposed to each other." Why Rufinus and these others he speaks of should have set themselves up as judges of Origen's Christianity, the reader may himself easily understand. There is little doubt therefore that had we the full and original Greek text of Origen's *First Principles*, we should probably find that the great Alexandrian Church-Father was far more open in his teachings of his particular kind of metempsychosal Reincarnation, than appears in the texts that have reached us.

This conclusion is immensely strengthened by the condemnation of Origen's writings at the two Constantinopolitan Councils already spoken of, held in the sixth century, the first under the Patriarch Mennas, and the second, the Fifth General or Oecumenical Council, both convened under imperial rescripts of the Emperor Justinian I.

So thoroughly, in times preceding the sixth century, had Origen's ideas penetrated into the fabric of Christian theological thought — indeed of the entire Christian community — that it is small wonder that the growing religious materialism of the times took alarm at the differences in doctrine which Origen's teachings then showed

as compared with the then established dogmata of faith.

Even although this double condemnation of the Origenistic doctrines succeeded in finally killing the spirit of the great Alexandrian's teachings, it succeeded in doing so only after a great deal of quarreling and very bitter differences of opinion. As a matter of fact, a certain amount of the Origenistic thought survived until late ages in the Christian Church, as was evidenced by the opinions prevalent in eastern, central, and western European countries as late as the fourteenth century.

The various bodies forming the Cathari, a word meaning 'the Pure,' or, as they were sometimes called, the Albigenses, the Tisserands, the Albigeois, and by other names in western lands: and the Bogomils in eastern Europe, as in Bulgaria and in Russia: sufficiently show, from what is at present imperfectly known of their doctrines, that they kept alive and taught ideas which were unquestionably widely prevalent in the Christian communities in the first centuries of the Christian era.

It is popular among ecclesiastical writers to call these Cathari by the name of 'Manichaeans'; and doubtless there is some truth in this. But it is also equally true that even if certain doctrines of the Manichaeans can be shown to have existed in the beliefs of the Cathari between the tenth and the fourteenth centuries, some of the ideas of Origen were equally powerful among them.

Origen in his *First Principles*, Book III, chapter i—and here we can quote from a remnant of the Greek text — Section 21, speaks as follows:

So the one nature of every soul being in the hands of God, and, so to speak, there being but one collection of reasoning entities, *certain causes of more ancient date* led to some of these being made vessels unto honor, and others vessels unto dishonor.

We have underscored the phrase 'certain causes of more ancient date,' because this is a clear and distinct reference to the pre-existent life or lives of the soul-entities who later, following inherent karmic causes, became some 'vessels unto honor,' and others 'vessels (or human beings) unto dishonor.'

We quote again from the original Greek a little farther on in the text:

As, on the other hand, it is possible that he who, *owing to causes more ancient than the present life*, was here a vessel of dishonor, may after reformation become . . . etc.

Still more clearly does Origen speak in his *First Principles*, Book III, chapter iii, Section 5, as follows:

Those who maintain that everything in the world is under the rule of the divine foresight, as is also our own belief, can give no other reply, it seems to me, in order to show that no shadow of injustice can rest upon the divine government of the world than by holding that there were certain exact causes of prior existence by consequence of which all souls before their birth in the present body contracted a certain amount of guilt in their reasoning nature, or perhaps by the actions, on account of which they have been condemned by the divine providence to be placed in their present life.

And a little farther on he continues:

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. . . Even in such a case we must admit that there sometimes existed certain causes preceding the present bodily birth.

These last two citations from Origen are taken from Rufinus' Latin translation, and the immortal gods only know how guilty Rufinus may have been here of mutilating or changing or softening the text of his great Alexandrian predecessor.

Again quoting from Rufinus' translation of Origen's *First Principles*, Book III, chapter v, Section 4, speaking of the pre-existence of souls, Origen, as Rufinus renders him, wrote as follows:

. . . Rational creatures had also a similar beginning. Indeed, if they had a beginning such as the end for which they hope, they must have unquestionably existed from the very beginning of the ages which are not seen. . . . If this be so, then of course there has been a descent from a higher to a lower condition not only by those souls who have deserved this change by the variety of their inner movements of consciousness, but also by those who in order to serve the world, came down from the higher and invisible spheres to these lower and visible ones.

The reader must obviously see in this last quotation much of the very same archaic doctrine which we have been attempting to set forth in this book, however the phraseology used by Origen (or by Rufinus) obscures the underlying ideas.

Furthermore, it is interesting to state that Origen likewise taught the pre-existence and reïmbodiment of worlds, which of course is another old doctrine of the archaic Wisdom-Religion. In Rufinus' Latin translation of the

First Principles, Book III, chapter v, Section 3, we find Origen saying on this point:

We see that not then for the first time did Divinity begin its work when it made this visible world: but just as after the destruction of this visible world there will be another world, its product, so also we believe that other worlds existed before the present came into being.

We have already cited the letter to Avitus written by the Church-Father Jerome, who was born about 340, and who died about 420, thus somewhat less than two hundred years after Origen's time. And this extract from the letter to Avitus there is no need to quote here again.

It is plain enough from the quotations already made from Origen that not only did he teach a mere pre-existence in the spiritual worlds of souls or rational creatures, before their imbodiment on earth, but that he also taught an actual reincarnation or reïmbodiment on earth of these soul-entities.

This is made very clear by what we find in Rufinus' Latin translation of the *First Principles*, Book IV, chapter i, Section 23:

Every one, therefore, of the souls descending to the earth, is strictly following his merits, or according to the position which he formerly occupied, is destined to be returned to this world in a different country or among a different nation, or in a different sphere of existence on earth, or afflicted with infirmities of another kind, or mayhap to be the children of religious parents or of parents who are not religious: so that of course it may sometimes happen that a Hebrew will be born among the Syrians, or an unfortunate Egyptian may be born in Judaea.

Here there is obviously a distinct teaching of the doctrine of Reincarnation, and it is quite futile to argue, should such an argument ever be attempted, that Origen's teaching embraces a bare and sheer pre-existence in the spiritual realms without any repetitive incarnations on earth in human bodies. His last words run directly in line with the doctrine of Reincarnation.

Origen, of course, like most of the philosophers of ancient times, and even of his own period, for he himself had obviously been initiated in the Eleusinian Mysteries, does not teach transmigration of the souls of human beings into the bodies of beasts, a teaching which of course the Theosophist likewise emphatically denies; and his opinion on this matter is clearly set forth in his *First Principles*, Book I, chapter viii, Section 3:

We think that those views are by no means to be accepted which some people most unnecessarily advance and support, to the effect that rational souls can reach such a pitch of abasement that they forget their rational nature and high dignity and sink into the bodies of irrational beasts, either large or small.

Origen again in his *Treatise against Celsus*, the Pagan philosopher, Book I, chapter xx, argues strongly against the misunderstood transmigration-theory. He wrote as follows:

A view which is much worse than the mythical teaching of transmigration, according to which the rational soul tumbles down from the heavenly spheres and enters into the body of brute beasts, whether tame or savage.

And again in his *Treatise against*

Celsus, Book III, chapter lxxv, Origen repeats his condemnation of transmigration as thus popularly misunderstood. In the same work, Book VII, chapter xxxii, he speaks as follows:

Our teaching as regards the resurrection is not derived from anything that we have heard about the doctrine of Metempsychosis, as Celsus thinks; but we believe that the rational soul, which is naturally immaterial, and therefore invisible in its nature, exists in no physical material place without having a body suited to the nature of that place. Accordingly at one time it puts off a body which it had found necessary but which is no longer adequate for its improved state, and exchanges it for another body; and at another time it takes up still another body in addition to the former, which other body is needed as a better clothing suited to the purer ethereal regions of heaven.

Here Origen of course voices again, in his vaguely Christian phraseology, other thoughts of the archaic Wisdom-Religion of the Ancients, which thoughts we have briefly outlined in the present book, and which we have spoken of as the peregrination of the Monadic Entity through the spheres.

In the same work *Against Celsus*, Book VIII, chapter xxx, he speaks very cautiously, but yet from his standpoint quite correctly, during the course of an argument on whether it be right or wrong to eat flesh-food, as follows:

We do not believe that rational souls pass merely from one physical body to another physical body, nor that such rational souls may descend so low as to enter the bodies of beasts.

This teaching on the surface seems contrary to what Origen formerly said,

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and therefore opposed to Reincarnation or any form of reincarnational Metempsychosis, but such a conclusion is diametrically opposite to his meaning. He means exactly what the Ancient Wisdom meant as the ancient initiate philosophers taught it, and what Theosophy teaches: that Reincarnation is not the transference of the rational entity, or what we call the Reincarnating Ego, directly from one physical body to another physical body, with no intermediate stages of purgation or purification, and no intermediate principles between physical body and Reincarnating Ego. The Theosophist would deny such a distorted teaching as earnestly and as emphatically as does Origen—the former Eleusinian initiate and later Christian doctrinaire.

From the extracts which precede, and also from our knowledge of the wide-spread and deeply-rooted reach which the Origenistic doctrines had in the Christian community even as late as the sixth century, as already described, we can see how large a part his teachings had in the beliefs of the Christian community of his time in the third century of the Christian era.

When we recollect also that the Latin Father, Jerome, already spoken of, tells us in his *Letter to Marcella* that there were in his (Jerome's) time in the fifth century, a number of Christian sects which taught some form of Metempsychosol Reincarnation, we can readily understand how strong was the appeal which this doctrine, even in its distorted Christian form, must have

made to the Christian community, and how long it lasted in time.

It is a practical certainty, however, that from a time even before the second century, or Origen's period, the peculiar form which the general doctrine of Reimbodiment took among the Christians was distinctly esoteric and secret. This is not a supposition based merely upon the intrinsic evidence to be found in early Christian patristic literature, a supposition more or less depending upon the mental bias of interpretation of the modern scholar, but is actually vouched for by one of the most orthodox of the early Church-Fathers themselves.

We mean the Latin Father Jerome, who makes a specific statement in his *Letter to Marcella*, that this doctrine was, so far as the early Christian sects of Egypt and of the Oriental parts of Hither Asia were concerned, an esoteric one; and from his words we can only judge that it was propagated more or less 'at low breath' and 'with mouth to ear.'

