



# THE THEOSOPHICAL PATH

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VOL. XXXVII, NO. 4

APRIL 1930

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

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[Stenographic report of the third of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on December 25, 1927, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

**I**N the name of the President, and the Trustees, and the faculty of Theosophical University, I have the pleasure of extending our Christmas Greetings to all our listeners-in, and to all present here in this our Temple of Peace today.

The Christmas festival is one which is commonly supposed to be a purely Christian institution, originally to have been an ecclesiastical festival, and, according to the views of the average man, to have degenerated in later ages into a festival of a more materialistic and prosaic character. That latter idea is probably true. Yet the origin

of the Christmas festival has its roots far back in what are the early stages of European history, religious and social; in other words, Christmas is a distinctively Occidental festival. It is not an Oriental festival.

In this respect it differs from most of those great commemorative days of a religious nature which our Theosophical studies show us to be in many instances common to most races of men of the past and present on our globe and to have had a common origin: in other words, these universal festivals are subject to an explanation of their origin and meaning which ap-

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plies to all of them. They did not originate merely in one portion of the globe, as the Occidental festival of Christmas apparently did in Western Europe, but belonged to that primitive system of philosophical and religious thought which is the property of mankind as a whole and does not belong to any one race of men or to a relatively limited aggregate of races of men. Yet the idea, religious and philosophic, which originated the Christmas festival in the West, was fully recognised and understood in the Oriental countries, although in the Orient it took a more distinctively mystic and religious character and never became a mere ritualistic or indeed social festival as it now is in the Occident.

Those of you who have listened to our former lectures on our general subject 'Theosophy, the Mother of Religions, Philosophies, and Sciences,' will remember that we pointed out that Theosophy claims to be, and indeed proves itself to be, to the mind of any intelligent and honest searcher, the source, the fountain, the originant, of the great world-religions and world-philosophies which at various times and in various countries have appeared among men after some great intellect, some titanic and towering spiritual force imbodyed in a human being, in some man, had founded this religion or that, or this philosophy or that.

We have pointed out to you, and have showed to you in other lectures where you may find the proofs of the statement, that while the manners of

speech of these various world-religion Founders, or world-philosophy Founders have differed, and however much their respective messages may have varied as regards presentation or form, yet all these Great Men delivered the same essential message; they all gave the same insights into the spiritual economy of the human being, and into the inner worlds of the universe. Furthermore, the scientific and philosophic foundations of these various world-religions and world-philosophies — if we can read the riddle which these various religions and philosophies present to us,— are all derived from the profound nature of the inner universe or Cosmos, as well as of the outer, and, incidentally, also of man, the child or offspring of the universe.

Many of the lines of thought which are included in the general proposition of the Esoteric Wisdom as being based upon the functioning of the universe, we have alluded to, and to some degree have proved, in former studies or lectures given here in this our Temple of Peace. We have thereby showed you the path along which you yourselves may walk in order that you may prove to yourselves the statements here made; and I recapitulate this afternoon in very brief form, in order to save time, how you may so prove it to yourselves. This is the proof, which takes two forms: first, look within yourselves honestly and without mental equivocations of any kind; press forward into what is to most men the uncharted land of their own souls, and I promise you that you will discover

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realms of thought of unimaginable beauty, which will change your whole life; because if you succeed, as you will unquestionably if your will is indomitable and your purpose inflexible, you will have found Truth.

Coincidentally, search the old religions and philosophical literatures that still remain to us; prove for yourselves the fact that while the surface-meanings of these literatures may differ in form as among themselves, yet underneath the surface-meanings, behind and in the words in which the religious and philosophical expressions of these literatures are couched, there lies the same fundamental teaching or system of teaching in all, and regarding the same things, and that as your search progresses you will recognise—in some instances with the rapidity of the lightning's flash — the same wonderland that you have found in the uncharted realms of your own soul.

These two forms or methods of proof are the only way in which man may attain to some understanding of Reality, because as a child of the universe in which he lives, everything exists in him that is in that universe of which he is an inseparable part: therefore what he finds within himself is there because it is likewise in the universe, and is the manifestation in him of the nature and operations of the same substances and forces and laws that rule the Macrocosm.

The average man in the West thinks that the Christmas festival has reference to the birth of only one great religious Teacher, Jesus, whom, when re-

ferring to his infancy, people in the Occident have for many centuries reverently called the Christ-child. Very few Christians know — unless indeed they have studied the subject — that the Christmas festival, as a festival, was pagan in its origins. Very few know that while this festival is restricted to the West, at any rate in the emphatic form that we know it by, it is not in its origin a festival-day commemorating merely the birth of Jesus, whom Occidental Christians call the 'Christ.'

Few are aware today, outside the ranks of scholars, that no one knows the exact date when Jesus, later called the 'Christos' among Christians, was born. Hence, the celebration of the supposed anniversary of his birth on December 25th each year does not at all commemorate an actual birthday. In the early days of Christianity his birth was placed at different times on three different dates; at one time on what the Christians call the Epiphany, which falls on the 6th of January; at another time, his birth was celebrated at the festival of the spring equinox, let us say in the third week of March — on March 21st or 22nd. But from about the fifth century, owing to a number of converging causes, ecclesiastical mostly, it became common custom among the Christians of that period to celebrate the birth of Jesus on the 25th of December, and this custom has survived to our own times.

Now it so happened that on the 25th of December an old pagan festival had been celebrated for ages in

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Europe. Let us ask ourselves: What was the origin of this pagan festival? Let us ask ourselves a second question: Why should the Christians have settled upon the 25th day of December in celebration of the birth of their own 'Redeemer' or 'Savior' as they call him? A complete answer to these two questions would take us far afield and lead us into an examination of extreme interest which we have no time today to devote to that purpose; but, first, Theosophy shows clearly that there have been many Saviors of men, many Redeemers, many Elder Brothers of the Race, as we Theosophists call them, born at different periods of time and in different races inhabiting different portions of the globe. But why should this one date have been selected in preference to others as the anniversary of the birth of their Savior by Christians, and why should the so-called Pagans before them have selected it for the purpose of their own solar anniversary?

There were a number of reasons on either side, which it would be very difficult to explain to you in a short lecture such as this. But I am going to give you a few hints which may or may not be new to you, and which I hope will be helpful as guides for your own further research, if you are interested in the subject.

You will recollect that in former studies we pointed out that Theosophy, in claiming to be the fountain-head of the world's great religions and philosophies, did not make this claim, nor did it offer its proofs, on the bare

ground of priority of time, nor did it offer its proofs merely as converging to such a claim — although the claim, by the way, is a true one, for Theosophy has been existent in the world from the earliest periods of thinking humanity. Nor is the claim made on the bare ground that Theosophy is a perfectly coherent and consistent scientific, religious, and philosophical system of thought, which it in fact is; nor on the sole ground that its doctrines are found everywhere the world over in all races of men, albeit under different forms and clothed in different tongues; but on all these grounds combined, and on others, not few in number, which you yourselves may prove to be true, if you so wish, by the search along the path leading to the ancient literatures that I have already designated.

Read our present-day literature first, because it is the simplest in form and is prepared especially for the purpose, as being easy first steps for beginners. Then, at times, turn from our literature when you find certain statements made therein that you would like to prove, to those wonderful world-literatures, the literatures of the world-religions, and of the world-philosophies, and study these — there are translations of all of them, or of nearly all of them, more or less accurate, and all of them more or less well done — and thus prove for yourselves that I tell you the truth.

Theosophy proves itself to be what we may call the esoteric system of thought behind all the various reli-

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gions and philosophies which have aided and consoled men in past times. It gives an explanation of the riddles and mysteries of these various religions and philosophies that no other system of thought does or has ever attempted to do. It is universal and not national; it is both general and particular in substance and in form.

No Theosophist would venture to ask an inquirer to believe something merely because he reads it on a printed page, or because a Theosophical lecturer tells him that it is interesting as a fact, and that if he took it, it would be for his help and spiritual and intellectual enlightenment. Not at all. No Theosophical claim should ever be made on such grounds, for the first thing that we ask of inquirers is that they study for themselves, and from that study draw their own honest conclusions, and abide by them honestly. Read, study, reflect; then draw your own conclusions from what you have read; that is what our suggestion to you for study is.

This esoteric system, which today is called Theosophy, but which was called by other names in other periods of time and by other races of men, shows why and how the various festivals which are followed and commemorated in the various world-religions were originally constituted and obtained vogue. It shows you how, from an original esoteric teaching in the possession of those who had proved themselves to be worthy of that high knowledge, portions of that knowledge became public property through what we

may rightly call faithlessness in religious trust, and became distorted by those who received it without the absolutely necessary explanations of it, thus becoming cases of mere dogma or opinion.

All such festival-days actually originated in such roundabout infiltration into the public consciousness of what was originally a purely mystical doctrine dealing with certain processes of Nature. The true explanation of these processes being either unknown or lost to the public consciousness, the result was the establishment of the mere commemorative festival.

As regards Christmas, a number of the fathers, earlier and later, of the Christian Church, among them the fiery Tertullian and the more moderate but equally dogmatic Jerome, tell us that on December 25th (or what is the same thing, on the 8th day before the Kalends of January, according to the old reckoning of the Romans), an incarnation from the God-Sun, as the solar divinity was then called, was born in human form in a cave or grotto. In Egypt and Phoenicia this God-Sun under such human form was called Adonis, a word evidently having a Semitic root, for 'Adon' in Hebrew means 'Lord.' In Phrygia the same mystic incarnation of the solar Spirit was called Atys; and in Persia the same human incarnation was called Mithras. This word Mithras is etymologically interesting, because, while it is found in the *Avesta*, which is the books comprising the ancient religion of the Persians, it is likewise well known in the

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Sanskrit literature of old India, where this divinity is called Mitra. The original meaning of this word is 'friend,' 'companion.'

The solar divinity of the Persians, called Mithras, likewise was said to have been born in a cave or grotto; and equally with Adonis, the birthday of Mithras was celebrated on December 25th, immediately following the winter solstice. In the case of Mithras, this festival was commemorated as the 'Birthday of Mithras,' often called the 'Night of Light.' The idea evidently was that this incarnation was that of the Logos or spiritual intermediary between the divine and men, and for that reason, unquestionably, the divinity was called Friend, Mediator, Savior, Redeemer.

Newspaper cables which appeared this morning carried news from Bethlehem in Palestine, and made reference to the grotto or cave which is still held to be by devout Christians the place of the stable or manger in which the Christ-child Jesus was alleged to have been born. This continuation of the early Christian tradition even to and in our own day is interesting corroboration of Jerome's statement that Jesus was born in the same grotto where formerly — and indeed after his birth — the mysteries of the birth and life of Adonis were celebrated.

Turn to the Druids of far western European countries. In ancient days, before and during the Roman Empire, in France and Britain especially, we find from the statements of the historians of that time that these Druids

likewise celebrated the night of December 24-25 with bonfires and illuminations in commemoration of the mystical festival-day, kindling their fires on the tops of mountains and hills, and placing beacons of light on the summits of their druidical towers; for with them it was a true mystical festival of Light or Illumination, symbolized by the rebirth of the Sun as manifested in the beginning of his return journey to the northern latitudes.

Returning to the religion of Mithras, scholars know that the Mithraic religion and the Christian religion resembled each other in so many particulars, and the resemblances ran parallel along so many paths, that even dating from the second century it aroused comment and wonder among those who belonged to either or neither of the two faiths.

For instance, a writer of the fourth century, Julius Firmicus, evidently a Christian, devotes three pages in one of his books in comparing these two religions, to an attempt to show that the devil had anticipated the Christian religion in appropriating holy Christian ideas and teachings to the Mithraic religion; but when we remember that Mithraism dates from long centuries before Christianity ever was heard of, may we not ask with all due respect for sincere believers in the latter religion: Could not critics of the Mithraic religion retort with a charge of imitation, as an answer of telling force?

This religion of Mithraism became so widespread after the appearance of Christianity on the scenes of history, and continued to increase so greatly up

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to the sixth and even the seventh centuries of the so-called Christian era, that at one time it very nearly became the official state-religion of the Roman Empire, very largely on account of the wide favor it had with all classes of people; but the Fates cast their lots in the lap of the gods in another manner. Christianity some centuries later did become the official religion of the Roman Empire, and with ups and downs it has remained the dominant religious faith in European countries ever since.