Jerome's words themselves are so interesting that no apology is needed for repeating them here, and we give the Latin in the footnote below, from which we make the following translation. He says:

This impious and filthy doctrine spread itself in former times in Egypt and in the eastern parts; and, at the present time, is secretly, as it were in the holes of vipers, spreading among many, polluting the purity of those parts; and, like an hereditary disease, insinuates itself into the few in order that it may reach the majority.*

*"Haec impia et scelerata doctrina olim in

It is of course also well known that in the early centuries of Christianity, some of the different schools of Gnostics likewise taught a doctrine of metempsychosal Reincarnation, formulated after their own peculiar style; and for this statement of course the various encyclopaedias or historical works may be consulted.

It is quite customary to ally some of these Gnostic sects with the early Christian bodies, as being 'heretical' divisions of the Christian community, although this opinion seems to the Theosophist, in many cases, to be entirely arbitrary. However, if people insist upon it, the argument tells strongly for the position that we here take, because if they accepted some form of Reincarnation or reincarnational Metempsychosis, as indeed they actually did, and yet are and were claimed as Christians, the case needs no further argument, so far as they are concerned.

In the New Testament itself, there are a number of passages which, read as they stand, are more than merely 'dark sayings,' and make sheer nonsense unless the idea in the mind of the writers of these passages in the Christian New Testament was based upon some form of early Christian metempsychosal Reincarnation.

The interview of Nicodemus with Jesus, and the questions of the former,

Aegypto et Orientis partibus versabatur; et nunc abscondite, quasi in foveis viperarum, apud pleros versatur, illarumque partium poluit puritatem; et quasi haereditario malo serpit in paucis ut perveniat ad plurimos."

and the replies thereto, are a sufficient case in point, and show the general belief of the time, whether we accept the actual existence of Nicodemus or not. The point is proved by the fact that whether Nicodemus did or did not exist, the belief was so common in Palestine that it was taken for granted that all would understand the allusions, and the question therefore came very naturally from Nicodemus' mouth.

It is also well known that the Essenes, a Jewish sect, were believers in some form of metempsychosal Reincarnation, and we have the authority of the eminent Jewish historian Josephus, himself a Pharisee, that the great Jewish sect of the Pharisees held also to a form of metempsychosal Reim-bodiment, and openly taught it.

The reader who is interested in pursuing the matter further may find the following references useful: Josephus in his *Antiquity of the Jews*, Book XVIII, chapter i, section 3, speaks of the Pharisees as believers in Reincarnation (as they understood it); and also in his *Jewish War*, Book II, chapter viii, section 14, has several long passages dealing with the metempsychosal Reincarnational beliefs of both the Essenes and the Pharisees; and he refers to the same matter again in Book II, chapter viii.

Again in his *Jewish War*, Book III, chapter viii, section 5, Josephus reproduces his own address to the body of men under his command during their fighting against the Roman troops under Vespasian; and remembering that Josephus himself was a Pharisee, the

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remarkably clear declarations in these passages of a belief in Reincarnation show that the men to whom he spoke must have been perfectly well acquainted with it and that it was a commonly accepted belief of the day.

The Jews furthermore, certainly from the time of Josephus and doubtless from an indefinite period preceding his time, in their secret or esoteric doctrines called the Qabbâlâh — for the Qabbâlâh is the Theosophy of the Jews — taught Reincarnation openly, as also, by the way, they taught two others of the doctrines of the Ancient Wisdom, to which we have before alluded. One is the pre-existence of worlds as well as of human souls, and their reïmbodiment; and they also taught, as did Plato, that the consciousness and knowledge of man in any one life are but reminiscences of the consciousness and the knowledge of former lives.

Philo Judæus, the great Platonizing Jewish philosopher, on a number of occasions speaks very strongly in favor of that particular form of metempsychosal Reincarnation which most appealed to him, and which actually had close links with the similar ideas held by Plato, his great Greek predecessor.

For instance, in his tract, *On Dreams Being Sent from God*, Book I, section 22, he sets forth his belief in very clear words, and they are interesting, outside of their corroborative value to our argument, in that they show the wide extent in which the General Doctrine of Reïmbodiment, in

one or another form, was held in his period.

It was during the first century of the Christian era, so-called. Philo was an Alexandrian by birth, and of course was very largely affected by the syncretistic spirit of Alexandrian philosophy, which was so noticeable during his time. The entire purpose of his writings was to show the common grounds of mystical and theological thinking that, according to him, existed between the Platonic doctrines and the sacred books of the Jews.

His argument of course is, more or less, that the Logos or Divine Spirit in humanity infused common ideas into human minds irrespective of race or time-period; and also he seems to argue in places that such great men as Plato, and, generally speaking, "the wisdom of the Greeks," derived what natural truth they possessed from inspiration having its origin in the Jewish scriptures. This idea is of course preposterous, but he argued it with undoubted sincerity, and actually succeeded in proving to any impartial and thoughtful mind that in all probability the Jews derived their wisdom from the other nations surrounding them, probably from the great Greek philosophers of different periods, and from the Egyptians, and the peoples of the basin of the Euphrates and Tigris rivers.

In his tract before spoken of: *On Dreams Being Sent from God*, section 22, he speaks of the various kinds of souls, and of the celestial bodies as being animate entities, quite in common

with the general teaching of antiquity, and remarks:

Now all these souls seem to descend upon the earth with a view to being bound up in mortal bodies, those namely which are most nearly connected with the earth, and which are lovers of bodily habitations. Others, however, soar upwards, and are distinguished from others of their class according to the times and characteristics which Nature has appointed unto them. All these souls, those which are influenced by desires for mortal existence and which have been previously familiarized with it, return to mortal life. But others, refusing bodily life as a great folly, and as a mere trifling, pronounce it a prison or a grave, and fleeing from it by the impulses of their nature as from a house of correction or a tomb, raise themselves on the light wings of their nature towards the aether where they devote all their life to speculations of a divine type, etc., etc.

It is really an amazing thing that so many people, some of them otherwise profound scholars in their respective lines, should be so blind to the evidences throughout the ancient literatures, coming from all parts of the world, proving that there did exist in ancient times a common and universally diffused Wisdom or body of doctrine concerning the nature and origin and destiny of the Universe, and therefore of man also, and that this body of doctrine was in all essential particulars — in other words, in all fundamentals — the same everywhere, whatever might have been the variations of form or of formulation which the body of doctrine referred to may have taken in different epochs of time and among different races of men.

Some form of metempsychosal be-

lief or reincarnational Metempsychosis, is known by everybody to have existed in times preceding the Christian era all over the world, and such a belief also exists today over most of the world; and even in Occidental countries, although due to the long centuries of Christian belief it has been forgotten there, with the exception of sporadic instances of learned men who accepted it. It is today rapidly gaining many adherents through the efforts and teaching of the Theosophical Movement.

The time apparently is not far off when Reincarnation as a fact of Nature, and as taught by modern Theosophy the true echo of the archaic Wisdom-Religion, will again be accepted by the majority of men. Already today it is a household word in every civilized country, and, as we have said before, in European and American lands is a favorite subject of romance-writers, of dramatists, and of the producers of the cinematographic scenarios.

We have spoken of the different formulations or methods of presenting the General Doctrine of Reimbodiment as taught by Theosophy, as formerly used or as now used in different parts of the world. The reason for these differences in form is one very easily understood. It is that the deeper or more esoteric teachings connected with this General Doctrine of Reimbodiment are by no means so easily understandable as are the general principles of it, and for that reason, as we have said on other occasions with reference to other

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matters, these more recondite teachings were held as an esoteric collection of doctrines, which were given to men who had proved themselves worthy and fit to receive them, and who were sworn to the strictest silence regarding the knowledge imparted to them.

There were various grades of this knowledge existent in the ancient Mystery-Schools, and the manner of imparting, as well as the formulation of, the doctrines themselves, necessarily varied according to the time and the people in which or among whom such or another formulation of these more recondite teachings was given forth.

But the clothes or garments in which a teaching is delivered are, after all, a very secondary matter indeed. Nevertheless, and admitting this, the Theosophist feels that any truth of Nature, and therefore among them, this General Doctrine of Reimbodiment, can be presented in a best way, and that this best way of presenting it is always to be preferred to any inferior method of setting any body of teachings forth.

The best way is that which most nearly represents to human minds the exact cyclical operations of Nature which fundamentally motivate the activities of those portions of man's constitution which undergo reimbodiment. The more photographically exact, so to speak, such a formulation is, the better it is. Therefore do we say that the Theosophical formulation is not only by far the most complete — even those parts of it which are presented to the general public — but is also the most

skillfully prepared, and the most easily understood.

The reasons for this are that coming directly from the great Sages and Seers, who have been from immemorial time the Guardians and Custodians of the Archaic Wisdom, our teachings have not been subjected to the deforming or distorting influences of social or political circumstances, such as most of the Mystery-Schools of ancient times were involved in.

But in ancient times often the formulation of the truths concerning the General Doctrine of Reimbodiment was so intermingled with the general and popular mythology of the various countries, that distortion of form was an inescapable consequence of the resultant teaching. No such distortion of outline or of lineament has occurred in H. P. Blavatsky's presentation of this general doctrine of Reimbodiment to the modern world. This, however, does not mean that the Great Theosophist gave out all the details of the Ancient Wisdom to the modern world, and that she withheld nothing of its more important parts or aspects.

The contrary of this is true. A great deal was of necessity withheld, for the same reasons which we have before set forth in speaking of other matters. But what was presented was presented with absolute fidelity to the natural truth of the thing, and with strict loyalty to the instructions that she had received in this connexion from the Great Teachers who sent her forth.

The observations that we make upon this matter of her reticence with re-

gard to this one teaching of the General Doctrine of Reimbodiment, apply with equal force to others of the grand body of Theosophical doctrines, of which she gave to the world so masterly and wonderful an outline in her *The Secret Doctrine*. That wonderful book is filled with natural verities which do not appear on the surface of the words, and for which the earnest student must dig and delve in the words themselves, as it were, as well as behind the words, in order to arrive at the deeper meanings which lie enshrined therein.

That book is a veritable mine of ancient wisdom regarding Nature and its structure and powers and faculties and energies. The Great Theosophist said very truly that while this her noblest work would not be understood, except in small degree, in the century in which she wrote it: yet the coming century, which is our own, the twentieth in other words, would, before it had run its course, see that her *The Secret Doctrine* contains many if not all of the most abstruse mysteries of the nature of the Universe and of man.

That the General Doctrine of Reimbodiment in one form or other was at one time universal over the earth, is an undeniable fact, which none but those ignorant of the case would think of denying, although of course in all ages and among all races of men, individuals and minor bodies have held beliefs more or less resembling modern materialism.

The Druids for instance, in ancient Gaul and the British Isles and elsewhere, as well as the ancient Germans

and doubtless the Scandinavians, all held one or another form of Metempsychosol Reincarnation, or of Reincarnational Metempsychosis, while in the countries surrounding the Inland Sea of Europe, every scholar or student of the classics knows how widely one or another form of the General Doctrine existed.

In Greece, the Orphics and the Pythagoreans and the Platonists all held the doctrine, and of course the Latins, who followed their lead, held it likewise, as is well instanced in the case of Ennius, the Calabrian poet.

Vergil also makes a special point of it in his wonderful work, the *Aeneid*, in the sixth book thereof, verses 724 and following, and it persisted down to the latest times of the last philosophers, such as Plotinus, and indeed prevailed in the entire Neo-Platonic School.

Gnostics throughout Asia Minor and the Greek and Latin countries, also generally held it, as we have already said. We have spoken of its existence among the Jews, especially among the Essenes and the Pharisees, who openly taught it; and as the Pharisees composed the most numerous and influential of all the Jewish sects, we can readily understand how widely diffused it was among them.

It is also, as we have already said, from the earliest times in the teachings of the Qabbâlâh, the Theosophy of the Jews. The Manichaeans of the Hither East also held it, and as has already been pointed out in this chapter, the Cathari continued even into the Mid-

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dle Ages the Manichæan and Origenistic teachings.

About the time of the Renaissance in Europe, we find the doctrine still alive in the teachings of such men as Giordano Bruno, and in the seventeenth century it was written of and promulgated by the so-called 'Theosophist' van Helmont. Swedenborg also adopted it in an extremely modified form; while in the classical period of German literature, the doctrine of Metempsychosal Reincarnation furnished a very prolific field of thought for a number of the most prominent German philosophers and thinkers, such as Goethe, and Lessing who had probably taken the idea from Charles Bonnet. It was also spoken of and commented upon by Herder. The Scot Hume, and the Austrian Schopenhauer, mention it with profound respect.

Returning to times of antiquity, we may point out that, as is perfectly well known, the immense continent of Asia has always been practically unanimous in acceptance of the doctrine, not only in China, as among the followers of Lao-Tse and the various schools of Buddhism there prevalent, but also in Japan and Tibet; and it has flourished exceedingly in both ancient and modern India, as is instanced among the Brâhmans, and the early Buddhists there.

Although the references to a belief in some sort of metempsychosal Reincarnation are much less easily found as concerns the opinions of the peoples dwelling in Mesopotamia, there nevertheless remain sufficient proofs of its

prevalence there, to say that there likewise the doctrine, under one or another of its formulations, was as widespread and commonly believed in as elsewhere.

It is customary among modern scholars to say that the ancient Egyptians did not believe in any form of Reincarnation, and this modern opinion is based solely upon the fact that the studies of Egyptologists have been so largely devoted to monumental studies and manuscript documents found in the tombs, that, as the saying goes, they do not see the wood on account of the trees; in other words, the details of the splendid researches in Egyptology begun by Young and Champollion have so blinded the vision of Egyptologists to the more general view, that they do not see that it is necessary to presume its existence in order to account for what they do study.

In this the Egyptologists are entirely wrong, and we believe that time will prove this fully, to the confusion of some of the more dogmatic modern scholars among them. It had always been accepted among European scholars prior to Young and Champollion, that the ancient Egyptians did hold a belief in the General Doctrine of Re-imbodiment, under one of its forms of metempsychosal Reincarnation; and this belief was very largely based upon the statement of the great Greek philosopher and historian, Herodotus — a man who at one time was called 'The Father of Lies,' but who is now called 'The Father of History,' because mod-

ern research has shown how keen was his observation, and how accurate his descriptions.

We Theosophists prefer to believe in Herodotus, who spent a long time in Egypt, who knew the Egyptians well, and who had talked not only with the priests, but with the people, whether through interpreters or not is a matter of no consequence whatsoever.

In a general way it may be said that the more we discover of ancient history the more does that knowledge prove the general, and often the particular, truth, of the statements in Herodotus' remarkable work.

The writers in *The Encyclopaedia Britannica*, on Herodotus, say of him on page 382 of the 11th Edition:

At all the more interesting sites he took up his abode for a time; he examined, he inquired, he made measurements, he accumulated materials. Having in his mind the scheme of his great work, he gave ample time to the elaboration of all its parts, and took care to obtain by personal observation a full knowledge of the various countries.

The italics of this citation are ours. Other writers, as for instance in the *Dictionary of Greek and Roman Biography and Mythology*, edited by the late Sir William Smith, D. C. L., LL. D., say only the truth of Herodotus when they write: "the accuracy of his observations and his descriptions still excites the astonishment of travelers in that country."

When we remember that this great Greek spent a long time in Egypt, as has already been said, and mixed not only familiarly with the people, but

was given free entry, as his own work tells us, into the temples, and conversed upon esoteric and recondite matters with the learned priests themselves, we have reason to believe that when he tells us that the Egyptians accepted a form of metempsychosal Reincarnation, he knew better what he was talking about than do scholars of some twenty-four hundred years later, whose only argument against Herodotus' assertion is that they have not yet found what Herodotus said existed.

We prefer to believe the man who lived familiarly among the Egyptians and who knew them, rather than the modern theories based on a mere *petitio principii* — a mere begging of the question.

It would be an amazing thing if the Egyptians, so great and marvelous a people in scientific and literary and ethical and historic and religious and philosophical lines of thought and work, should have been ignorant of a doctrine which was not only universal, but as common sense and reflexion show must have lain at the very basis of the psychological part of their own extremely mystical body of various religious dogmata.

The truth of the matter is that modern scholars do not understand the meaning of the ancient philosophies and religions, in most cases, unless that meaning be superficial and easily understood — that is, unless it lie so clearly upon the surface and be so openly expressed, that only a dolt could misunderstand it.

As it may interest the reader to have

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Herodotus' words before him, we give them here, as translated from the original Greek in his Book II, *Euterpe*, Section 123:

It was the Egyptians who first gave utterance to the following doctrine, to wit: that the soul [Herodotus here uses the word *psyche*] is immortal and that when the physical body decays, the soul enters into another living being which at the moment is ready for and appropriate to it. After it has passed through all the terrestrial and aqueous and aerial forms of life, it clothes itself anew with the body of a man then becoming ready for it. This wandering [or transmigration] it passes through in some three thousand years. There are a number of Hellenes also who follow this same doctrine, some of olden time and some of later days, giving it forth as their own. Although I know the names of these I do not here write them down.

And Herodotus was wise in not doing so, because, as an initiate of the Mysteries, he knew that after what he had just said concerning this belief of the Egyptians he could not designate who the Greek philosophers were and what their particular forms of teaching were without immediately giving the key to esoteric aspects which he had no right to give. That he was an initiate we know from his own words, and from the several places where he speaks of the necessity of holding his tongue.

The belief which Herodotus here ascribes to the Egyptians, is not the teaching of Reincarnation, as is obvious from what has already been said in this book, nor is it the true teaching of Metempsychosis as the latter was taught in the Mysteries, although unquestionably the Egyptians knew both

these true teachings as well as other ancient nations did. The particular and peculiar doctrine to which Herodotus here alludes, is the cyclical destiny of the psycho-vital parts of the human soul, in other words, of the lower half of the Intermediate Duad as this Duad is outlined in the second of the schematic diagrams given in a former chapter.

This is but another way of saying that this particular Egyptian belief refers solely to the transmigration of the life-atoms forming the psycho-vital part of man's intermediate nature, and which, precisely as the authors of this book have hereinbefore set the teaching forth, reassemble or re-collect or come together again in a succeeding Reincarnation of the evolving soul-entity.

It is of no small interest to call the attention of the reader also to the fact that this particular Egyptian doctrine lay at the back of the custom which the Egyptians had, in common with some other peoples both of the ancient and modern world, of mummifying their dead. The entire object of mummification, as the Egyptians practised it, was a rather pathetic attempt to restrain, as far as it was possible, the transmigration of the life-atoms of the human Intermediate Duad and the Lower Triad from transmigrating through the lower spheres of life, by preserving as long as was possible the physical body from decay.

H. P. Blavatsky alludes to this matter in her magazine, *The Theosophist*, published in India, in the course of a

short article which she entitled: 'The Transmigration of the Life-atoms.' How such a belief could have taken such firm hold of the imagination and religious emotions of the Egyptian people is in itself an interesting and rather pathetic psychological study. Unquestionably the priests knew that the custom of mummification was but an imperfect preventive of what it was originally intended to do, but due to some reasons at present unknown, the custom became so firmly established as to be one of the marked characteristics of Egyptian civilization.

Another writer in *The Encyclopædia Britannica*, 11th Edition, under the title *Metempsychosis*, shows the usual modern most lamentable ignorance of the real meaning of this teaching, for, as his article shows, he confuses sadly Metempsychosis with Transmigration, and these with Reincarnation.

He opens his article by saying:

Metempsychosis, or Transmigration of the Soul, the doctrine that at death the soul passes into another living creature, man, animal, or even plant.

This is funny, and is a proof of the ignorance to which we have just pointed.

In the first place, Metempsychosis is not the same as Transmigration, although of course a Theosophist knows as well as anyone else that these words are wrongly considered by modern scholars to be interchangeable and synonymous in meaning. Secondly, Metempsychosis does not mean that the human soul passes into an animal

or a plant, and we have set forth the reason why, as well as the true meaning of Metempsychosis, in preceding paragraphs; likewise that of Transmigration.

This writer further continues:

Till full investigation of Egyptian records put us in possession of the facts, it was supposed that the Egyptians believed in Metempsychosis, and Herodotus explicitly credits them with it. We now know that he was wrong.

We now know nothing of the sort. All that we do know is just what the authors of this book have previously pointed out, that modern scholars have not found references to this doctrine sculptured on the monuments or painted on the papyri, and therefore say that it did not prevail in ancient Egypt, although they have the testimony of Herodotus, one of the greatest of the ancient Greeks, who tells us explicitly and precisely to the contrary; and, as he lived among the ancient Egyptians and had access to as much of their knowledge, apparently, as he desired to have, his single statement is worth more than all modern speculative theory on the subject.

Herodotus lived in the fifth century before the accepted Christian era.