But because this acquisition of power was accompanied with a concurrent loss of spirituality, it became dogmatic, and the lovely teachings of the Syrian Initiate Jesus were more or less lost sight of as actual guiding principles in individual human life, so that today in both the European and American countries, that religion is in a stage of critical transition.

Professor Grant Showerman of the University of Wisconsin, has pointed out a number of interesting 'similarities,' as he calls them — I call them identities — of belief between this remarkable Mithraic religion and the Christian faith; and although Professor Showerman in the article from which I am going to read an extract, uses language showing rather strong Christian literary bias, he nevertheless is a scholar and an honest man, and I merely point to this bias without further comment because had I drawn up this list of identities I had used other words and other expressions which I believe to be fairer to both sides of the parallel made. Professor Showerman

attempted to be fair, I doubt not. He says:

The resemblances between the two religions . . . were so numerous and so close as to be the subject of remark as early as the second century. . . . The fraternal and democratic spirit of the first communities . . . the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration; the flood, and the ark; the representation in art of the fiery chariot, the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control; the doctrine of heaven and hell, of primitive revelation, of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe.

Indeed, the parallels are so many and so close, and the identities so obvious, that we can only say that there was at the bottom of each of these great religions — Mithraism and Christianity — the same fundamental truth and doctrine of which we have been telling you something on Sunday after Sunday for eight months more or less last past. I believe that the only reason why these two religions so closely resemble each other also in superficial respects is that they appeared at the same time among the same people and under the same political and social conditions; they were contemporaneous instead of being separated by long periods of time or by geographical barriers.

I ask you again: with these remark-

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able similarities and identities in view, knowing that Mithraism was not only contemporaneous with Christianity, but was also its predecessor by many centuries: Which was the original, and which was the copy? May I answer this question for you as our Theosophical scholars would answer it? The Theosophist, in all probability, would say that neither is the original and neither is the copy. Just here, then, you see the difference between the customary Theosophical manner of interpreting religious and philosophical questions as well as historical ones, and that of the ordinary scholar, who does not believe in Theosophy nor in an original truth common to mankind. The ordinary scholar would very likely tell you that one is the copy of the other in all things which are identical in each. Christianity, he would probably say if pushed on the point, took over from Mithraism many of these extraordinary similarities and also other things from Neo-Pythagorean and Neo-Platonic elements, which two last philosophical systems, it is true, do form some of the noblest portions of the Christian faith. In corroboration of this last statement we have but to instance the writings of Dionysius the Areopagite.

But the Theosophist tells you that each of these two great religions, contemporaneous as they were in the Roman Empire, nevertheless sprang, each one, from the same primeval body of esoteric doctrine — that wonderful esoteric teaching existent in the world and in the guardianship of those Mas-

ters of Wisdom of which our philosophy tells you, and which at certain critical periods in the history of mankind — these critical periods following each other in regular course and sequence of time — are given out for the help and benefit of mankind in order to be a light unto their feet and a revelation to their souls. It is this derivation from this primeval, esoteric Doctrine which accounts fully and in all respects for the identities and similarities between the two faiths which we have been discussing. Each may have copied from the other in some relatively small particulars; this no one would think of denying; but the opinion that these two faiths, which were so bitterly antagonistic to each other, were one the copy of the other and one the original of that copy, seems to the Theosophical scholar to lack, as a theory, the saving element of common sense.

As regards this primeval, esoteric Doctrine of which I have so often spoken, which is in the guardianship of the Masters of Wisdom, the Elder Brothers of the race, it was, in its origin, a primeval revelation to the original human protoplasts, by beings of an advanced spiritual degree, who incarnated in primeval humanity for the express purpose of teaching and guiding it. It is a doctrine in its synthesis based wholly on Nature, on universal Nature, on Nature inner and outer, and on no man's 'say-so'; it is wholly undogmatic, nor do its Guardians and proponents ever promulgate it on the shaky foundations of a mere appeal to emotional faith or on the still less

satisfactory grounds of an intellectual play of fancy.

On the contrary, the appeal is always made: Test it for yourselves. Believe nothing on blind faith. You have here the bread and wine of the mystical union of man with his spirit, of which the Eucharist or Communion still remains a formal symbol in the Christian Church. Come and drink and eat at this altar of Truth; come and drink of the wine of inspiration and eat of the bread of life — not meaning the wine from the grape, nor the bread from the cereal plant, but meaning this Doctrine of Wisdom and Light, which is offered to you without price.

Yes, friends, these wonderful old ideas are given to men in age after age, which you may and should test for yourself, for you will find them substantiated and bulwarked at each step forward that you make in investigation and research; and you will find nothing based on blind faith or on dogmatic appeals to the emotions.

I will now continue in reading from and elaborating upon a few notes that I made during the course of a busy morning today. In the time of Pope Leo the First, in the fifth century, we find in his *Sermo XX*, that the leaders of the Christian Church then openly stated that what made the Christmas festival worthy of veneration was not so much the alleged birth of Jesus on that particular day of the year, but the return, and, as it was expressed, the “new birth of the Sun.”

Cyprian and Ambrose, two orthodox theologians and also saints of the Chris-

tian Church, referring to the mystical connexion of Christ with the sun, which is so well known as having been a popular idea in the early centuries of Christianity, speak as follows: Cyprian (*de Orat. dom.* 35) calls Christ the *Sol Verus*, or true sun; while Ambrose, in his *Sermo VII*, 13, speaks of Christ as *Sol Novus Noster*; and to the student of the Christian religion, it is well known that there exist quite a large number of early Christian hymns, which were sung in praise of the mystical Christ, and both the spirit of their composition and the words in which the ideas were couched, could readily and with perfect ease be construed as hymns to the sun.

Were the early Christians then sun-worshippers? Of course not! Were the Mithraists sun-worshippers? Of course not! Were the Persians sun-worshippers? Of course not! Why is it, friends, that men cannot be generous and just in judging of the religion or religious feelings and aspirations and mystical symbolisms of other men? Why is it that we men of the West so often denigrate and degrade the high and noble religious and philosophical thoughts of the holders of a religion other than the one in which we were brought up? This is neither just nor right nor generous. It is worse, I think, for to me it is both mean and cowardly.

What the ancients worshiped when they took the sun as a symbol of one of the great spiritual forces, fully explained in the esoteric teaching, was not the visible luminary, splendid and glorious as that is, which gives us phy-

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sical light and life. No. The physical sun no thinking ancient ever worshiped, and to suppose that such physical worship ever took place is to credit the ancients, whose wisdom was as great as ours is, and whose knowledge was but little inferior to ours, with being little more than fools; and that conclusion I think no sensible scholar has a right to come to.

It is lack of reflexion that leads us to ascribe mere idiocy to the great men of that time, yes, lack of reflexion and lack of knowledge of the civilizations in which they lived. They were no-wise inferior to us, and every sensible man today realizes that fact perfectly. If we can boast of our inventions along mechanical lines, they could have boasted of their inventions and accomplishments along lines of scientific and artistic discovery, which we have not yet attained. A long list could be drawn up of masterly achievements of the ancients, which we have in no sense whatsoever equaled as yet.

No, I repeat it, it was not the physical luminary that the great men of ancient times worshiped. It was the Universal Spirit which thrills the universe and provides the impulses of its life and therefore of our own life, and of our inner parts, as the noble Socrates said, giving us illumination and the stimulus towards perfection; it was that spirit manifesting through a focus of its activity which was worshiped by the ancients, and that focus is the septenary sun, of which the coarsest and grossest vehicle is the glorious physical luminary which we call the sun. It

is the Truth that makes men free, and it is Light that directs his progress; and the symbol of Light and Truth was the sun, as held by the ancients. Let us therefore not misjudge them; let us be fair, let us be just.

On December 25th of each year was also celebrated in Italy, and more especially perhaps in Rome, what was there called the new birth of the 'Unconquered Sun,' the Sol Invictus, as may be seen in the Roman calendars that have come down to us. Mithras, the Persian divinity, was also given this title of 'Unconquered'; and, as one of the very earliest Christian writers tells us — Justin Martyr (*Dialog with Trypho*, p. 305) — Mithras was mystically said to have been born in a cave or grotto, as was also Jesus, according to very early and widespread orthodox Christian legends. Justin adds: "He was born on the day on which the Sun was born anew, in the stable of Augeas"; and, as all know, the Christian gospels which are now considered as canonical, say that Jesus was born in a 'manger,' or in a 'stable,' because, so the legend runs in the New Testament, there was no room for Joseph and Mary in the inn.

I repeat, friends, that the sun was considered a symbol of a very profound mystical truth, which truth was formulated in an esoteric teaching. One very usual interpretation, among others, of this symbol is the following, and it is closely connected with the Roman title 'Sol Invictus,' the 'Unconquered Sun,' which was given to the sun. On the 25th of December the

sun first begins to show, to a careful and attentive observer, that his journey south has ceased, and that he has already begun his journey northwards again. He has turned anew to his northern course, and as the days pass into weeks and the weeks into months, he brings anew to the northern regions of the globe greater light and longer days, under which are born the green vegetables, the fruits, and the crops which nourish men and beasts,— all of these facts of Nature being held as a symbol of the cyclic course of the human soul in its journey towards perfection.

This mystic pilgrimage of the human soul is marked by cyclical periods of growth and cyclical periods of obscuration: by periods of illumination and by periods of decreasing light. And the course of the sun north and south of the equator to dwellers in regions north of that equator, was the very graphic and natural symbol that the ancients chose to represent this progress of the human spirit-soul.

Had I time this afternoon—and perhaps in some future study here in this our Temple of Peace I may then have the time to do so — I would dwell at greater length on the fact that the entire circle of the year was used by the ancients as a symbolic setting for the esoteric doctrine at which I have just now hinted: a mystic interpretation of a fact of Nature which was represented or figured in the journey of the sun northwards, after it has reached its greatest southern course, until it touches the so-called Tropic of Cancer

again in midsummer; at which point, pausing for a short space, it begins to decline anew to the south, thus repeating the cycle.

We are as little children, to use the symbolic words of Jesus in speaking to his disciples, when first we begin to study the Ancient Wisdom, finding the light, the illumination, coming slowly into our minds and hearts, as time passes; and if our search and investigation be sincere and honest, we gain ever more light from the inner spiritual sun, from that spiritual luminary in the soul, or, in other words, in the core, in the heart, of each one of us. It was with reference to this doctrine of the inner spiritual sun that the Egyptians called their initiates in the Ancient Wisdom after the Egyptian manner, ‘Sons of the Sun.’

The Venerable Bede, an English chronicler, writing in the seventh century of the Christian era, of the Island of Britain, his native country, in his book *De Temporum Ratione*, tells us that the ancient Anglo-Saxons, whom he shortly calls the Angli, “began the year on December the 25th when we now celebrate the birthday of the Lord.” He means Jesus, who was his Lord.

And the very night which is now so holy to us [December 24-25] they [he means the ancient Anglo-Saxons] called in their own tongue *modra necht*. [Bede has mis-spelled these Anglo-Saxon words, or followed a dialect, which should be written *Modra Niht*.] And their meaning is ‘Night of the Mothers,’ by reason of the ceremonies, we believe, that they performed in that night-long vigil.

It is obvious that Bede’s refer-

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ence to this midwinter festival, which the pre-Christian Anglo-Saxons called 'Night of Mothers,' and celebrated on December the 25th annually, was taken from some ancient non-Christian ritual or ceremony, based on the fact of a divine motherhood, which had its human correspondence in a mystical human birth. It goes without saying that if the sun was symbolized or figured as being born at a certain season of the year, motherhood was closely involved in the idea back of the ritual — the motherhood very likely of the Celestial Virgin in giving birth to man's greatest Friend and Illuminator. Some such idea unquestionably must have swayed the minds of the early Christians in fixing upon so definitely a pagan festival as commemorating the birth of their own human savior, Jesus, from the woman whom they call Mary the Maiden.

In drawing our study to a conclusion for this afternoon, friends, let me call your attention to the fact that the Persian Divinity, Mithras, the Sun-God, was not the physical sun, as I have already said, but was the name given to the spiritual luminary behind or within that sun; — that focus of the Universal Spirit which I spoke of a few moments ago. From this spiritual luminary were derived the unceasing streams of light and glory, both inner and outer, whence men, so they said, being children of that spiritual sun whose heritage is in the inner worlds of Universal Nature, individually drew their own rivers of life and light and illumination: for each one of such chil-

dren — who are we men and women — has in the core of his being a spiritual particle, derived from that spiritual sun; or as we might express it, in the innermost arcanum of each human being lives a spark of that Central Fire. Could men and women but consciously find that spark in themselves they would have naught to fear for their future, for their pathway through the long course of the remainder of our great world-journey would be fully assured; would men and women but reach towards this inner spark with unceasing aspiration towards it, it would not be long before they would begin consciously to perceive and realize its inner presence, dimly perhaps at first, but with a growing and ever growing sense of greater nearness.

This fact of the existence within us of the living god, of the glorious divinity, is the burden of the message of all the great World-Teachers; they all tell us to turn our back on the things which distract our attention away from beauty and truth and goodness, and come nearer to the fountains of light and understanding and intellectual splendor, which all exist in the spiritual depths of our being; for it is this pathway which we may follow, on and on, until finally we identify our individual selves with the Divine Fire within, thus becoming fully evolved or developed god-sparks.

Our Theosophical teachings show us that there are seven stages for the man who makes this wonderful journey; and the student may easily assure himself that the ancients copied these seven

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Stages of the Path by seven degrees of initiatory ceremonies. When the Mystical Pilgrim attains the seventh degree of this journey, he reaches the Heart of Being, and if he be so successful through past good Karman as to attain this consummation of his pilgrimage before the end of the Planetary Manvantara, he lives and moves, if he so will, as a free god on earth among his fellows.

Among the initiatory ceremonies, the seventh degree of initiation represented, and in many respects actually was, the accomplishing of this manvantaric course; and the few among men who have successfully reached that stage are they whom we call the Elder Brothers of the race, our Mediators, and whom the various religions revere and in some cases ignorantly worship as Saviors and Redeemers.

All these thoughts and many more similar to them are involved in this exceedingly interesting subject of the new birth of the sun-god, or the god-sun.

Yes, the sun that the ancients spoke of and whom they worshipped was a spiritual entity. To the Persians, Mithras was what the Christos was to the primitive Christian. He was the Logos, the Divine Word, that is to say the Interpreter of the Light, of the Cosmic Hierarch sometimes called the Central Fire; and the spark in each one of you, a spark from that Central Fire or Illuminator, is your own inner god, and your sole and only pathway to that mystical freedom of which all the religious and philo-

sophical World-Teachers have taught.

We close. Remember this, please, that even as the Christ-child, in the beautiful Christian legend, is said to have been born on December the 25th — although no one knows the actual date of the birth of the man Jesus; so likewise was the Mithraic divinity said to have been born into human form on that same day of the year, which was the winter solstice. This day, or one a few days thereafter, has been commemorated as the birthday of other religious type-figures also.

Leaving aside all ritualistic forms and the various dogmas of any religion, in our search for the origins of the ritualistic forms and various dogmas of any religion, we must first take into account the aspirations of the human heart; and if we are wise, once we have understood those aspirations we shall combine them with our intellectual knowledge of the fact that Nature itself is linked up as one whole, and that the aspirations of the heart and the inspirations of the intellect are ultimately based on facts and forces of Nature, because man himself is a child of Nature. We find human hearts beating in unison all over the world, when we penetrate beneath the shell of outward circumstances and national and racial prejudices. All men have aspirations and inspirations, and these come to them from the same common spiritual font within. This recognition of our common humanity, of our common aspirations, inspirations, and ideals, and of our common feelings, makes us kindly towards each other; it makes us

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generous of heart and mind; it teaches feelings too — so are they the same in all other men and women all over the world.

## OF THE 'SACRED TRIBE OF HEROES'

GRACE KNOCHE, M. A.

"For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns."—SYNESTIUS: *Wisdom of the Egyptians*

**A**PRIL is the birth-month of William Quan Judge, Co-founder with H. P. Blavatsky of The Theosophical Society, and her Successor. It is surely not out of place for the magazine founded by this Leader and Teacher to open its pages to some grateful reference to him today. Not for the classic 'biography,' however. The short space at our disposal were better occupied than with dates and journeyings, for many things of intense interest in the life of William Quan Judge deserve wider knowledge of the all too scanty record we have of them. Among these were the circumstances attending the foundation of THE PATH (NOW THE THEOSOPHICAL PATH) in April, 1886 — exactly forty-four years ago.

Then, as now, THE PATH was a monthly magazine, its mission to disseminate Theosophy and information about the Theosophical Society. It was started without funds, with no advance subscription-list, and without the usual advertising effort. Its pages contained nothing whatever that appealed to the sensuous, the material, or the merely intellectual — the keynotes

of nineteenth-century life. Yet from the beginning it laid hold of thinking minds all over the world, calling out unanticipated response. It is an odd fact that for many years the majority of its subscribers were not Theosophists nor members of the Theosophical Society, but were cultured and scholarly people — ministers, lawyers, physicians, writers, teachers, scientists, and so on — pursuing their own paths, and with no special interest in Theosophy beyond the fact that they recognised in the journal itself a source of light on their particular problems.

To those who have observed the gradual but persistent way in which ideas of altruism, brotherhood, service, true mysticism — not to say the definite Theosophical teachings of Karma, Reincarnation, Cycles, the mystic Christ, man's innate Divinity, and so on—have molded the common thought of the world, until today these once unknown ideas are breakfast-table talk, this fact has considerable weight. For THE PATH stood alone in its distinctive field, just as it does today in its amplified form, and its influence

was world-wide from the beginning. To quote from an editorial written at the opening of the second year of its life:

In this country [America] its regular circulation extends from Sandy Hook to the Golden Gate, and from the Green Mountains to the Crescent City; it reaches through England, France, Germany, Italy, and Russia; it is read alike beneath the North Star of Sweden and under the Southern Cross in New Zealand; it is a welcome guest on the immemorial shores of India. . . .

It would be impossible not to feel gratification at such results, even were it an ordinary money-making enterprise; but how much more when it is remembered that it is devoted, not to any selfish end, but to the spread of the idea of Universal Brotherhood which aims to benefit all, from highest to lowest.— Vol. II, p. 2

THE PATH — ten precious volumes of it saw the light before Mr. Judge passed away — constitutes an imperishable monument to the scholarship, genius, and altruism of one man, who gave to it everything he had to give — money, time, energy, devotion, will, and love — and who was practically its sole support for years. More than once, when bills piled up in inverse ratio to the prospect of their settlement, Mr. Judge tided over the crisis by painting water-color sketches for sale. In addition he had to be depended upon for 'copy' in far more than an editorial way. For in those early days few were competent even to attempt to write upon Theosophy, and the most judicious editing could not make available the larger part of the contributions sent in.

Thus it came about, no less from his

innate modesty than that subscribers *might not know*, that he signed the majority of his articles by *noms de plume*: Bryan Kinnavan, Eusebio Urban, Hadji Erinn, Zadok, Moulvie, Rodriguez Undiano, Ramatirtha, American Mystic, Student, F. T. S., and so on. It is doubtful if even his students in that day could have named them all.

The articles written by him ranged from technical interpretations of Theosophical teachings to profound expositions of the finer forces of the plane next removed from the gross physical. The vital questions of the day were courageously handled by his trenchant pen — problems of capital and labor, of marriage and the home, of decaying religionism, of the progress (and the vagaries) of science, of archaeological discovery, capital punishment, vivisection, education, *et al.* He never missed an opportunity to say a word in behalf of dumb beasts and our human duty to them, pleading their cause with a tenderness and compassion the more effective because based upon knowledge of their true place and possibilities in the great Evolutionary Stream. He loved *Life*, and revered its marshaled course as the expression of that fluidic, moving, potent, flaming, godlike Something that we name the Ever-Becoming.

Because he was more than just a writer, we owe to Mr. Judge the first step taken in our era towards popularizing the *Upanishads* in their true interpretation. With all that the Occident owes to Professor Max Müller, it is obvious that one so fettered to current

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materialistic theories of evolution as to declare the *Vedas* to be "the lispings of infant humanity" could not hope to possess their key. And without a key to their meaning they have to stay locked away. As H. P. Blavatsky herself wrote in *The Secret Doctrine*:

They CONTAIN the beginning and the end of all human knowledge, but they have ceased to reveal it. . . — I, 270

And she adds further:

The Books of the *Vedānta* (the last word of human knowledge) give out but the metaphysical aspect of the world-Cosmogony; and their priceless thesaurus, the *Upanishads* — *Upa-ni-shad* being a compound word meaning "the conquest of ignorance by the revelation of secret, spiritual knowledge"— require now the additional possession of a Master-key to enable the student to get at their full meaning.— I, 269

Max Müller did a great work, beyond question, but it failed to the degree that he himself lacked basic knowledge of that Wisdom of the Ages that William Quan Judge possessed. The impact of his work was scattery, lost, even upon minds most eagerly looking to the ancient East for light. There was as much difference between what was accomplished by him and what a Teacher of Theosophy could accomplish as between the effect of a shell sent from a gun-bed of shifting sand and one sent forth from a masonried platform of rock.

Mr. Judge began *Studies in the Upanishads*\* in the second volume of his

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\*See THE THEOSOPHICAL PATH, XXXVII, No. 2, February, 1930.

PATH. Unfortunately they were never finished. An attempt to continue them was made later by another, but something more than a knowledge of Sanskrit being necessary, the standard set by Mr. Judge was never even approached. He alone had the key, and at least he placed them, in their right interpretation, on the map of modern thought — which is just where they belong, for as he pointed out again and again, the problems that confront us today confronted our Aryan ancestors aeons ago in that far period of spirituality and power when the 'language of the Gods' was at the height of one of its cyclic revivals. Why should we not benefit by the solutions then found by the wisest among them? To do so is only good sense. The *Upanishads* are pre-eminently attuned to the unvoiced heart-cry of the present age, although none save Teachers of Theosophy appear to have perceived this fact.

In his Commentaries on the *Bhagavad-Gîtâ* — writings unique in this age and placed by students beside the unrivaled *Bhâshyas* of Śankarâchârya — Mr. Judge continued his interpretation of Aryan philosophy and psychology. These were published serially in THE PATH, and range from disquisitions upon history and pre-history, upon occultism, ceremony and magic, etc., to plain, practical, ethical talks with the searching 'man in the street,' the teacher at his desk, the mother in her home — thinkers all of them, who want to know the way and would live truer if only they could see clearer.

William Quan Judge had one peculiar

advantage as an interpreter of Oriental philosophy and psychology, in the power that was his to understand the Oriental mind — which, in its native tendency to reason from universals to particulars and in its native spirituality, is radically unlike the Occidental mind with its materialistic and empiric trend and fixedness, and its habit of confusing causes with effects, premisses with conclusions.

To comment upon this Commentary were “to gild refined gold, to paint the lily.” It is sufficient to point out that it is being reprinted at the present time in *Lucifer, the Light-Bringer*, and those who are interested may read it there for themselves. But it should not be judged as a literary production alone, for its deeper purpose was to carry forward what H. P. Blavatsky came to do: to plant “the seed of brotherhood in the soil of mysticism,” and this purpose was never lost sight of. True mysticism is defined beyond all possibility of mistake, and the two paths clearly pointed out. Conduct: the rationale of our relations with each other — to the Theosophist far more than the ‘three-fourths of life’ that it was to the Stoic Seneca — summons all things to its service in the task of clarifying our ideals. This work, too, was left unfinished, but one-third of the plan being carried out. “To be continued” are the pathetic words at the close of the last chapter, completed just before the writer of it passed away.

When we consider that this, as well as all of Mr. Judge’s literary and editorial work, had to be done “in the mere

fringe and ravelings of time”; that after 1891, when he gave up his profession (law) to take up the task H. P. Blavatsky then laid down, he was Leader of the Theosophical Movement throughout the world; that this involved much traveling and on his trips continual lecturing, as well as a constant and voluminous correspondence with Lodges and individuals all over the world; that added to this was the ever-present problem of how to make one dollar do the work of ten, and often how to get the one dollar at all; that for years before his passing Mr. Judge was in poor health, literally dying by inches and with no strength left to combat the persecution which finally killed him—when we consider all these things words fail. The pathos of that struggle may be sensed to a degree, perhaps; *it can never be written*.