There is one other phase of this, the subject of the present and the preceding chapter, which we cannot pass over in silence, although we have dealt with the general idea in the chapter on Karma, when speaking of Fatalism. Katherine Tingley in her book, *The Gods Await*, page 163, has the following observation:

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The invisible forces lying behind external Nature are identical with the invisible forces working through ourselves; and in both are many hidden things we have not discovered and do not understand.

The latter part of this extract is of course obviously true, and refers to the general knowledge of our own civilization. But the main point here is the statement, which is perfectly true also, that the invisible forces in Nature are not merely identical with, but the fountain of, the invisible forces which work through and play through mankind.

The supposition here, at first blush, might be thought to be, by the unthinking, that this makes man a mere mechanism worked by wires pulled by invisible agencies outside of man. That is not the idea at all. How anyone can deny an obvious truth is a problem which we do not attempt to solve; but as man is an inseparable part of Nature, is its child, is in Nature always, can never leave it, it is obvious that the forces in Nature are the same as the forces in man — wherein, however, they are individualized instead of being general.

The General Doctrine of Reimbodiment, as Theosophy teaches it, is in no sense of the word Predestination or Necessarianism, as these words have been understood by the fatalistic theologians of certain phases of Christianity, wherein indeed may rightly be laid the charge of Fatalism.

If Fatalism means, as it does, that all things in Nature, men therefore included, are but the creatures of an

over-ruling Power which creates souls only to predestine them either to eternal weal or to eternal woe, then the charge of Fatalism certainly does not lie in the case of the Theosophists, who positively and emphatically repudiate this horrible idea.

Lest our words be thought to be unfair, we venture to quote here Article XVII of the Thirty-nine Articles of the Episcopal Church of England, as they were laid down in Convention assembled in 1562-3, to wit:

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor.

This seventeenth Article is mild in its tone and doctrine as compared with the Doctrine of Reprobation of the Westminster Confession of Faith, which also was formulated at Westminster by a Convocation of English Divines during the period 1643-1649. It should be remembered that Reprobation is a technical term in Christian theology, and means the doctrine that "God has predestined some to everlasting death." This Westminster Confession of Faith was largely drawn up by clergymen of the Anglican Communion having strong Calvinistic leanings, and in its Article III, 3, 4, we find the following:

By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others

foreordained to everlasting death. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

If this be not Fatalism according to every meaning that the word holds in common and theological and philosophical language, it would be interesting to know just what it does mean. Nothing of this sort was ever taught in ancient times when the great Mysteries of antiquity prevailed, which taught men not merely how to live but also taught them the secrets of universal Nature, and therefore of man's interior constitution and being; nor is Fatalism, in any sense of the word, or on any grounds whatsoever, or in any possible construction, taught in Theosophy or endorsed by Theosophists.

We do not use the language we have here employed with any desire to cast unkind slurs upon the beliefs of other men. We venture to point out only the truth, that while our teaching of Karma, as expressed for instance in the workings of the general operation of Reimbodiment, means indeed an endless chain of causation, this chain of causation is one which lies in the nature of the evolving entity himself or itself, and for which that entity is solely responsible.

This is merely common sense, and it is sufficient to turn to the emphatic teaching of free will or of the free and unimpeded will in the flow of the stream of consciousness arising from the fountain-head in man's Inner God,

to show how vastly different and more merciful, as well as how truly religious and philosophical, the Theosophical teaching is.

Such then, as the thoughts contained in the paragraphs of this and of the preceding chapter show us, is the real meaning of the General Doctrine of Reimbodiment; and it remains with the reader or student of our mystical Theosophical philosophy to draw the necessary conclusions, which doubtless he is quite capable of doing, for the principles upon which our teachings rest are in all cases easily understood.

How it could ever be argued, as has in a certain case been argued by superficial critics of an atrabilious turn of mind, that H. P. Blavatsky either invented her teachings, or plagiarized them from the books treating of ancient religions and philosophies, is another notion which passes comprehension. Any competent student will readily see from what has been given in this book, that while all our Theosophical doctrines may be found here and there in the various ancient literatures, not one of these literatures contains a completely systematic formulation of Theosophy as H. P. Blavatsky gave it to the world, and it is precisely in this systematic formulation that we see the marvelous strength of her intellect and the penetrating power of her spiritual intuition. Indeed, we see far more than these movements of her soul: we see the effect of the teachings received from others greater than she, of whom she was the Mouthpiece and Messenger to the modern world.

ANCIENT HISTORY OF THE HUMAN RACE

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

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

VIII

THE civilization of the Fourth Race was magnificent and dazzling in physical development. Many of the startling discoveries of our day, including flying-machines brought to the perfection we are striving for, belonged to the ordinary equipment of the Atlanteans. Complete records of this ancient race exist and will come to light at the proper time, but here and there can be found fragments which are suggestive.

There is extant an account of a dialog between Midas the Phrygian, and Silenus, written during the days of Alexander the Great. The former is told of a continent that had existed in times of old, so immense that Asia, Europe, and Africa seemed like poor islands compared with it. It was the last to produce animals and plants of gigantic magnitude.

There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance.

— *The Secret Doctrine*, II, 760

Their intellects were giant-like as well as their bodies, and they had a knowledge of Reincarnation, which tenet was passed on to the Fifth Race.

Also, as the Third Eye was awake during a part of their history, they were aware of many of the finer forces which do not exist for this age, and which under the blighting effect of materialism have been laughed to scorn. But alas! the majority of that race elected to use this knowledge and power for selfish purposes and prepared for themselves wholesale destruction. The great waters swallowed them up. Although the sinking of the continent was inevitable, the destruction need not have been so wholesale.

. . . the 'Deluge' overtook the Fourth, giant Race, not on account of their depravity, or because they had become 'black with sin,' but simply because such is the fate of every continent, which — like everything else under our Sun — is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

Thus the giants perished — the magicians and the sorcerers, adds the fancy of popular tradition, but 'all holy saved,' and alone the 'unholy were destroyed.' This was due, however, as much to the *provision* of the 'holy' ones, who had not lost the use of their 'third eye,' as to Karma and natural law. Speaking of the subsequent race (our Fifth Humanity), the commentary says:

Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island — 'from whence the last Savior will come' — now kept mankind from becoming one-half the exterminator of the other (as mankind does now — H. P. B.). It (man-

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kind) became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race — the divine Incarnates. When the Poles moved (for the fourth time) this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians — alone the ungodly Atlanteans perished, and 'were seen no more.' . . .

— II, 350

A graphic account is given of the submersion of the main part of the continent in Volume II, pages 427-8, but the total obliteration extended over enormous periods. It is on this colossal first cataclysm (which began gradually in the Eocene Age), (see Vol. I, p. 439, footnote), and lasted during a period of 150,000 years, that traditions of all the deluges are built, the Jews constructing their version on the event which took place later on Poseidonis. (See Vol. II, p. 751, footnote.) For after the main continent had vanished, there was a large island, Ruta, which was submerged approximately 850,000 years ago, at which time, it is stated, the Aryans were 200,000 years old (see Vol. II, p. 395). Then a smaller island, Daitya, sank about 270,000 years ago (see Vol. I, p. 651), and finally the last remnant, Poseidonis, referred to by Plato, disappeared — about 11,000 years ago (see Vol. II, p. 324 footnote).

Thus it will be seen that the races overlap by many thousands of years. Nothing is finally destroyed in Nature, until something else is established. And the processes move so silently

and, to our senses, so slowly, that it is often difficult to detect them — just as one cannot see a tree grow, but only the results of growth. When changes can be perceived, as in our time, for instance, it is evidence that a new order is approaching rapidly.

The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, which built the first Pyramids in the country, and that certainly before the advent of the 'Eastern Aethiopians,' as Herodotus calls the Egyptians.— II, 429

In fact, the more remote the records, the more dazzling was the splendor. Among other arts and sciences they had those of astronomy and symbolism, including a knowledge of the Zodiac; all of which they passed on to the Aryan Race (see Vol. II, p. 431). Further, a study of the Dendera Zodiac shows that the Great Pyramid must have been built 78,000 years ago (see Vol. II, p. 432).

The difficulties that historians have had in explaining the mature development of the Egyptians from the most remote antiquity, are cleared up by a consideration of the many facts brought out in *The Secret Doctrine* regarding the Atlanteans and the enormous overlapping of the two races.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago . . . though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races.— II, 444

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The following gives a hint about the merging of the races and the origin of the prehistoric Egyptians.

Nearly five hundred years before the actual era, Herodotus was shown by the priests of Egypt the statues of their human Kings and Pontiffs-*piramis* (the archi-prophets or Mahâ-Chohans of the temples), *born one from the other* (without the intervention of woman) who had reigned before Menes, their first human King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had his name, his history, and his annals*. And they assured Herodotus . . . that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history of the *three dynasties* that preceded the human—namely the DYNASTIES OF THE GODS, that of demi-gods, and of the Heroes, or giants. These 'three dynasties' are the three Races.— II, 369

. . . the Egyptians, as well as the Greeks and 'Romans' some thousand years ago, were 'remnants of the Atlanto-Aryans,' *i. e.*, the former, of the older, or Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The human Dynasty of the older Egyptians, beginning with Menes, had all the knowledge of the Atlanteans, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic records. . . . And it is just because the Egyptian Zodiac is between 75 and 80,000 years old that the Zodiac of the Greeks is far later.— II, 436

In fact, the Greeks were but the dwarfed and weak remnant of that once glorious nation, the latest seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock; one that had gradually spread over the continent and islands of Europe, as soon as they

had begun to emerge from the seas.

Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races—the remnants of the Atlanteans—'yellow and red, brown and black'—began to invade the new continent. There were wars in which the newcomers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time—owing to new geological convulsions—*islands*. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

— II, 743-4

The duration of the periods that separate the Fourth from the Fifth Race are too tremendous to make possible a detailed account of those times. During the course of the post-diluvian ages, which were marked at certain periodical epochs by the most terrible cataclysms, so many races and nations were born, lived their time and died, leaving scarcely a trace behind, that no description of value can be offered concerning them (see Vol. II, p. 437).

To return to the beginning of the Fifth Race, which has existed quite free from its parent stem about a million years, making the life of a sub-race (since we are in the fifth), about 210,000 years (see Vol. II, p. 435), Stanza XII reads:

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48. The Fifth Race produced from the Holy Stock (*remained*). It was ruled by Her First Divine Kings.— II, 351

This race can trace its descent through the Atlanteans, from the more spiritual races of the Lemurians, in whom the 'Sons of Wisdom' had personally incarnated (see Vol. II, p. 318).