The value of the writings of this heroic Man and Teacher lies in their intimate bearing on the needs of the present hour. They contain, first of all, a message for the thoughtful, the altruistic, the sincere; but the specialist in almost every field — the geographer, the mathematician, the physician, the physicist, the astronomer, the Platonist, the student of philosophy or psychology, the humanitarian, the mystic, even the skeptic, will each find something that will light his path, here or there, with unexpected brilliancy.

Mr. Judge began what his Successor, the present Leader of The Theosophical Society, Dr. de Purucker, is continuing in his own scholarly articles and books, and in his editorial and other

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contributions to THE THEOSOPHICAL PATH. Profounder and more esoteric teachings are now being given out than would have been possible in Mr. Judge's day; the bugle-call is clearer and sounds down to us from higher and ever higher places. But in their unassailable logic, their utter sincerity, their purity of vesture, their 'atmosphere' (to take the artist's word), their spiritual beauty and their appeal to the Soul in man, the writings of both clasp hands. They constitute a standing, albeit silent, reproach to the pseudo-philosophic efforts trickling off so many ambitious pen-points at the present time — subtil sophism and no more, trigged out in the tinsel of disputation.

But are such writings needed? you will ask. Let Eucken answer this question: the world is quoting him just now, and he is no pessimist:

Movements the most varied surround us, tear us asunder, and crush our souls under their opposition. . . . Life as a whole has become increasingly hollow; it has no longer an organizing and governing center. Is it to be wondered at if the finer spirits of our age are weary, disheartened, and repelled by the feeling of the disharmony of the whole of present culture, which calls for so much effort from man and yields him so little genuine happiness; speaks from truth and lives from semblance and pretence; assumes an imposing mien and *utterly fails to satisfy when confronted with ultimate problems.* [Italics added.]

Here is the abyss that yawns between man's brain-mind and the Vision. It will never be bridged until another and higher faculty in man himself is brought out of hiding and allowed to

govern and to act; never, until man finds the 'God within,' his real and Higher Self.

It is this conviction of the overshadowing Higher Self, the 'Ancient of Days,' that speaks through everything Mr. Judge wrote. A certain ancient sweetness comes to us from his words. He wrote as a Sage who needs no man's approval, being of Those who "can see the great stream of life which flows through the Eternal Plain." His clear words touch the intuition and arouse long-sleeping convictions of the reality of that Wheel of the Law which is greater than ritual or rite; convictions of the reality of that Universal Center of Compassion, 'the resting-place, the comforter, and the friend,' the 'bodiless in a body,'— the 'lonely bird' of the *Upanishads* he loved so well. He kept one steady aim — to hold alive and burning "the three fires upon the four-fold altar" of the aching human heart. The sympathetic student feels about any subject handled by this facile, steady pen a luminous life, a steady center-glow, but with gems of philosophy flashing and falling here and there like sparks from a whirling wheel.

Believe me, wonder-tales will yet grow up about this unassuming lover of his fellows, as his great interpretations feed into and fill the general mind, slowly but unrestingly preparing it for the new, the greater, Teachings now being given out by his Successor. The wisecracs of the future will pause and wonder and examine, and then will write down William Quan Judge with

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Jason and Prometheus and the Kabiri of old.

Mankind needs waking up, not sedatives. Our ideals need integration, not disintegration. The soul demands 'a sure spot of its own.' William Quan Judge, in an age that needs guidance and teaching of the right

kind as much as age ever did, takes his place naturally as one of that august company of Sages and Prophets who lay down their lives, again and again, as the toll demanded of those who dare call out the challenging "Enter!" before the opening gates of the New Day.

## MEDITATION — CONCENTRATION — WILL

WILLIAM QUAN JUDGE

(From *The Irish Theosophist*)

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish Theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that anyone could read the directions whose mind had not been half-ruined by modern false education and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practised

at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. . . .

The mysterious subtil thread of a life-meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, or power, looks up briefly and sighs for a better life during a brief interval; but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all Theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life-meditation is fixed low

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down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

“But, then,” says another, “what is concentration? We must have it. We wish it; we lack it.” Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is wakened up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea that he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions, come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is to be corrected only by practice, by assiduity, by continu-

ance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in Theosophical works, old or new. Patañjali does not go into it at all. It seems to be inferred by him through his *Aphorisms*. Will is universal, and belongs not only to man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the Truth must be that Will acts according to desire, or, as the old thinkers used to put it, “Behind will stands desire.” This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these. The savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Con-

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centration. If we desire Truth with the same intensity that we had formerly wished for success, money or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fiber of the body and inner man will be turned in one direction, resulting in perfect concentration. This is ex-

pressed in the New Testament in the statement that if the eye be single the whole body will be full of light, and in the *Bhagavad-Gîtâ* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

## HAVE WE LOST THE SECRET OF AUTHORITY?

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

**T**HERE can be no life without order; chaos means disease and death. Order is the life-blood of the universe; the very words meaning universe in Greek and Latin, *cosmos* and *mundus*, mean order. And, as with the universe, so with the creatures that compose it, including man. We cannot separate our well-being from the idea of order; if our body is out of order, we suffer and have to be treated; if our mind is out of order, we must put it back into order as soon as possible or go to the asylum; and a person who is morally out of order is a criminal or pervert.

It is said that our social life, in many of its phases, is suffering from a state of disorder, owing to the loss of authority and consequent absence of discipline. In some places education is seriously impaired by a lack of order and

discipline among the pupils, the prevalence of a false ideal of liberty and self-realization. What an abuse of the words! Do liberty and self-realization consist in a go-as-you-please, down-at-heel attitude and a lack of respect and deference to those in authority? Surely such young people, whatever they may say with their lips, are asking us with their hearts for something better — and we are failing to give it to them!

All life consists of spirit working in matter: the spirit is the moving principle, and the matter is the mechanism. We have been trusting too much to mechanism. We seem to think that systems and syllabuses and laws and regulations are enough; but we might as well expect to get results out of a perfectly constructed engine without any steam or electricity to run it. The

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only source of life and movement, of order and authority, in human affairs is the human spirit, emanating from human beings. The competent individual can succeed under any system; the incompetent under none. A real leader does not govern by autocratic force, imposing his will upon others; but he administers a spirit felt and revered by all. This is the true source of authority.

It is often said that Theosophy clears up problems which seem insoluble; and we do not propose to rest content with this bare assertion, but to prove it. And the particular problem considered here is that of government and organization, whether of a civic body or a school or a household or what not. What are the facts as they exist today? We find a condition of confusion and doubt, whether as to how to govern a nation or how to discipline a school, as between autocracy and liberty and various adjustments and compromises between the two. As to this difficulty, Theosophists have no hesitation in declaring that the trouble arises from a materialistic way of regarding things; and that it can be removed by exchanging this attitude for a better one. Materialistic, we have said; another word would be mechanistic; for we are still obsessed by a certain mechanical way of estimating things, which is believed by some to have been inherited from science. This has also led us to set more store by quantity than by quality, as illustrated by the method of counting noses in politics, and, in general, of regarding human beings as if

they were all alike and as if they possessed only one attribute — that of number or multiplicity.

The old spirit of discipline is much needed: it must come back, yet in a new form, less rough and arbitrary — a discipline founded on trust and respect. The Head must be known to practise what he preaches: then there will be community of sentiment between him and his pupils or subordinates. His instructions and requests will not be arbitrary commands, but an appeal to principles practised by himself and recognised by his pupils or subordinates as necessary and desirable.

Certain ancient institutions and methods, which have lapsed, must be reintroduced. These are: the recognition of a school, or of a leader and his followers, as an organism, consisting of a body actuated by a spirit. A very different idea from that which regards such a corporation as a kind of battle between the masters and their pupils, or the employers and their employees. The accentuation of individuality is characteristic of Occidental civilization and institutions: an excellent and necessary principle, but one which can be carried, and has been carried, too far. A principle is carried too far if it is practised to the detriment or exclusion of other and equally necessary principles. If the liberty (so-called) of the individual is carried to the length of destroying discipline and organic integrity, then it is carried too far.

A leader who can win the trust and love of his subordinates is able to

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maintain order and discipline without violence and injustice; he excites no hostility, does not arouse the spirit of combativeness. The materialistic spirit puts reliance on systems and methods, treats human beings as if they were all alike — deals with humanity in the abstract, and devises all sorts of plans whereby society is to be saved and schools and governments run by rules and machinery. This is because no link is recognised as existing between people except the material links; and because, when a soul is spoken of, it is not the Self of humanity, but an individual soul different for each person, his private property, as it were, a mere amplification of the personality. Thus there is no recognised cement between individuals; and, though of course we have fellow-feeling, there is no recognised scientific or religious basis for it.

This difficulty would disappear if the real nature of man were understood; if it were realized that there is something common to all individuals, something beyond the personal self, which acts as a link between all. The whole problem turns therefore on a better understanding of the actual facts about human nature, and the abandonment of mechanical and animalistic theories of human nature and origin — to say nothing about religious ideas which rivet attention on the salvation of separate personal souls.

We seem to have lost the secret of authority; what is it? It is a spirit. The sun warms and lights and makes us glad, not because he has been put

up there to do so, but because he *is* a sun. And in the same way there can be great souls among men who are like suns, whose influence is welcome and unquestioned. But what we need is such a spirit in society collectively; not confined to individuals here and there, but spread abroad. The captain of a team, in some game, exercises undisputed authority, not because of personal dominance and arbitrary will, but because he is administering laws recognised by all and because there is unity of interest pervading leader and followers.

Possibly these remarks may sound all too familiar, and readers may ask what is the use of continual preaching. The answer to that question in the present case is very simple: we have Theosophy behind us. The majestic philosophy of Theosophy does not run counter to the actual facts of life, which is the trouble with so many attempted interpretations of life, but interprets those facts; thus at once arming us to deal with the facts of life and vindicating itself as the true explanation of them. The secret of authority lies in a recognition of the innate divinity of man. It is only by recognising this truth that man can attain discipline over himself; and self-discipline in the individual is the key to discipline in the corporate body or society of individuals. The teacher evokes in his pupils the same spirit which he feels in himself, and thus is formed the cement that binds the whole in harmony.

If the problem of government seems hopeless, that is no reason whatever

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for despair; since, knowing the reason to be a misunderstanding of human nature, we may confidently expect the difficulties to disappear when that misunderstanding has been corrected. As pointed out above, our notions of government are founded on the mechanistic idea, according to which society is composed of a mass of dummies which are to be regulated by laws and systems. Whether it be autocracy, or qualified monarchy, or democracy, or socialism, the same fallacy vitiates our thinking in each case: the idea of drilling an inert mass into order by the imposition of some force or constraint applied from without. And all this is in defiance of the actual facts of human nature, which insist upon asserting themselves and thereby frustrate the application of our governmental theories. The human spirit cannot be kept down, but inevitably manifests itself, refusing to bow to arbitrary authority or to accept dictated beliefs; declining to recognise any imaginary principle of fundamental equal-

ity and likeness among individuals.

Refusing to bow to arbitrary authority — but mark! Not refusing to bow to *real* authority. Anyone who can appeal to that source becomes at once a natural leader of men, but leading by love, not fear; by insight, not theory.

Theosophy therefore goes to the root of the matter. So long as a fundamental fallacy prevails, it is futile to worry with details, and the attempt to straighten out particular problems resembles the attempt to push the kink out of a rubber ball: it only reappears in another place. It is stating plain common sense when we point out that an utterly false notion of human nature prevails in our scientific, religious, and philosophical conceptions; that false notions can but give rise to chaotic results; and that a conception of human nature which is in harmony with the facts of experience and with the intuitions of the human heart must necessarily pave the way to a correction of those evil results and the establishment of a better order of society.