H. P. Blavatsky comments that history does not begin here, but living and ever-recurring tradition does. What we call history does not go back further than the fantastic origins of our fifth sub-race, a few thousands of years (see Vol. II, p. 351). Even so-called 'universal' (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest Fifth Root Race (see Vol. I, p. 406).

The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. The physical brain may forget events within the scope of our terrestrial life, but the bulk of collective recollections can never desert the Divine Soul within us, upon whose tablets are printed in indelible characters the pictures of all our mighty past. For the lower range of our being its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of events *that are to come*, is within its perspective powers, and is ever present before the mind's eye. (see Vol. II, p. 424).

As is evident in a Universe which is

a complete whole, of which man himself is an inseparable part — a Universe where order and fitness rule — there must always have been, as there always will be, a relation between man and his environment to the last detail. The endless varieties of this humanity have been under the same influences as have the geological formations of their times, as have the elements and the atmosphere, which influences have been expressed, for instance, in the color of the skin and hair, the sense organs, the texture of their bodies, etc.

One element has been added in each Round in the order of Fire, Air, Water, Earth. The Earth, as we know it now, had no existence before the Fourth Round, hundreds of millions of years ago, the time of the commencement of our geological Earth (see Vol. I, p. 252 footnote). The same order is repeated on a much smaller scale for each Race. For instance, the humanities developed co-ordinately with the elements, one of the latter being accentuated for each Race, which was physiologically adapted to meet it. Our Fifth Race is rapidly approaching the fifth element, one which has more to do with metaphysics than with physics. But the element to be perfected in the Fifth Round can only be foreshadowed in the Fifth Race of the Fourth Round. Likewise, we, being of the Fifth Race, have five senses, but the last sense will not be fully developed before the next Round. Thus is everything repeated again and again in Nature over eternities, always on a more perfect scale. In the first Round the earth was ether-

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eal; likewise in the First Race of this Round. In the Third Round all became more compact, so again in the Third Root-Race of this Round (see Vol. I, pp. 188-9).

The First Race was speechless, being devoid of mind. The Second had a sound language composed of vowels alone. The Third in the beginning had a kind of language which was only a slight improvement on the various sounds in Nature; but after the separation into sexes in the latter part, speech began to be developed. Before this, men communicated through what now would be called 'thought-transference.' Highly developed languages did not come before the Fourth Race. In this our Fifth, inflexional speech, the root of Sanskrit, was in the beginning the only language (see Vol. II, pp. 199-200).

Each Race has its continent, as has been stated: the First was born on the Imperishable Sacred Land at the North Pole, whose destiny it is to last from the beginning to the end of the Manvantara through each Round.

It is the cradle of the first man, and the dwelling of the last *divine* mortal.— II, 6

Explorers are not mistaken in their suspicion of a continent at the North Pole. It still exists, though hidden by the frozen waters. Of this mysterious and sacred land it is said in one of the Commentaries, that the —

. . . pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH.— II, 6

The Second Continent stretched out

from the First southward and westward and has been called the Hyperborean. Lemuria and Atlantis, as has been frequently stated, were the dwellings of the Third and Fourth Races. The Fifth Continent was America, but Europe and Asia Minor, almost coeval with it, are generally referred to by the Indo-Aryan occultists as the fifth (see Vol. II, pp. 7-8). The Aryan Race however, was born and developed in the far North, though after the sinking of Atlantis, its tribes emigrated further south into Asia. Hence Prometheus (the hero of the Fifth Race) is the son of Asia (see Vol. II, pp. 768-9).

As has happened before, so will it be again. The human Races are born one from the other, develop, grow old, and die. Even now, under our very eyes, the new Race and Races are preparing to be formed, and it is in America that the transformation will take place, and has indeed already silently commenced—so silently, that for long millenniums shall its pioneers, the peculiar children who will grow into peculiar men and women, be regarded as abnormal oddities physically and mentally. Then as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present mankind who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilized lands; surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate, and finally die

out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam, and the dwarfish Moola Koorumba of the Nilgiri Hills are dying — all of whom are remnants of once mighty races.

This process of preparation for the Sixth Great Race must last throughout the sixth and seventh sub-races. But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the Sixth Continent, will have appeared above the *new* waters on the face of the globe, so as to receive the stranger. To it also will migrate and settle all those who will be fortunate enough to escape the general disaster. Mankind will not grow again into giant bodies, because while the evolution of the Fourth Race led it down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of bonds of matter and even of flesh.

Thus it is the mankind of the New World — America, whose continent arose during the palmy days of the

great Atlantis (see Vol. II, p. 182), — by far the senior of our old world, whose mission and Karman it is to sow the seeds for a forthcoming grander, and far more glorious Race than any we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality, and of fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. In the words of a Sage:

The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus, are the Past, the Present, and the Future, the ever-living trinity in one — the Mahâmâyâ of the Absolute IS.— II, 446

MEDITATION

JOSEPH H. FUSSELL, D. THEOS.

WHAT is meditation? It is the exercise of one of the faculties of consciousness. It is thinking, brooding, upon a subject, thinking about and around it, and trying to penetrate to its heart. More specifi-

cally it is thought directed towards a goal, as an arrow is aimed at a target: it is the following of a thought as far as possible, the conscious striving to make it a part of oneself, a part of one's nature, as for instance when meditat-

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ing, or thinking upon, some high and beautiful aspect of life, such as love, justice, truth. But equally, if our thoughts are directed to things which are low and base and impure, if we meditate upon these things, so do we weave these into the very fabric of our lives.

The rationale of meditation lies in the fact that "man is eternally thinking," as expressed by William Q. Judge in his 'Notes on the *Bhagavad-Gîtâ*.' Commenting on the following in chapter vii, "those who worship the gods go to the gods and those who worship me come unto me," he says:

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through too many experiences. It is movable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

What does a man love? To what is he devoted? Upon what are his de-

sires fixed? Upon that he will think; and the greater his love, the stronger his desires, the more will the object of his love, or of his hate, or of his desires, occupy his mind and be the object of his meditation, whether he will or no. But really to think is a conscious act of the will. The average man does not think; his mind is a play-ground of thoughts, drifting in he knows not whence; for we live in an encircling atmosphere of thought.

To *think* means to direct the mind; it means not only meditation but concentration, *i. e.*, the direction of our thought towards a center. The very name 'man' means a thinker, one in whom the *manas*-faculty, the *mind*-faculty is active. Thus if we wish truly to be men and women, to be more than animals in human shape or but half-human, governed by passions and appetites, we must learn to think and direct and control our thoughts: the possession and sporadic use of the thinking faculty are not sufficient.

There is an underlying and active purpose throughout the whole Universe of which man is an inseparable part. If therefore a man is to learn to think rightly he must know something of the purpose of life, this purpose for which the Universe and Nature exist, and for which therefore he exists. This he may learn through the study of Theosophy, and much more completely and quickly by allying himself with The Theosophical Society and so making it possible that he may receive instruction, if he will seek for it.

The purpose for which man exists,

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for which the Universe and Nature exist, is to find the Self, to evolve, to unfold out of the Self, ever more and more of the Light and Power of Divinity, and thus to come ever nearer to the Heart of Being, nearer to the Heart of the Universe. This then is the key to right thought, the key to right meditation. For upon whatsoever a man thinketh, that shall he become. We can set our thoughts high or set them low: the choice is ours.

Do you ask how to meditate, do you wish for rules? The following may help. I remember W. Q. Judge's answer to a question, asked at a meeting of the Aryan Theosophical Society, New York: "How to develop intuition?" He replied: "Why, *develop it!*" On another occasion in answer to a similar question, he said, "By following it"; that is, by exercise. Very simple, and yet very true. And the same is true of meditation. If you desire to know how to meditate, begin, try, take as subject something you aspire to be; hold it in the mind. If the mind wanders to other subjects, bring it back again, try in thought to get at the heart of it. This is meditation. To perfect oneself in it requires exercise first of all. As already said, that which a man loves, that to which he is devoted, that upon which his desires are fixed — upon that he will think and meditate, to that his thoughts will recur again and again, whether he will or whether he nill.

What man is there who, facing financial disaster, or having some overpowering ambition in life, or seeking to

solve some problem on which his heart is set, can keep his mind from dwelling on it? Everyone has had some such experience. Set your heart then upon that which you seek to know and to be, and your mind will follow the direction of your heart and of your strongest desires.

The key to it all is given — or rather many keys are given — in the *Bhagavad-Gîtâ* and *The Voice of the Silence*. For instance in chapter ii of the *Gîtâ*:

The hungry man loseth sight of every other object but the gratification of his appetite, and when he has become acquainted with the Supreme, he loseth all taste for objects of whatever kind.

And in chapter iii:

The wise man also seeketh for that which is homogeneous with his own nature. All creatures act according to their natures. . . .

And the following from *Matthew*, vi, 21:

For where your treasure is, there will your heart be also.

Unconsciously, and without active volition, you will meditate on that on which your heart is set, on that which you most desire, be it high or low. Hence, as already said, the need first for study of oneself, the need of realizing who and what man, the Self, really is, the need of determining what is real and what is unreal.

The first step towards this knowledge is impersonal love, altruism; for, in the words of W. Q. Judge, it "purifies the covers of the soul and lets the divine light shine down into the brain-mind," illuminating the whole being;

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and as our present Leader has said, "the royal road, the highway to the mountain-tops, is *impersonality, self-forgetfulness*." Be impersonal therefore, be self-forgetful!

Seek this wisdom by doing service, by strong search, by questions, and by humility [not the false humility of Uriah Heep, but more truly 'impersonality']; the wise who see the truth will communicate it unto thee, and knowing this thou shalt never again fall into error. . . . — *Bhagavad-Gîtâ*, ch. iv

Again, in the words of William Q. Judge:

Be what you love, strive after what you find beautiful and high, and let the rest go. Harmony, sacrifice, devotion: take these for key-notes; express them everywhere and in the highest possible way.

Keep this love constantly in the background of your thoughts no matter what the duty or occupation of the moment may be. By doing so, you will maintain a constant steady stream of meditation.