## WHAT IS MATTER AND WHAT IS FORCE?

HELENA PETROVNA BLAVATSKY

(From *The Theosophist*, September, 1882)

“AS a question of science,” — which, as such, has to be strictly kept within the boundaries of modern materialistic science — all “discussion on this subject,” however “desirable,” would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical as-

pects of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admissions of helpless ignorance of the ultimate causes of things, judging by the tone of our critic’s article, I doubt whether he would be willing to admit the utter unaptness of some of

the scientific terms as approved by the Dwija, the 'twice-born' of the Royal Society, and obediently accepted by their easily persuaded admirers. In our age of freedom of thought and cheap paradox — party-spirit reigns supreme, and science has become more intolerant, if possible, than even theology. The only position, therefore, that could be safely assumed by a student of esoteric philosophy against (evidently) a champion of the *exact* science, in a discussion upon the appropriateness of certain modern scientific terms, would be to fight the latter with his own weapons, yet without stirring an inch from one's own ground. And this is just what I now propose to do.

At the first glance, there does not seem much to answer in the article — 'Is Electricity Matter or Force?' A modest point of interrogation, parenthetically placed after the word 'hydrogen,' in an enumeration of the equivalents of 'the air we breathe'; and the question, as shown in the heading, and already *seemingly* settled by a series of quotations taken from scientific authorities who have been pleased to regard electricity as 'a force,'— is all we find in it. But it is so *only* at the 'first glance.' One need not study our querist's article very profoundly, to perceive that it involves a question of far more serious moment to the Theosophists than there appears to be in it at first. It is neither more nor less than the following: "Is the President of a Society, which numbers among its adherents some of the most scientific

minds and intellects of Europe and America, any better than an ignoramus who has not even studied, or, has forgotten, his school-primers — or is he not?" The implication is a very grave one, and demands as serious a consideration.

Now, it could hardly be expected that any reasonable man personally acquainted with the President would lose his time over proving that Colonel Olcott cannot be ignorant of that which every school-boy is taught and knows; to wit, that air, the gaseous fluid, in which we live and breathe, consists essentially of two gases: oxygen and nitrogen in a state of mechanical mixture. Nor does any one need a Professor Tyndall to assure him of the fact. Hence, while the sneer implied in the interrogation mark would seem quite natural if the paper emanated from an enemy, it naturally shocks a Theosophist to find it proceeding from a brother-member. No Fellow can be ignorant of the fact, that 'the President-Founder of the Theosophical Society' has never pretended to lecture upon any specific subject pertaining to physical sciences — which is the province of physicists and chemists; nor has 'the learned President' pledged himself never to depart from the orthodox terminology of the Fellows of the Royal Society. An expounder and advocate of occult sciences, he may be permitted to use the peculiar phraseology of the ancient philosophers. It is simply absurd to have to point out that which is self-evident; namely, that the equivalents 'of the air we

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breathe,' enumerated by the lecturer, *did not* relate to the atmospheric air pure and simple,— for he would probably have said in such a case, 'chemical constituents,' or its 'compound elements,'— but to the whole atmosphere, one of the five primitive elements of occult philosophy composed of various and many gases.

To show the better the right we have to assume an attitude of opposition against certain arbitrary assumptions of modern science, and to hold to our own views, I must be permitted to make a short digression and to remind our critic of a few unanswerable points. The bare fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies, miscalled 'elementary substances,' for which failure, probably, the latter have been named by her 'elementary.' And whether she may yet, or never may, succeed in that direction in time, and thus recognise her error, in the meanwhile we, Occultists, permit ourselves to maintain that the alleged 'primordial' atoms would be better specified under any other name than that one. With all the respect due to the men of science, the terms 'element' and 'elementary' applied to the ultimate atoms and molecules of matter of which they know nothing, do not seem in the least justifiable. It is as though the Royal

Society agreed to call every star a 'Kosmos,' because each star is supposed to be a world like our own planet, and then would begin taunting the ancients with ignorance since they knew but of one *Kosmos*— the boundless infinite universe! So far, however, science admits herself that the words 'element' and 'elementary,' unless applied to primordial principles, or self-existing essences out of which the universe was evolved, are unfortunate terms; and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and *has nothing to do with any* kind of essences except those which it can *see, smell, or taste.*" Professor J. P. Cook tells us that "Science leaves all others to the metaphysicians" (*New Chemistry*, 1877). This stern *pronunciamento*, which shows the men of science refusing to take any thing *on faith*, is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may all be wrong," he adds, "and there may be no such things as molecules(!) . . . The new chemistry *assumes, as its fundamental postulate, that the magnitudes we call molecules are realities; but this is only a postulate.*"

We are thus made to suspect that the exact science of chemistry needs to take as well as *transcendental* metaphysics something on blind faith. Grant her the postulate— and her deductions make of her an *exact* science; deny it— and the 'exact science' falls to pieces! Thus, in this respect, physical science does not stand higher

than psychological science, and the Occultists need fear but very little the thunderbolts of their most *exact* rivals. Both are, to say the least, on a par. The chemist, though carrying his subdivision of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that none of them has ever seen *an individual* molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the subdivision of molecules with the eye, but "can discern it with the intellect." What more then, do they do than the Occultists, the alchemists, the adepts? While they discern with 'the intellect,' the adept, as he maintains, can as easily discern the subdivisibility *ad infinitum* of that, which his rival of the *exact* methods pleases to call an 'elementary body,' and he follows it — with the *spiritual* in addition to his *physical* intellect.

In view then of all that precedes, I maintain that the President of the Theosophical Society had a perfect right to use the language of the Occultists in preference to that of modern science. However, even were we to admit that the 'equivalents' under review referred simply to the air we breathe, as specified by that science, I still fail to perceive why the lecturer should not have mentioned 'hydrogen' along with the other gases. Though air consists properly but of two gases, yet with these are always present a certain proportion of carbonic acid gas and *aqueous vapor*. And with the

presence of the latter, how can 'hydrogen' be excluded? Is our learned brother prepared to maintain that we never breathe any thing but oxygen and nitrogen? The kind assurance we have from science that the presence of any gas in the atmosphere, besides oxygen and nitrogen, *ought* to be regarded simply as *accidental impurities*; and that the proportions of the two elements of the air hardly vary, whether taken from thickly-populated cities or over-crowded hospitals, is one of those scientific fictions which is hardly borne out by facts. In every closely-confined place, in every locality exposed to putrescent exhalations, in crowded suburbs and *hospitals* — as our critic ought to know — the proportion of oxygen diminishes to make room for mephitic gases.\*

But we must pass to the more important question now, and see how far science is justified in regarding electricity as a force, and Colonel Olcott with all the other Eastern Occultists in maintaining that it is "still *matter*." Before we open the discussion, I must be allowed to remark, that since 'a Theosophist' wants to be *scientifically* accurate, he ought to remember that science does not call electricity a *force*, but only one of the many manifesta-

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\*In Paris — the center of civilization — the air [oxygen] collected in one of its suburbs, was found, when analysed, a few years ago, to constitute only 13.79 per cent., instead of 23, its usual proportion; nitrogen was present to the amount of 81.24 per cent., carbonic acid 2.01, and sulphuretted hydrogen 2.99 per cent.

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tions of the same; a mode of action or motion. Her list of the various kinds of energy which occur in Nature, is long, and many are the names she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart — one of the authorities he quotes against our President — warns his readers (see *The Forces and Energies of Nature*) that their enumeration has nothing *absolute*, or complete about it, “representing, as it does, not so much the present state of our knowledge as *of our want of knowledge, or rather profound ignorance of the ultimate constitution of matter.*” So great is that ignorance, indeed, that treating upon heat, a mode of motion far less mysterious and better understood than electricity, that scientist confesses that “if heat be not a species of motion, it must necessarily be a species of matter,” and adds that the men of science “have *preferred* to consider heat as a species of motion to the alternative of supposing the creation of a *peculiar kind of matter.*”

And if so, what is there to warrant us that science will not yet find out her mistake some day, and recognise and call electricity in agreement with the Occultists — “a species of a peculiar kind of matter”?

Thus, before the too dogmatic admirers of modern science take the Occultists to task for viewing electricity under one of its aspects, — and for maintaining that its basic principle is — MATTER, they ought at first to demonstrate that science errs when she herself, through the mouthpiece of her

recognised high-priests, confesses her ignorance as to what is properly Force and what is Matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL. D., F. R. S., in his lectures on ‘The Conservation of Energy,’ tells us as follows:

“We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic,” and . . . “it is in truth only a convenient classification and nothing more.”

Furthermore, one and all, the men of science admit that, though they possess a definite knowledge of the general laws, yet they “have *no* knowledge of individuals in the domains of physical science.” For example, they *suspect* “a large number of our diseases to be caused by organic germs,” but they have to avow that their “ignorance about these germs is most complete.” And in the chapter, ‘What is Energy?’, the same great Naturalist staggers the too confiding profane by the following admission:

If our knowledge of the nature and habits of organized molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. . . . It thus appears, that we know little or nothing about the shape or size of molecules, or about the forces which actuate them . . . the very largest masses of the universe sharing with the very smallest this property of being beyond the scrutiny of the human senses.

Of *physical* ‘human senses’ he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions; this time by Professor Le Conte in his lec-

ture on the *Correlation of Vital with Chemical and Physical Forces*:

The distinction between force and energy is very imperfectly, or not at all, defined in the higher forms of force, and especially in the domain of life . . . our language cannot be more precise until our ideas in this department are far clearer than now.

Even as regards the familiar liquid — water — science is at a loss to decide whether the oxygen and hydrogen exist, as such, in water, or whether they are produced by some unknown and unconceived transformation of its substances. "It is a question," says Mr. J. P. Cook, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the qualities of these gases there is not the most distant resemblance." All they know is that water can be decomposed by an electrical current; but why it is so decomposed, and then again recombined, or what is the nature of that they call electricity, etc., they do not know. Hydrogen, moreover, was till very lately one of the very few substances, which was known only in its aeriform condition. It is the lightest form of matter known.\* For nearly sixty years, ever since the days when Davy liquefied chlorine, and Thilorier carbonic acid under a pressure of fifty atmospheres, five gases had always resisted manipulation — hydrogen, oxygen, nitrogen, carbonic oxide, and final-

\*A cubic yard of air at the temperature of 77 deg. Fahr. weighs about two pounds, while a cubic yard of hydrogen weighs only 2½ ounces.

ly binoxide of nitrogen. Theoretically they might be reduced, but no means could be found by which they could be dealt with practically, although Berthelot had subjected them to a pressure of 800 atmospheres. There, however, where Faraday and Dumas, Regnault and Berthelot had failed; M. Cailletet, a comparatively unknown student of science, but a few years ago achieved a complete success. On the 16th of December, 1878, he liquefied oxygen in the laboratory of the 'École Normale,' and on the 30th of the same month he succeeded in reducing even the refractory hydrogen. M. Raoul Pictet, of Geneva, went still further. Oxygen and hydrogen were not only liquefied, but *solidified*, as the experiment — by illuminating with electric light the jet as it passed from the tubes containing the two gases, and finding therein incontestable signs of polarization that implies the suspension of solid particles in the gas — proved it.\*

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy — such as heat, light, electricity, magnetism, gravitation, etc.,— yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine with any certainty where matter ends and

\*Article of Mr. Henry de Parville, one of the best of the French popularizers of science. — *Journal des Débats*

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force (or spirit, as some call it) begins.

Science, while rejecting metaphysics and, relegating it through her mouth-piece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run a race on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it than the paradoxical necessity for the philosophy of every science arbitrarily to select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real* but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies* — since the authorities so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else — they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and — failed.

But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and

instruments, may not show their error some day? How do they know that those very bodies now called 'elementary atoms' are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark — the spark of LIFE, the source of Electricity — MATTER still! Truly has Henry Kuhnraht, the greatest of the alchemists and Rosicrucians of the Middle Ages, shown spirit in man as in every atom — as a bright flame enclosed within a more or less transparent globule — which he calls *soul*. And since the men of science confessedly know nothing of (*a*) the origin of either matter or force; (*b*) nor of electricity or life; and (*c*) that their knowledge of the ultimate molecules of inorganic matter amounts to a cipher; why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of the modern materialistic school can neither 'see, smell, nor taste,' — why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

"Men of science," our critic tells us, "employ in turn as agents of exploration, light, heat, magnetism, electricity, and sound"; and at the same time he enunciates the now heretical proposition, "that these several manifestations of force are *imponderable*."