It is indeed well, and recommended by all our Teachers — it is an ancient rule — that a set time be taken for meditation morning and evening, the first thing after rising, and the last thing before retiring, to strike a keynote for the day or for the sleeping hours — half an hour, or but ten minutes if you can take no more. Set your aim high and follow it, root it in your inner consciousness; make your life purposeful; be true to yourself; love duty, find happiness in its fulfilment, and joy in helping others; seek to know yourself. As W. Q. Judge once said, "A lifetime's meditation is the

sum of a lifetime's thoughts." You need no other rules, no instruction in technique, you will develop your own. And if you push on, and when you are ready for further instruction, you will find the Teacher to guide you farther on the Path. For as every Teacher has proclaimed, "Seek and ye shall find! Knock and it shall be opened unto you!"

THE LORD BUDDHA'S TEACHING ON CONCENTRATION

The Buddha addressed the Brethren and said:

"Let a Brother be mindful and thoughtful."

Then he proceeded to tell them how a brother should so act as to become mindful. While he dwelt in the body he should so regard it that being strenuous, thoughtful and mindful, he might whilst in the world overcome the grief which arises from bodily craving; and also, while subject to sensations, he should so regard them that by analysis he might overcome the grief arising from the craving that follows sensation; and lastly, while he thinks and reasons, he should overcome the grief which arises from the craving due to ideas.

He went on to inform them how a brother should so act as to become thoughtful. Whatever action he performed should be performed with his entire nature concentrated upon it, and in full presence of mind; in going out and in coming in; in looking and watching; in bending his arm or stretching it forth; in wearing his robes or in carrying his bowl; in eating or drinking; in consuming or tasting; in walking or standing or sitting; in sleeping or waking; in talking or being silent. Thus he exhorted them to be mindful and thoughtful.

— From *The Book of the Great Decease*, Chapter II; translated by J. W. Rhys Davids in *The Sacred Books of the East*.

“BOOK OF THE THREE DRAGONS”

A REVIEW

LEOLINE L. WRIGHT

A FRESH, fragrant dawn-wind, blowing across the world from the deep inner Heart of Life comes to us on the wings of genius in the latest romance of Kenneth Morris, the *Book of the Three Dragons*. Here is a tale speaking the very secret of life. In flowing, crystalline cadence of style and episode it pictures for us those feats of spiritual prowess which are verily to be next achieved by the unconquerable will of man.

Initiation! Word of lost archaic wonder only to this satiated present. It marks the threshold to inner worlds, to adventures of man's liberated spirit upon which the advance-guard of mankind is actually hovering today. This kingly hero, Manawyddan, whom we follow with delight through his glorious toil, is he not the Soul in each one of us — that Soul upon which, all unconscious of its innate divinity — are imposed the tests and trials of our difficult existence? Only here in this luminous story we see it as it were from the inside. Here is revealed to us something of the technique of man's quest for deathless divine Reality.

Manawyddan Son of the Boundless is no mere Prince of fairy-tale or folklore. He strives not for a kingdom to rule, nor for a Princess of beauty to wed. His is the hero-tale of a Savior of men. For him no personal

achievement counts. For him is not only the vanquishment of Hell but to storm and conquer and hold forever subject the very splendor of Heaven. And all this not for self, but for the Cymry, for mankind as he knew it in that beautiful ancient world.

The story picks up the thread of the hero's adventures where it was severed by the shears of destiny at the close of the volume to which this is a sequel, *The Fates of the Princes of Dyfed*. We meet him there under his personal name of Pwyll, Chief of the line of Dyfed, and later as Pwyll Pen Annwn, conqueror of the underworld. Then follow his three trials upon the Gorsedd of Arberth, that 'Seat Perilous' to which he is sent by his Goddess-queen Rhianon, who has come from the celestial spheres to inspire him to make trial of himself for godhood. Before her coming he has vanquished the king of the dark elemental forces of Nature, but now he must obtain mastery of his own personal humanhood. In this terrible trial, when his combatants are the gods themselves, Pwyll, through lack of trust and spiritual insight fails, and is plunged into the cauldron of forgetfulness, of "sleep, and the oblivion of sorrow."

From that "cauldron of reincarnation" he appears in the opening chapter of the *Book of the Three Dragons*.

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Having failed, however, Pwyll must start again. So we find that he is re-born as the Nameless One of Misfortune, unaware of his identity and of all his former struggles and achievements. Owing to past effort, from this trial he rapidly emerges as a demi-god, having received his Mystery-name, Manawyddan, Son of the Boundless-without-Utterance. At this time he becomes clearly conscious of his mission to help establish the reign of the Immortals upon earth and so bring a New Era to the humanity of that day.

The Three Dragons now appear and the drama opens out into a cosmic sweep and grandeur. The Dragon-guise of godhood is the imbodiment in a symbol of the terrific, undulating, all-encircling vitality of the spiritual-electric Cosmic Energies. Three of these creative Beings among the Council of the Gods desire ardently to assist the seven Chieftains of the Cymry in their world-work of bringing the Golden Age to pass. They are the three Primitive Bards, Plenydd the Spirit of Light; Alawn the Power of Music; and Gwyron Gawr to whom belong the mystic Gloves of unconquerable strength and endurance. But they are restrained from taking part themselves in this work for humanity by Hu Gadarn, venerable Hierophant of the Gods. "For," he cautioned, "it is the Cymry who must carry this out, and not the Gods. Success comes never when we do too much and men too little."

"Well, well," chafed the magnanimous Gwyron Gawr, in deft compliment to the Chieftains, "it is always

the Cymry who set bounds to our power."

But these three Dragons or im-bodied spiritual powers are permitted to give of their treasures, the Shield of Spiritual Vision, the Harp of Divine Harmony, and the Gloves of Unconquerable Will, to further the work of man's liberation.

Meanwhile the journey of the seven Chieftains from the Island of the Mighty in quest of the "shining lost Green Places of the sea" has been successful and they return with the 'Wonderful Head,' a mystic Presence which will later become transformed into the great Sage and Initiate who is to rule the world in beneficence and wisdom from the Island of the Mighty. All goes excellently well until the last eager moment in the Caer of Walas, that vast hoary stronghold where the seven heroes are instructed by the Wonderful Head in the secrets of the Esoteric Science. One of the chieftains, yielding to a rash impulse born of the brain-mind, opens, all unwitting, that door through which now rush the selfish thieving forces of material life, who checkmate the very gods. The Shield of divine insight and the Harp of spiritual harmony are stolen by these dark forces and disappear from the world. Now the gods who lent them must forsake humanity until they are restored, for there is ever a withdrawal of the Gods after a failure of men.

Thus, then, the three treasures must be speedily recovered, and the Gods select Manawyddan for this danger-

ous enterprise. Manawyddan rises at this crucial point to divine stature. He is brought by means of "the yellow calf-skin mat" to the House of the Dragon and into the presence of the Gods. As always in these tests of Initiation he is unaware of what is really happening to him. So now he exclaims in bewilderment, "but the manner of my coming is not clear to me," and is told by Hu Gadarn: "Once in every hundred years it is given to a Cymro to come here by means of the yellow calf-skin mat." As the action unfolds there emerges gradually into Manawyddan's memory a sense of urgent duty elsewhere. He feels that nothing must delay his return to the Cymry where some instant task awaits him.

The scene which follows is a superb duel between the Initiator, Hu Gadarn, who — in this spiritual battle where quarter is neither given nor taken — tempts Manawyddan with every deep, heart-whelming lure of his own spiritual advancement, to abandon the urge of duty and accept for himself divine ease and immortality. Breathless beyond mortal peril is the hazard. The fate of the world for ages to come, of the hero himself, and of the chivalrous God Gwydion ab Don, who has pledged his own immortality upon his trust in Manawyddan's inviolable selflessness, trembles in the balance. Moribund of soul indeed must be the reader who does not shiver with suspense and exult in the revelation of Manawyddan's stainless purity of heart.

How beautiful his final decision!

"Lord Hu," said he when the mo-

ment of choice arrived, "I will take mortality."

So might the Lord Buddha have spoken.

The awakening of Manawyddan from this victory is in the cave of divine Bardhood and to the beginning of his labors as the Warrior of the Gods and a Savior of Men. The extraordinary, searching originality of the author unfolds these cosmic labors in scene after scene of cumulative action till the hero approaches the portals of hell.

Yet with all this breadth of canvas how rich are these pictures in charm and fantasy. There are delicate conceits of pure whimsy like the flickering meditations of Gwiawr Cat's-Eye, the Sea-thief, or the satirists who plan loftily to "put cold death" with a satire upon the rival craftsmen. There is the sword sharp enough to shave her beard from the gnat, not to mention the quaint craft of "esoteric shoe-making." We find unforgettable phrases: "Many stars seemed caught in his eyes"; "they remembered what had befallen anciently"; or, "'Stand away,' said the Harp [after the hero had recovered it], 'that I may speak my mind in Hell!'" And there are many others to be plucked joyously like clusters of jeweled fruit. Nor can we overlook the delicious passages of Welsh exaggeration and picturesque iteration — sheer gusts of the bardic Hwyl.

The story ends with Manawyddan's gorgeous combat with Gwyron Gawr in his dragon-guise, where at last the exhaustless will of the hero absorbs into his own being the Dragon-energy.

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That irresistible Cosmic Energy he now pours out in strength and craft for the salvation of Hell, its thralls and tyrants. A poem of pure exultation brings the tale to a perfect conclusion.

The illustrations will delight the child-heart in both old and young. The mystic delicacy of black-and-white emphasizes the purity and distinction of the design. Headpieces, borders and end leaves are in happiest harmony. The format is all that could be desired — clear print, excellent paper, easily handled and tempting to the eye.

With regard to the Welsh sources of

the narrative perhaps all that need be added is a brief paraphrase of the author's words in another place: "Welsh traditional literature is particularly rich in those truths which lie at the heart of life, and which belong to no one age, but to all ages."

Finally, when all is said and we return to the actual question of romance-reading it can be confidently maintained that here is a rousing good story, told with beauty, swift drama, and a call to high heroic hearts that is irresistible. Yet beyond all else it will leave the reader "haunted with august, unimaginable things."

THE POPOL VUH

P. A. MALPAS, M. A.

(Translated from the text of Brasseur de Bourbourg)

PART III, CHAPTER V

WELL, then, they had no fire. But there were those of Tohil, the god of the nation, and he was the first who created fire. It is not exactly known how it was produced, because their fire already shone brilliantly when Balam-Quitze and Balam-Agab perceived it.

Alas! we have no more of that fire which was made. We are going to die of cold, they repeated.

Then Tohil replied: Be not afflicted. It is you who are destined to guard or destroy that fire of which you speak, he replied to them.

Would indeed that it were so, O

God! O thou who art our sustainer and our nourisher! Thou our God! they said to him, offering him presents.

Tohil spoke. It is well! Truly it is I who am your God. So be it! was said by Tohil to the sacrificers. And thus the tribes warmed themselves and they rejoiced by reason of their fire.

But then there commenced a great downpour which extinguished the fire of the tribes, and much hail fell on all the heads of all the tribes. Then their fire was extinguished by the hail and there was no more of that fire which had been made.

Then Balam-Quitze and Balam-

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Agab asked for their fire once more. In truth we are dying of cold! they said to Tohil.

It is good. Be not afflicted, replied Tohil. And immediately he made the fire burst forth by striking his slipper.*

Then Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam warmed themselves. Thus it came about that the fire of the tribes was extinguished and they were dying of cold. Then they came to Balam-Quitze, Balam-Agab, and Iqi-Balam, to ask for fire.

And they were exhausted because of the cold and the frost, shivering with chattering teeth. They had no more life in them, and their hands and feet were so benumbed that they could not hold anything when they arrived.

Do not affront us any more, now that we have come to you to ask you to give us a little of your fire, they said on arriving. But they were not well received, and the heart of the tribes was filled with sadness.

Well, then, the language of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam was already changed. Alas! we have lost our language. What have we done? We are ruined. How comes it that we have been led astray? We had only one single language when we came from Tulan; one only was our way of sustaining the altar and our education. It is not well what we have done, repeated all the tribes, in the forests and under the lianas.

*B. de B. suggests several hidden meanings in this phrase, such as, "after which he made fire come out, moving within the power of the matrix," etc., etc.

At this moment a man appeared before the eyes of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, and the messenger of Xibalba spoke to them in this manner.

In truth, that is your god. It is he whom you sustain, and he is the image and shadow of your Creator and Fashioner.† Do not then give their fire to the tribes until they have given what they gave to you for yourselves, to Tohil, whom you have taken for your lord. Ask him then, ask Tohil, what they must come and give for the fire, said the messenger of Xibalba.

He was like a bat.‡ I am sent by your Creator, by your Fashioner also, said this messenger from Xibalba.

Well, then, they were full of joy. The heart of Tohil, of Avilix, and of Hacavitz, was likewise uplifted whilst this messenger from Xibalba was speaking. And immediately he vanished from their sight, without, however, ceasing to exist.

So the tribes came, dying of cold; for there was much hail, and with the dark rain which froze, the cold was unspeakable.

Well, then, all the tribes came shivering and stuttering with cold when they arrived at the place where were Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. Great was the anguish of their hearts and their

†Natubal, the shadow of a man. In ancient documents like this, natub is also the soul.

‡B. de B. says this is yet another play on words to mislead the reader; *i. e.*, a Zotz or Zotzil, one of the chiefs of the Zotzlem nation who was sent as a messenger from Xibalba.

mouths and their faces were full of sadness.

Then they returned secretly to the presence of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

Will you not have pity on us, we who only ask you for a little of your fire? Was there not and is there not only one single dwelling for all of us, only one country belonging to us all, when you were created and fashioned? Have pity on us then! they repeated.

What will you give us then if we have pity on you? they replied to them.

We will give you money, said the tribes.

We do not want money, said Balam-Quitze and Balam-Agab.

What do you want then?

We will go at once and ask.

It is well, said the tribes in their turn.

We will go then and ask Tohil and then we will tell you, it was replied to them.

What is it that the tribes must give, O Tohil, they who come to ask for thy fire? then asked Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

Will they join with me under their waist and under their armpits? Does their heart consent to their embracing me, me, Tohil? If they do not want to do so, I will not give them any fire, said Tohil. Tell them that that will only take place gradually, that it is

*B. de B. says these words are interpreted thus: Do they consent to join the sacrificial knife under their belt and under their armpits? Do they consent to give me their children to immolate them on my altars?

not at the present time that their union under their belt and armpit will be made, he says to you, you will say. Thus was the reply made to Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

Then they told what Tohil had said. It is very well; the union will take place, and it is well also that we should embrace him, they replied when they heard and received the word of Tohil. They did not long delay in fulfilling their promise. It is well: quick, let them hurry, they said, when receiving the fire. After that they warmed themselves.

CHAPTER VI

There was, however, a tribe who stole the fire in the smoke, that of the house of Zotzil. And Chamalcan is the name of the god of the Cakchiquels, whose symbol is a bat.† When they went into the smoke, they went very softly when going to take the fire. But the Cakchiquels did not ask for the fire and did not surrender themselves as conquered.‡

But all the other tribes were caught in that trap when they agreed that what was under their belts and under

†It is the house of Zotzil or bats, coming from Tzinacantan or Zotzlem, in Chiapas, which founded the kingdom proper of Guatemala or that of the Cakchiquels. A bat was their symbol or heraldic device. Chamalcan was their god, and the phrase which speaks of the symbol is amphibological and says likewise that the bat was the symbol of the god and of the Cakchiquels.

‡B. de B. says this gives the impression that the Cakchiquels did not make human sacrifices.

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their armpits should be opened. And it is the opening of the breast that Tohil had meant when they sacrificed all the tribes before him, when they tore their hearts from the breast and from under the armpit.

They had not yet done such a thing when their death was enigmatically proposed by Tohil in terror and majesty, by the hands of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

From Tulan Zuiva had come the usage of not eating much. They practised a perpetual fast and they kept watch while waiting for the dawn and looking for the rising of the sun.

They took turns to see the great star, called the Star of the Morning, which closely precedes the sun at the birth of the luminary of the day; the brilliant star of the morning which was always there in the direction where they turned their gaze, that is to say, at the rising of the sun, whilst they were in Tulan Zuiva, the name of the place whence came their god.

It was not here then that they received their power and their sovereignty, but indeed there where the tribes great and small were crushed and put under the yoke when they were sacrificed before Tohil, in offering him the blood, the life, the breast and the armpit, of all men.

Their majesty came to them at Tulan, that grand wisdom which was in them in darkness and in the night and with which they worked.

They came then and tore themselves away from there and abandoned the

places where the sun rises. Our dwelling is not here. Let us go and see now where we should establish it, then said Tohil.

Then indeed he spoke to Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

First of all make your thanksgiving. Also bore holes in your ears, prick your elbows and offer the sacrifice of your blood. That will be the act of gratitude before your god.

It is well, they replied, piercing their ears. And they put these events of their coming from Tulan in their song; and their hearts groaned when they departed, when they had torn themselves away from Tulan.

Alas! We shall see the dawn no more from here when the sun which lights the face of the earth is born, they said as they set out.

But they left many on the way; for there were people who stayed there asleep, each of the tribes always rising to see the messenger-star of the sun.

This is the sign of the dawn which was in their thought when they came from there where the sun rises, and their hope was the same in leaving that place so far, far away, they tell us today.

CHAPTER VII

When, then, they arrived at the top of the mountain, there assembled all those of the Quiché nation with the tribes. And there they all held council, consulting together one with the other. And today the name of the mountain is Chi-Pixab, Command or

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Admonition, that is the name of the mountain.

And having there met together, they glorified themselves calling themselves by name. It is I, it is I who am a Quiché! As for thee, thou art Tamub, that will be thy name, they said to those of Tamub. They said the same to those of Ilocab. Thou, thou art Ilocab, that will be thy name. These three Quiché names will not be lost and our mind is one, they repeated in giving themselves these names.

And then also they named the Cakchiquels: Gagchequels.* This became their name, and in the same way were named those of Rabinal, which became their name and it has not yet fallen into disuse. There were still those of Tziquinaha, whose name is the same at the present time. There, then, you have the names which they gave to themselves by mutual agreement.

It is there that they first consulted together, while they were awaiting the dawn and watching for the coming of the star which immediately precedes the sun at its rising. Thence have we come, but we have separated, they said one to another.

For their heart was breaking and great was the suffering which they went through. They had neither nourishment nor food, but only the stumps of their sticks which they felt and ima-

*Gagchequeleb, the exact name of the Cakchiquels. From gag, fire, che, wood, qu', which, el, to go out, and eb, plural ending; that is to say, 'fire of wood which has gone out.' It is an allusion to the theft of the fire by the Totzil.

gined the while that they were eating, although they did not really eat anything at all while coming.

But their passage on the sea is not very clear. They went from here as if there had not been any sea; for they went over scattered rocks, and these rocks were, as it were, rolled on the sands. It is this which made them call this place the Arrayed Stones and the Piled Sands, a name which was given to it by them at their passage through the sea, the water having parted when they went through.†

Well, then, their hearts were broken by affliction whilst they thus counseled together, because they had nothing to eat but the water which they swallowed and a mouthful of maize.

And they were there upon the mountain called Chi Pixab, bearing the name with them, Tohil, Avilix, and Hacavitz. They observed a great fast, Balam-Quitzé with his wife Caha-Paluna, that was her name. Likewise Balam-Agab observed it with his wife, called Chomiha. Also this great fast was imposed on Mahucutah as well as on his wife, named Tzununiha. Iqi-Balam and his wife, whose name was Cakix-ha, also observed it.

And these were they who were the fathers in the darkness and the night. Great was their sadness whilst they dwelt on the mountain which we today call Chi Pixab, and where their god continued to speak with them.

†B. de B. seems to suggest that the passage of Moses and that of the local Quiché passage through the sea are not less interesting than mysterious.

THE POPOL VUH

CHAPTER VIII

Well, then, at that time Tohil and Avilix and Hacavitz spoke to Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. Let us go. Behold, we must be up and going. Let us not stay here; take us into some secret place.

Already the dawn approaches. Would not your eyes be filled with sadness if we were taken by the enemy in these walls where we are, because of you, O Sacrificers. Take us away then, each separately, they repeated, speaking to them.

Very well. And since we are forced to go from here, we will seek an asylum in the forests, they all replied.

Then they took their deities, each of them carrying his god. And they put Avilix in a morass or pit. And its name of Euabal-Civan, the ravine of the Hiding Place was given to it by them when they found themselves in the great ravine of the forest, called today Mount Avilix,* where they left him. He was left in that ravine by Balam-Agab.