I respectfully suggest that when he speaks of *imponderable* agents he sins against the decrees of his great masters. Let him study the books published upon the newly re-organized chemistry based upon what is known as 'Avogadro's Law'; and then he will learn that the term *imponderable* agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word *imponderable*, and to make away with those text-books of *pre-modern* science, which refer the phenomena of heat and electricity to *attenuated forms of matter*. Nothing, they hold, can be added to, or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed 'phlogiston-theory' of the science of Stahl, Priestley, Scheele, and others? — or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter, have they succeeded at the same time in proving what are really Force, Matter, Energy, Fire, Electricity — LIFE? The *phlogiston* of Stahl — a theory of combustion taught by Aristotle and the Greek philosophers,— as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the

stock of chemical science in a single year than did Lavoisier in his lifetime"— was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the *essence* of things, than to mere generalizations, then, perhaps, would they be in a better position to tell the world more of the 'ultimate structure of matter' than they now are.

Lavoisier, as it is well known, did not add any new fact of prime importance by upsetting the phlogiston-theory, but only added 'a grand generalization.' But the Occultists prefer to hold to the fundamental theories of ancient sciences. No more than the authors of the *old* theory do they attach to phlogiston — which has its specific name as one of the attributes of *Ākāśa* — the idea of weight which the uninitiated generally associate with all matter. And though to us it is a *principle*, a well-defined essence, whereas to Stahl and others it was an *undefined* essence — yet, no more than we, did they view it as *matter* in the sense it has for the present men of science. As one of their modern professors puts it: "Translate the *phlogiston* by *energy*, and in Stahl's work on Chemistry and Physics, of 1731, put *energy* where he wrote *phlogiston*, and you have . . . our great modern doctrine of conservation of energy." Verily so; it is the 'great modern doctrine,' only — *plus* something else, let me add. Hardly a year after these words had been pronounced, the dis-

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covery by Professor Crookes of *radiant matter* — of which, further on — has nigh upset again all their previous theories.

“Force, energy, physical agent, are simply different words to express the same idea,” observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name, which would convey a clear and comprehensive definition of this “very mysterious agent,” as Professor Balfour Stewart calls it. While the latter states that electricity or “*electrical attraction may PROBABLY be regarded as peculiarly allied to that force which we call chemical affinity*”; and Professor Tyndall calls it only “a mode of motion,” Professor A. Bain regards electricity as one of the five chief powers or forces in nature: “One *mechanical* or molar, the momentum of moving matter,” the others “*molecular*, or embodied in the molecules, also SUPPOSED [?] in motion — these are, heat, light, chemical force, *electricity*” (*The Correlations of Nervous and Mental Forces*). Now these three definitions would not gain, I am afraid, by being strictly analysed.

No less extraordinary appears a certain conclusion ‘A Theosophist’ arrives at. Having reminded us that by no “scientific apparatus yet known, is it practicable to weigh a ray of light”; he yet assures us, that . . . “the universal ether of science, which exists in extreme tenuity, *can be proved to possess some weight*.” This assertion made in the face of those who regard ether as a reality, and who *know* that

since it pervades the densest solids as readily as water does a sponge, it cannot, therefore, be confined — sounds strange indeed; nor can the assumption be supported by modern Science. When she succeeds to weigh her *purely hypothetical* medium, the existence of which is so far only a convenient hypothesis to serve the ends of her undulatory theory, we will have, indeed, to bow before her magic wand. Since our brother is so fond of quoting from authorities, let him quote next time the following:

Whether there are such things as waves of ether or not, we represent these dimensions to our imagination as wave-lengths . . . and every student of physics will bear me out . . . that though our theory may only be a phantom of our scientific dreaming, these magnitudes must be the dimensions of something.— *Magnitudes of Ether-Waves*, p. 25

It becomes rather difficult, after such a public confession, to believe that science can *prove* the universal ether “to possess some weight.”

On the other hand, our critic very correctly doubts whether there ever was any instrument devised “to weigh a ray of light”; though he as incorrectly persists in calling light “a force, or energy.” Now I beg to maintain that, even in strict accordance with modern science, which can be shown to misname her subjects nine times out of ten, and then to keep on naïvely confessing it, without making the slightest attempt to correct her misleading terms — light was never regarded as ‘a force.’ It is, says science, a ‘*manifestation* of energy,’ a ‘mode of mo-

tion' produced by a rapid vibration of the molecules of any light-giving body and transmitted by the undulations of ether. The same for *heat* and *sound*, the transmission of the latter depending in addition to the vibrations of ether on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a *force*, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever, and shows that what we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat — of which it is the crown — is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION, and DURATION, the trinitarian essence of that which the Deists call God, and we — the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle. If the medieval Theosophists and the modern Occultists, call the Spiritual Soul — the *vâhana* of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. The men of science have just found out “a *fourth* state of matter,” whereas the Occultists have penetrated ages ago beyond the *sixth*, and therefore do not infer but KNOW of the

existence of the *seventh* — the last.

Professor Balfour Stewart, in seeking to show light, an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have entertained the idea that “light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.” To this I respectfully demur and answer, that *if* we cannot conceive of movement or motion without force, we can conceive still less of an ‘energy or act’ existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about ‘body’ and ‘matter’ of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about ‘body’ and ‘matter’ of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as ‘light,’ ‘heat,’ ‘sound,’ ‘electricity’; least of all — could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a ‘chemical ray,’ a ‘light-ray,’ or — a ‘heat-ray.’ *There is nothing but radiant energy*; or, as a man of science expresses it in the *Scientific American*, “radiant energy,— motion of *some kind*, causing vibrations across space of *something* between us and the

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sun — *something which without understanding fully* (verily so!) we call 'ether,' and which exists everywhere, *even in the vacuum of a radiometer.*" The sentence, though confused, is none the less the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names, 'actinism,' 'light,' or 'heat.'" And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels, "are all one thing, the effects of — motion in ether" (*The Sun's Radiant Energy*, by Professor Langley).

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects — light, heat, sound, electricity, etc., must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart) — also 'a kind of body,' *ergo*—MATTER.

But what is in reality Matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called unscientific! Electricity has no weight — 'a Theosophist' teaches us — *ergo* it cannot be *matter*. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire — with its ends bent downward — is suspended at the middle to one of the arms of a delicate

balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downward, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents; and who brought forward to that effect Barlow's theory of electric currents and Ampère's discovery that electric currents, running in opposite directions, repel one another and are sometimes driven upward against gravitation — only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side-issue as to what is 'the law of gravitation.' The scientists of the present day assume that 'gravitation' and 'attraction' are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the 'law of gravitation' is nothing more or less than the 'law of attraction and repulsion,' will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a 'species of

matter.' But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science, I mean Mr. Crookes's 'radiant matter' or as it is now called THE FOURTH STATE OF MATTER.

That the three states of matter — the solid, the liquid, and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe. But what is of far greater importance for us, Occultists, is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the *Scientific American*:

There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition, than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light.

And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties,"— why should the Occultists be taken to task for affirming that there are beyond that 'ultra-gaseous' state still other states of

matter; states, so ultra-refined, even in their grosser manifestations — such as electricity under all its known forms — as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity — a Force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished that their collisions under favorable conditions may become so few in comparison with the number of masses, that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say, "the free flying molecules, if left to obey the laws of kinetic force without mutual interference, *will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties.*" This is RADIANT MATTER. And still beyond, lies the source of electricity — still MATTER.

Now would it be too presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter? Speaking of his discovery, Professor

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Crookes justly remarks that the phenomena he has investigated in his exhaust-tubes reveal to physical science a new field for exploration, a new world —“a world, wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without.” To this the Occultists might answer, “if we can never enter it, with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.”

And now I will close the too lengthy article with the following reflexion. The ancients never *invented* their myths. One acquainted with the science of occult symbology, can always detect a scientific *fact* under the mask of grotesque fancy. Thus one, who would go to the trouble of studying the fable of Electra — one of the seven Atlantides — in the light of occult science, would soon discover the real nature of Electricity,— and learn that it signifies little whether we call it Force or Matter, since it is both; and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan the son of Asia, and of Pleione, the daughter of the Ocean. . . . As Professor Leconte well remarks: “There are many of the best scientists who ridicule the use of the term vital *force*, or vitality, as a remnant of superstition;

and yet the same men use the words gravity, magnetic force, chemical force, physical force, electrical force, etc.,” and are withal unable to explain what *is* life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate. Chemistry which shows to us every atom, whether organic or inorganic in nature, susceptible to polarization, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc.,— hence as containing latent electricity: that chemistry still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in nature’s laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain, that the philosophical conception of matter must rest on one and the same basis of phenomena,— adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet they are in essence and in truth — but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem, ‘What is life?’ the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary,

that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of — *Life itself*. 'Purusha' is non-existent without 'Prakriti'; nor, can Prakriti, or plastic matter, have being or exist without Purusha, or spirit, vital energy, LIFE.

Purusha and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organized tissue, are indeed "an unstable arrangement of chemical forces," *plus* a

molecular force — as Professor Bain calls electricity — raging in it dynamically during life, tearing asunder its particles at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE: Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter the MATERIO-PHYSICAL Universe — Nature, Swabhavat or INDESTRUCTIBLE MATTER.

## RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

### BOOK I — PROLOG

(1) THE same distinction that exists between Philosophy and other Arts, O Lucilius, best of men! I believe to exist in Philosophy itself between that part of it which appertains to men and that part of it which appertains to the gods. The latter is higher and of a more spirited sort. It ventured upon much, and was not satisfied with mere vision: it had intuitions of something greater and lovelier which nature had set beyond the range of vision.

(2) Next, there is as great a dis-

tinction between these two, as between god and man. The one teaches what is to be accomplished on earth; the other, what takes place in heaven. The one dissipates our errors and affords us light by which the uncertainties of life are dissolved; the other rises far beyond the gloom in which we wallow, and, snatching us out of the shadows conducts us thither whence light comes.

(3) Verily, therefore, I return thanks to the nature of things, when I view it not from the visible but when

## THE THEOSOPHICAL PATH

I have entered into its more secret parts: when I learn what may be the stuff of the universe, who (*its*) author or custodian, what god may be: whether he be totally inwrapped into himself or whether he at all takes thought of us; whether each day he fashions something or whether once for all he fashioned (*all things*); whether he be a part of the world or the world itself; whether it be lawful today to make decrees respecting him and to repeal anything of the law of the oracles, or whether it be a minishing of (*his*) greatness and an acknowledgment of error to have made alterable things. Necessarily, proper things only gratify him, to whom nothing is pleasing except the best. Nor is he on this account less independent and powerful: for he himself is his own destiny.

(4) Were I not admitted to these (*philosophical arcana*), it had been better never to have been born! For (*otherwise*) why should I rejoice that I am placed in the number of living beings? That I should merely pass through me food and drink? That I should cram this sickly and fluid and perishable body, even after it is already filled, and live a servant of pain? That I should fear death, to which one thing we [*all*] are born? Remove this inestimable good (*Philosophy, of which I have spoken*), and life is not of such worth that I should sweat and labor!

(5) Oh! How contemptible a thing is man, unless he has risen above human things! As long as we struggle with ignoble desires, what high-minded

thing shall we do? But if we are superior beings, we shall overcome even prodigies. What! Why should we distrust ourselves because we are unlike the meanest of creatures? I see no reason why he should flatter himself who possesses more robust health, merely, than others.

(6) There is much difference between virtue and good health. Thou hast shunned the vices of the mind; thou hast no dissembling visage nor is thy speech prepared with craft in order to meet another's will; thy heart is not full of stratagems, nor does avarice control thee which denies even to itself what it takes from all others; nor does luxuriousness govern thee, which, the shameful cause of loss of fortune, still more shamefully seeks to repair its losses; nor does ambition, which carries thee to dignities but only through the loss of thine own dignity. Nothing of all this hast thou sought: many things hast thou fled from, but not yet thyself. For this Virtue which we love is magnificent: not because it is a blessed thing in itself merely to be free from evils, but because it develops the mind and prepares it to recognise celestial things and renders fit that which is to enter the company of the gods.