This manner of leaving their gods was carried out in an orderly way. The

*The places here mentioned are as a rule still known. Pavilix, Mount Avilix, as it is called to the present day, rises to the right of the road usually taken by travelers in going from Santa Cruz del Quiché to San Andres Zahabaha by the shortest road, dominating this pueblo about three leagues to the east. The reader may observe that the text here gives the word Paulix for *pa Avilix*, suppressing the first *i*, which happens from time to time in the course of the narrative. Is this a copyist's error or is it done purposely?

— B. de B.

first they so left was Hacavitz, whom they established on a great pyramid, and Hacavitz is the name of this place today. They also founded a city there and it was founded in the place where the god called Hacavitz† was.

They likewise left Mahucutah with his god, and this was the second god who was hidden by them. However, Hacavitz was not set up in the forest, because he was hid in an uncovered mountain.

Then likewise came Balam-Quitze, who arrived there in the great forest, and they now call it Pa-Tohil or Mount Tohil, and that is the name of this mountain where they hid the god in the ravine, the secret shelter of Tohil.‡ Many serpents and tigers, vipers and quantis, were there in the forest where he was hid by the sacrificers. And Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam dwelt together. Together they awaited the dawn on the mountain called Hacavitz.

Well, then, there was only a short distance between the place where the god of Tamub was hid and the hiding-place of the god of Ilocab. Amag-Tan, the City of Tan, is the name of the place where the god of Tamub was. It was

†All the artificial pyramids are called 'House of Fire.' Gag-ha or Cak-ha means equally pyramid or house of fire. The natives translate it by the Spanish word *volcancito*, a little volcano. The place Hacavitz is sometimes called Chipel or Chival: it is among the mountains rising to the north of Rabinal, about three leagues to the east of the river Lacandon.

‡Pa-Tohil or Mount Tohil dominates the plain of Quiché about two leagues to the east of the present village of Santa Cruz.

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there that his dawn took place. Amag-Uquincat was the name of the place where commenced the dawn of Ilocab; there was the god of Ilocab, only a short distance from the mountain.

There also were all the Rabinaliens, the Cakchiquels, those of Tziquinaha, and all the nations small and great. Together they stayed. Together they awaited the dawn and the coming of the great star, called the Star of the Morning, which darts out before the Sun at its rising, they said.

They were there together, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. They had neither sleep nor rest and great were the groanings of their hearts and of their breasts because of the dawn and of the light to come. There, too, their faces were covered with confusion; they were in great affliction and great anguish, and they were cast down with grief.

So far had they come. Without joy have we come, alas! May we not at last see the rising of the sun? What have we done, we who were all of the same mind in our country, that we have thus torn ourselves away from it? they all said, communing one with the other in the sadness and anguish of their hearts and the sobbing of their voices.

Thus they spoke, and there was nothing to solace their hearts until the rising of the dawn should come. For behold the gods sitting in the ravines and in the forests in the tall grass and under the hanging moss, where they have none to give them even boards to sit on, they said.

The first of them are Tohil, Avilix,

and Hacavitz. Great is their glory, great their power and strength, above all the gods of the nations. Infinite are their prodigies, untellable their travels and their marches, in the cold and in the terror that their being spreads in the heart of the people! they said.

Their thought is at rest because of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam. Their thoughts are not fatigued nor cast down, because of the god which they have received, and which they have carried ever since they left Tulan and Zuyva, down there in the east.

So then they were there in the forests. The dawn rises on Mount Tohil, on Mount Avilix, on Mount Hacavitz, as they call them today.

Behold, therefore, our ancients and our fathers were made lords and had their dawn. Behold we will also tell of the rising of the dawn and the appearance of the sun, of the moon and the stars.

CHAPTER IX

This then is the dawn and the appearance of the sun, of the moon and the stars. Great was the joy of Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, when they saw the star of the Morning. It came out first with its resplendent face when it preceded the sun. Then they opened the packet containing the incense which they had brought from there where the sun rises, and which they had hoped would serve them later. All the three* together

*The fourth, Iqi-Balam, is not mentioned. However, it is known that towards the time

unrolled the presents which they had decided to offer.

Mixtam-Pom,* or Mixtam copal, is the name of the incense which Balam-Quitze carried. Caviztan-Pom is the name of the incense which Balam-Agab carried, and that which Mahucutah carried was called incense of God; and these three only had incense. This then is what they burned whilst they danced with majestic ceremony before the rising sun.

Then the sun began to advance. The animals, small and great, were joyful because of it; they rose up from the watercourses and from the bottom of the valleys. They stood at the extremity of the mountains, all fixing their gaze towards the place whence the sun came. Then the lion and the tiger roared. And the first bird which sang was the one they call Queletzu. Truly all the animals were filled with joy. The eagle and the kite flapped their wings and all the other birds, small and great, did the same.

Well, then, the sacrificers prostrated themselves. Great was the joy they felt, as was that which was felt by the sacrificers of Tamub and Ilocab, the

when the House of Cavek established its dominion over the Quiché, one of the four chiefs who continued, for the portion of the Quiché to whom he belonged, the rôle of the ahqixb and ahqahb, died, and they replaced him by a prince of the conquered country to whom the title of the Lords of Totonicapan gives the name of Quotuha. — B. de B.

*Perhaps these are Nahuatl words. Mixtam may mean among the clouds. Caviztan, to abandon, leave, perhaps abandoned country. Pom is copal, used for incense.—B. de B.

Rabinaliens, the Cakchiquels, those of Tziquinaha, those of Tuhalha, of Uchabaha, of Quibaha, those of Batena, and those of Yaqui-Tepeu — as many tribes, in fact, as there are today. The people were innumerable, and the dawn illuminated all those nations at once.

Then the face of the earth dried because of the sun. The sun showed himself like a man, and his presence gave warmth while drying the surface of the earth. Before the sun showed itself the surface of the earth was muddy and humid; that was before the sun appeared. But then the sun rose like a man.

But its heat had no strength and it only showed itself when it rose. It seemed merely like an image in a mirror, and it is not really the same sun that we see today, they say in the histories.

Immediately after that, Tohil, Avilix, and Hacavitz became petrified, as well as the gods of the Lion, the Tiger, the Viper, and the Quanti, and of the White Fire-Rubber.† Their arms clung to the branches of the trees, at the moment when the sun showed itself, the moon and the stars. Everywhere all became stone.‡

Perhaps we should not be alive at this moment because of the voracity

†B. de B. says that Zaki-Qoxol is probably a will-o'-the-wisp; it refers to a fire being made by rubbing two sticks together. Also a phantom which sees by night and spreads terror. Ximénez says it is an old man, etc.

‡B. de B. is perplexed over this. In what country are these traditions of the petrification or freezing to be placed? he asks.

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of the animals, the lions, tigers, vipers, quantis, and of the White Rubber of the Fire; perhaps our glory would not exist today, if the first animals had not been petrified by the sun.

When it appeared, great was the joy that Balam-Quitzé, Balam-Agab, Mahucutah, and Iqi-Balam felt at the bottom of their hearts. They were filled with great joy at the moment when the sun appeared. Well, then, at this time the population was not in a flourishing condition, and it was only small in number when it dwelt on Mount Hacavitz.*

It is there that their dawn appeared and it is there that they burned the incense and that they danced while turning towards the east whence they had come; there were their mountains and their valleys, whence had come those whom they called Balam-Quitzé, Balam-Agab, Mahucutah, and Iqi-Balam.

But it is here that they multiplied on their mountain; it is that which became their city and they were here when the sun, the moon, and the stars showed themselves; it became day and the face of the earth was illuminated as well as the entire world. It is there also that commenced their song called Kamucu, we see, that they sang and that their hearts groaned in their song:

Alas, we were ruined in Tulan! We have separated and we have left our brothers, our kinsfolk, behind.

Very true, we have seen the sun, but they, where are they now that the

*The story here again takes up the affairs of Hacavitz, *i. e.*, the country of Verapaz, where the house of Cavek was established before its accession to the throne.— B. de B.

dawn has come? they said to the sacrificers of the Yaqui nation.†

Yes, truly, Tohil is the name of the god of the Yaqui nation, who was called Yolcuat-Quitzalcuat when we separated down there in Tulan in Zuyva.‡ That is the place whence we have all come out together. There then is the common cradle of our race, whence we have come, they said to one another.

Then they remembered their brothers and kin who had remained there far behind them, the nation of the Yaquis whom their dawn illuminated in those countries, today called Mexico. There is also a part of the nation which they left in the east; Tepeu, Oliman, these are the names of the places where they stayed, they said.§

Great was the anguish of their hearts there on Mount Hacavitz. Those of Tamub and Ilocab also experienced the same sentiment. The latter were the very ones who dwelt here in the forests, the so-called region of Dan, where the dawn illuminated the sacrificers of Tamub as well as their

†Here they again speak of the sacrificers of the Yaqui nation, while at the second verse following it says that they had been separated from them for a long time.

‡He is Tohil with the Quiché and Hun-Toh with the Rabinaliens, *i. e.*, the sign of rain according to the calendar is the same as Quetzalcuat, of Quetzalcohuatl, here again called Yolcuat, or doubtless more correctly Yolcohuatl, rattle-snake, from the word yol or yolli, heart or rattle, and cohuatl, serpent, in Nahuatl.

§B. de B. gives a long note as to the three simultaneous migrations.

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god, who was also Tohil, for there was only one single name for the god of the three portions of the Quiché nation.*

It is also the name of the god of the Rabinaliens. Also it is necessary to affirm that their language agrees with the Quiché language.†

But there was a good deal of difference between this language and that of the Cakchiquels, for the name of their god was different when they set out from Tulan and Zuiva. Tzotziha-Chimal-Can was the name of their god, and they speak a different language to the present day.‡ And it is also from

*The god of Tamub and Ilocab bore the same name of Tohil after their subjection to the Quiché; but the ancient documents prove that there had been another before, although he was probably the same deity.

†Hun-Toh, a Toh or Rain after the manner of reckoning in the calendar.

this god that the tribe took its name of Ahpozotzil and Ahpoxa, as they are called.

Thus they changed the language of the god, when they gave them back the god down there in Tulan, and his tongue was changed by the rock, when they came from Tulan in the darkness. They were settled all together and the dawn shone for all the nations together, the names of the gods following the order of each of the tribes.

Now we will tell of their sojourn and their dwelling on the mountain, where they all four lived together, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, as they called them. Their hearts groaned because of Tohil, Avilix, and Hacavitz, who were still hid among the tall grass and the hanging mosses, because of them.

‡The Cakchiquel and the Tzutohil are dialects of the Quiché proper.