(7) Then it has achieved the full and perfect good of human destiny, when, treading under all evil, it seeks the highths, and enters into the interior womb of nature. Then, roving among the stars themselves, it is pleased to scorn the wide halls of the rich and the earth with all its gold —

not only that which the earth gives forth and surrenders for coining to the mint, but also that which in secrecy it guards for the avarice of future generations. Nor can it (*the soul roving among the stars*) fully spurn the high portals, and the ceilings flashing with ivory, and the clipped groves, and the water-courses flowing into houses, before it has made a circuit of the entire globe: and, seeing from on high this sphere of continents to be straight and its larger part covered by the ocean, and even the portion that rises above the (*waters*) to be widely waste and either burned or frozen, it says to itself:

(8) "This is that spot (*point*) which by the sword and by fire is parceled out among so many peoples! Oh! How laughable are the frontiers of mortals!" Beyond the Hister the Dacian goes not forth. The Strymon and the Haemus inclose the Thracians. The Euphrates bars the Parthians. The Danube separates the Sarmatian from the Roman Territory. The Rhine describes the extent of Germany. The Pyrenees raise a middle chain of mounts between the Gauls and the Spains. Between Egypt and the Ethiopians lies a desert wilderness of sand.

(9) If one were to endow ants with the intelligence of men, would not they also divide a single stretch of land into many provinces? When thou hast raised thyself up to these really great (*spaces*), as often as thou seest armies advance with upright standards, and, just as if some great matter were in action, cavalry reconnoitering the far-

ther reaches or scattered along the wings, it will please thee to say:

*The dusky train advances to the fields.*

The saying is of ants laboring in file. What distinction is there between us and them, except the measure of a tiny body?

(10) This is the point on which you sail (*the seas*), on which you wage war, on which you arrange kingdoms, very small, even when the ocean bounds them on either hand. Above are mighty spaces, into possession of which the soul is admitted if it have borne away with itself a minimum of the body, if all uncleanness it has washed away, and it have shone, free, light, and content.

(11) When it has reached those (*spaces*) it feeds, it grows, and, as if liberated from chains, it returns to its source. It has this proof of its divinity, that things divine delight it; nor does it attend to them as things foreign to itself but as to its own. Untroubled, it watches the falls and risings of the stars, and such diverse paths of harmonizing bodies. It observes where each star shows its light first to the earth, where its culminating point is, in what part its course lies, whither it sinks. An eager watcher, it examines each thing, and investigates. Why should it not investigate? It knows that these matters pertain to itself.

(12) Then it despises the narrow limits of its former home. For how great a space is it that lies between the farthest limits of Spain and the In-

## THE THEOSOPHICAL PATH

dians? A journey of a very few days will cover it, if its wind carries the ship along. But in those celestial regions a certain very rapid star will pursue its path for thirty years, never halting, but advancing with equal measure. There at last it learns what it had for so long sought. There it begins to know god. What is god? The mind of the universe. What is god? All that thou seest, and all that thou seest not. Thus at last its native grandeur is restored to it, than which nothing greater can be conceived: if it alone is all things, it controls its Work both within and without.

(13) What, then, is the difference between the nature of god and our nature? Of us, the better part is the mind (*animus*): in him, there is no part outside of the mind (*animus*): he is pure reason; while, on the other hand, such great error holds mortals that this (*world*), than which nothing is more beautiful or more orderly arranged or more invariable in purpose, men imagine to be fortuitous and haphazard in action and even confused, with the thunderbolts, clouds, tempests, and other things by which the earth and its neighboring spaces are disquieted.

(14) Nor is this irrationality found only among the vulgar; it affects even those who make a show of wisdom. There are those who recognise a mind in themselves, even one possessing foresight, regulating each thing — both their own and others': yet who suppose this universe, in which we ourselves also are, to be without purpose, and that

it acts either by a certain hap of strife or by blind nature.

(15) Of what worth dost thou think it to know these things, and to set limits to things: how much god can do; whether he himself fashions matter for himself, or, if matter already exists, whether he uses it; which of the two is prior: whether reason follow upon matter, or matter upon reason; whether god effect whatsoever he wills, or whether in many things events to be managed stand separate from him, many things in this manner being formed ill by a great workman — not because ability is wanting, but because that upon which ability works is frequently insubordinate?

(16) To examine into these things, to learn about them, to brood upon them: is not this a passing beyond one's mortality and an enlisting in a higher destiny? "What will these things advantage thee?" thou askest. If nothing else, this shall I know certainly: all things are base, having measured god. [But of these, later.]

### I

(1) I now will enter upon the task before me. *Hear, then, what I believe concerning those fires which cross athwart the atmosphere.* That they are impelled with great force is proved, for they are sent forth obliquely and with exceeding speed. They appear not merely to advance, but to be hurled forth.

(2) Of fires, many and various are the appearances. Aristotle calls a certain kind of them *she-goats*. Do you

ask me why? First, mayest thou give me a reason why they are also called *kids*. But if, as is most convenient, it be agreed between us that neither shall interrogate the other: that what one says the other will not reply to: it will be more useful to inquire into the thing itself, rather than to wonder that Aristotle should have called a globe of fire a *she-goat*. Such was the form of that one which during the war under Paulus against the Persians appeared in size like that of the moon.

(3) [We have also seen more than once a flame in the shape of a huge ball, which, however, was dissipated in its own course.] We have seen a similar prodigy about the time of the departure (*from life*) of the divine Augustus. We also saw (*one*) at the time of the Seianus' affair. Nor was the death of Germanicus without such a forewarning.

(4) Thou wilt say to me: "Art thou, then, so greatly in error that thou believest the gods to foresend signs of deaths, and that anything is so great on earth that the world takes note of its passing?" Another time will come (*for discussion*) of this matter. We shall (*then*) see whether a definite order of all things is deduced, and whether each to each they are so closely chained that what comes first is the cause of things which follow or merely an intimation thereof. We shall see then whether the gods have care of human concerns, or whether the (*series*) of events itself intimates by definite signs of things what it is about to do.

(5) Meanwhile, I believe as fol-

lows: Fires of such sort come forth from air which is in violent friction, when a tendency has been produced in it in another direction and ceases not, and (*the air*) is in a state of violent internal commotion. Out of this agitation arise *meteors* and *globes*, and *fire-balls* and *flames*; but when the air is more lightly harassed, and, if I may so say, rubbed, smaller lights are sent forth.

*Flying stars trail a (fiery) mane.*  
(Vergil, *Aeneid*, v, 528)

(6) Then exceedingly tenuous fires trace out and lengthen a meager path in the sky; hence no night is without spectacles of this kind, for no great movement of the air is required for producing these. Finally, to speak briefly, these are produced in the same mode as thunderbolts, but by a less energy. In such manner as the clouds when moderately colliding produce lightnings and when more strongly driven produce thunderbolts, so also in proportion as they are less forced together, or when they are of smaller size, they send forth thunderbolts of lighter kind.

(7) Aristotle gives the method as follows: "Various and many are the things that the world breathes forth: some moist, some dry, some cold, some suitable to gather fires." Nor is it wonderful that the earth should give off vapors, various and of every kind, since in the celestial vault also no single color of things appears, for the Dog-star has a sharper ruddiness, that of Mars a milder tint, and that of Jupiter

## THE THEOSOPHICAL PATH

is not red at all, his radiance passing into pure light.

(8) Necessarily, therefore, in the great number of corpuscles which the earth exhales and moves upwards, certain aliments for the fires should reach the clouds, aliments which can burn not only from colliding together, but also from being breathed upon by the solar rays. Even among ourselves, chips sprinkled with sulfur carry fire from one to another.

(9) It is therefore very likely that such matter gathered into the clouds should easily take flame, and fires both smaller and greater spring forth in proportion as there is in them more or less of energy. It is exceedingly stupid to think or to decide that the stars move from their places (*to become these fires*) or that something is taken away from them or is abraded away: for if this were so, they would (*at some time*) disappear.

(10) No night is there in which some few of them leave their places and are seen to be drawn hither or thither; but each is found in its customary place, and to each one remains its own magnitude. It follows, therefore, that these fires arise apart from the stars and quickly perish, because they possess no foundation and definite seat.

(11) "Then why are they not also carried across by day?" What! Dost thou say that stars do not exist by day because they do not appear? Just as they are hid and are concealed by the splendor of the sun, just so do the fire-balls cross (*the firmament*) by

day, the brilliance of the daylight hiding them; yet, if at any time the energy (*of the fire*) bursts forth so great that they can vindicate even against the daylight their brilliance, they are seen.

(12) Certainly, our age has seen fire-balls more than once, some from the orient falling to the west, others from west to east. Sailors consider it an evidence of stormy weather when many stars shoot across (*the sky*); which, if it is a sign of winds, the sign is there whence the winds come: that is, in the air, which holds the middle place between the moon and the earth.

(13) In great storms (*certain appearances*) like stars are wont to appear, attached to the sails. Then those in peril think themselves to be aided by the divine power of Castor and Pollux. A better cause of hope is that then the storm appears to abate and the winds to die down: the fires are carried elsewhere and do not remain.

(14) When Gylippus was besieging Syracuse, a star was seen resting upon his lance. In camps of the Romans balls have been seen to flame, evidently fires which had fallen there, which frequently, after the manner of thunderbolts, kill both [animals] and trees. But if they are actuated by smaller energy, they merely glide gently down and remain passive, neither killing nor wounding.

(15) Some (*fires*) are forced out among the clouds, some when the sky is clear if the atmosphere is adapted to press fires out: for at times it thunders in a clear sky from the same cause

## THE MOUNTAINS OF MEXICO

that acts when the sky is overcast, the air being in collision interiorly, which, even if it be quite clear and dry (*its parts*) can yet unite and produce certain bodies similar to clouds, which from the shock (*of their union*) produce sound. At times, therefore, appear meteors, at times (*balls of flame like*) round shields, and likenesses of enormous fires whenever upon such matter (*as is above described*) a similar but greater cause is at work.

(*To be continued*)

## THE MOUNTAINS OF MEXICO

Kenneth Morris, D. Litt.

I SAW your mountains, Mexico,  
Across the azure of the sea:  
A blue and endless rampart-row,  
I saw your mountains, Mexico.  
And they were Homes of Gods for me!

Wild porcelain and lazuli,  
Wrinkled, and flecked with foamy snow;  
And on the dark horizon, lo,  
I saw your hills, my Mexico,  
The Homes of Gods they used to be.

Unchanged by the ages! Even so  
The Kings of old Prehistory  
In chalchihuite gems and plumes aglow,  
Your noble mountains, Mexico,  
From this blue waste were wont to see.

What Seer among them, long ago,  
Adept in Ancient Mystery,  
So blest your Mountains, Mexico,  
That still they seem divine to me?  
Quetzalcoatl himself, may be?

S. S. Schwaben, off Mexico  
January 16, 1930.

# THE POPOL VUH

P. A. MALPAS, M. A.

(Translated from the text of Brasseur de Bourbourg)

## CHAPTER IV

**W**ELL, then, there was only a little clarity on the face of the earth; it was not yet day. But there was a man who became proud, and his name was Vukub-Cakix (the Seven Macaws). The heaven and the earth existed; but the face of the sun and moon was veiled.

Well then, Vukub-Cakix said: Truly what remains of these people who were drowned is extraordinary, and their existence is like that of supernatural beings.\*

I shall then be great once more above created beings. I am their sun. I am their dawn and I am their moon. So be it.

Great is my splendor: I am he by whom men move and walk.

For the globe of my eyes is silver; they are resplendent with precious stones. And my teeth shine in their enamel like the face of heaven. Behold my nostrils shine from afar like the moon, and silver is my throne; the face of the earth is brightened when I advance before my throne.

Thus, then, I am the sun, I am the moon, because of the civilization, of

the felicity of my vassals.† So be it, for my sight extends far.

Thus spoke Vukub-Cakix. But truly it was not Vukub-Cakix who was the sun; only he became proud of his gains, of his riches.

And in reality his sight terminated where it fell, and his eyes did not embrace the whole world.

Well, then, the face of neither the sun nor moon nor the stars was visible; it was not yet day.

Thus it was that Vukub-Cakix became proud, making himself out to be equal to the sun and the moon, when the light of the sun and of the moon had not yet commenced to shine and they had not yet manifested themselves. But he desired to aggrandize himself and to become more important than all.

It was at this time, then, that the flood came about because of the mannikins and of the men made of wood.

We will now tell when Vukub-Cakix died, when he was laid low, and at what time man was made by the hand of the Fashioner and the Creator.

## CHAPTER V

**T**HIS is the manner of the defeat

†Lit. of the white children, of the white sons. 'Children-sons' together means 'vassals,' as a rule.

\*There had been a flood or shipwreck in which some of the companions of Gucumatz had perished. This flood has a close connexion with the flood spoken of in the last chapter. — B. de B.

and the destruction of the glory of Vukub-Cakix by the two young men, the first of whom was called Hunahpu and the second Xbalanqué.\* Truly they were gods. Because of the evil which they saw in him who grew proud and which he desired to commit before the Heart of Heaven these same young men said: It is not good that this should be, while man does not yet live here on earth.

So then we will try to shoot with the blowpipe at his food, we will shoot it and we will inoculate him with a malady which will put an end to his wealth, to his gains, to his precious metals, to his emeralds, and to his jewels on which he prides himself; lest all should do the same.

It is not to inflate his glory that wealth exists. Therefore let it be so done, said the young men, each with his blowpipe on his shoulder.

Well, this Vukub-Cakix had two sons. The first was Zipacna and the second was Cabrakan; Chimalmat was the name of their mother, the wife of Vukub-Cakix.

Well then, the occupation of this Zipacna was to roll up those great mountains which are called Chicak, Hunahpu, Pecul, Yaxcanul, Macamob, Hulitznab,† and that is the name of the mountains which existed with the rising of the dawn, and which were

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\*B. de B. says that it ought to be Hunhun-Ahpu, "each of the sarbacane or blowpipe shooters." Xbalanqué means 'little tiger.' Probably "Each of the Blowpipe shooters, each of the Little Tigers."

†These are mountains in Guatemala. Hu-

created in one night by the power of this Zipacna.

Likewise also Cabrakan moved the mountains by his will, and the mountains great and small were shaken by him.

Thus then the sons of Vukub-Cakix made it a source of pride for themselves. Attention! Behold me, I am the Sun, said Vukub-Cakix. It is I who have made the earth, said Zipacna. And it is I who shake the heavens; it is I who overturn all the earth, said Cabrakan.

It is thus that the sons of Vukub-Cakix, it is thus truly that, following their father, they arrogated greatness to themselves.

There then was the evil which the young men saw. But at this time our first mother and our first father were not yet created. It is thus that the death and destruction of Vukub-Cakix and his sons was resolved upon by these young men.

## CHAPTER VI

HERE is now the story of the blowpipe shot at Vukub-Cakix by the two young men. We will separately relate the defeat of each of these beings who became so proud.

This same Vukub-Cakix had a great tree, one of those they call *Nan-*

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nahpu is the Volcano de Fuego, dominating Old Guatemala, and still active today. Yaxcanul is the volcano Santa María near Quetzaltenango in the *altos*; the others are in neighboring countries between the great chain of Soconusco and Lacandón.

## THE THEOSOPHICAL PATH

ze.\* This was the food of Vukub-Cakix. He came to the Nanze and climbed every day to the top of the tree to see the shells of the fruits which had been eaten by Hunahpu and Xbalanqué.†

As for them seeing Vukub-Cakix at the foot of the tree, the two young men hid themselves in the foliage, while Vukub-Cakix went to devour the nanzes which were his food.

Then he was struck by a shot from Hunhun-Ahpu's blowpipe, which sent the blowpipe pellet into his cheek. He immediately uttered loud cries and ended by falling from the top of the tree to the ground.

Hunhun-Ahpu then hastened towards him and rushed at him so as to overpower him quickly. But Hunhun-Ahpu was seized by one arm by Vukub-Cakix, who immediately shook him and violently tore out his arm at the shoulder.

Then Hunhun-Ahpu let Vukub-Cakix go. It is indeed thus that they acted, without Vukub-Cakix being able to overcome them first.

So, carrying the arm of Hunhun-Ahpu, Vukub-Cakix gained his house where he arrived holding his jaw.

What then has happened to Your Lordship? asked Chimalmat, the wife of Vukub-Cakix.

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\*Nanze or Tapal, a small Mexican fruit.

†B. de B. says that in these four chapters it would be more correct to use the names Hunhun-Ahpu and Vukub-Hun-Ahpu, but all the names are more or less symbolic and care must be exercised not to take them too literally.

What else could it be but those two wicked men who have shot their blowpipes at me and dislocated my jaw? They have loosened my jaw and my teeth, which makes me suffer very much. But first of all I have had his arm, which I tore out, hung over the fire, so that it may remain suspended above the brasier until indeed they succeed in capturing these demons, said Vukub-Cakix, while he hung up the arm of Hunhun-Ahpu.

Hunhun-Ahpu and Xbalanqué having consulted together, they spoke of the matter to an old man, and truly the hair of this old man was quite white; and also an old woman, and truly this old woman was all bent and bowed double by old age.

The Great White Boar was the name of the old man. And Great White Pricker with Thorns was the name of the old woman. Well then, the young men said to the old woman and the old man: Please accompany us that we may go and take our arm from the house of Vukub-Cakix. We will go behind you, and you will say: These are our grandsons who accompany us.‡ Their mother and their father are dead. So they follow us everywhere where it suits us to permit them to do so; for it is our business to pull the worms out of teeth, you will say.

So Vukub-Cakix will look upon us as children and we shall be there to advise you, said the two young men. It is very well, replied the two old people.

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‡Mam or Mama is the old man or the grandfather, and sometimes it means the grandson.

## THE POPOL VUH

Then they set out towards the place where Vukub-Cakix was reclining on the front part of his throne; the old woman and the old man then walked along while the two young men played behind them. And as they passed at the foot of the king's house they heard the cries which Vukub-Cakix uttered because of his teeth.

Well, as soon as Vukub-Cakix perceived the old man and the old woman, as well as those who accompanied them: Where do you come from, old people? the king said to them. We are going to look for something to support ourselves, your Lordship, they replied.

What is your means of subsistence? Are these your children who accompany you? Not at all, my Lord; they are our grandsons; but you see we have pity on them. We share and give them half our food, replied the old man and the old woman.

Well then, the king was at his wit's end because of the pain in his teeth, and it was with an effort that he spoke: I conjure you, take pity on me at once, he said. What do you do? What things do you cure? added the king. We simply pull the worm from the jaw; we cure the affections of the eyeball and we set bones, your Lordship, they replied.

That is very well. I pray you then quickly cure my teeth which make me suffer very much every day. I have no rest nor sleep because of that and the infirmities of my eyes.

Two demons shot at me with a blow-pipe, and this has stopped my eating.

Have pity on me then, for everything is loose in my mouth, my teeth and my jaw.

It is very well, my Lord. It is a worm which makes you suffer; it will be sufficient to operate on your jaw by taking away the bad teeth, your Highness.

Will it really be good to take away my teeth? For it is only thus that I am king, and all my beauty comes from my teeth and from the ball of my eyes.

We will at once put others instead; that is to say, pure and clean bones will be put in their place.\* Well then, these pure and clean bones were to be nothing else but grains of white maize.

Very well, pull them out and come and help me, he replied. Then they took away the teeth of Vukub-Cakix; but they put only grains of white maize in exchange and one could see these grains shining in his mouth.

His splendor immediately waned, however, and he ceased to appear a king. They had succeeded in taking out the teeth of precious stones which shone in his mouth. While they were operating on the eyes of Vukub-Cakix, they flayed the ball of his eyes and quite took away their magnificence.

But he was no more in a state to feel it. He still saw well, but what

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\*In Peru and Ecuador large pottery urns have been discovered containing skeletons which had false teeth attached by gold wire. Bollaert: *Antiquarian, Ethnological and other Researches in New Granada, Ecuador, Peru, Chile, etc.*, page 83. London, Triibner & Co.

## THE THEOSOPHICAL PATH

constituted his pride had just been entirely taken away from him by the scheming of Hunahpu and Xbalanqué.

Then died Vukub-Cakix while Hunahpu took his arm back again; and then likewise died Chimalmat, the wife of Vukub-Cakix.

Such was the destruction of the wealth of Vukub-Cakix; well then, it was the physician who took away his emeralds and his precious stones on which he prided himself here on the earth.

The old woman and the old man who did these things were marvelous beings. Well then, having taken the arms of the two young men again, they replaced them, and having reattached them, everything was as it should be.

They would act thus only to bring about the death of Vukub-Cakix; because it appeared an evil thing to them that he became so proud. After that the two young men went their way, having thus executed the word of the Heart of Heaven.

### CHAPTER VII

HERE follows what happened to Zipacna, the first begotten of Vukub-Cakix. I am the Creator of the Mountains, said Zipacna.

Well then, Zipacna was bathing by the bank of a river when four hundred young men happened to pass, dragging a tree for a post or beam of their house. There were four hundred traveling together along the road, after having cut the great tree to serve as the mother-beam of their house.

Then Zipacna went to where the

four hundred young men were and said to them: What are you doing, children? It is only this tree which we cannot lift on to our shoulders. I will carry it, he replied. Where shall I go? What do you want done?

It is only the main beam of our house which we beg you to carry.

It is very well, replied he. Then he powerfully lifted it and putting it on his shoulder carried it to the entrance of the house of the four hundred young men.

Well, young man, stay with us. Have you a father and mother? I no longer have, he replied. Well then, they continued, we will take you again tomorrow and we will again point out another tree for a beam or post for our house. It is well, said Zipacna again.

Then the four hundred young men took counsel: See this young man, they said. What shall we do to kill him; for it is not good that he should do these things, having lifted this tree by himself.

Let us dig a great pit and then we will throw him so that he falls into it. Go and take earth from the hole, we will say to him. And when he has bent down and descended into the pit we will throw a great tree into it and he will quickly die there in the pit.

Thus spoke the four hundred young men, and they dug a very deep pit. Then they called Zipacna: We truly cherish you. Go then and dig the earth still deeper: we have done all we can; they said to him.

Very well, replied he. Then he went

down into the pit. Calling him while he was digging the earth, they said to him: Are you very far down? Yes, he replied as he commenced to dig the pit. But the trench he was digging was to save himself. He knew that they wanted to kill him while he was digging the pit, and at the side of it he dug a second pit to save himself.

Will it soon be finished? was said to him from the top by the four hundred young men. I am still occupied in digging, but I will call you from below when it is finished, replied Zipacna to them from the bottom of the pit.

But he was not at all digging the bottom of the pit which they destined for his grave; he was digging the hole in which he intended to take refuge. After doing this Zipacna called out, not however, until he was sheltered in the other hole.

Come and see and carry away the earth and rubble from the pit which I have dug; for truly I have got down very deep. Don't you hear me calling? But I hear your voice, and the sound of it has reverberated like a double echo; I hear where you are, said Zipacna from the pit where he was sheltered; and he continued to call from the bottom of the pit.

And behold the great tree which they had brought for their house was quickly carried by the young men and they threw down the trunk so that it fell swiftly right into the pit.

Let no man speak. Let us do nothing but wait until he cries out and dies, they whispered one to the other,

speaking furtively and contenting themselves with covering their mouths and glancing at one another while they threw down the trunk of the tree. Then Zipacna spoke, uttering a cry; but he made his voice heard only once, when the wood fell to the bottom.

Oh! How well we have succeeded in what we have done! He is indeed dead. If unfortunately he had continued the work which he began, there would be an end of us. He first introduced himself amongst us, the four hundred young men.

This is what they said, rejoicing greatly. What we must do now is to go to our wine\* for three days and pass three days more in drinking to the foundation of our houses — we, the four hundred young men.

They said: Well then, tomorrow we will look. The day after tomorrow we will look again to see if by chance the ants have come to the earth attracted by the smell, to take away that carrion; then our heart will be at rest while we drink our wine, they added.

Well then, down there in the pit Zipacna heard what the young men said. Then on the second day the ants suddenly arrived, going and coming in a great swarm, and they gathered under the tree.

Some carried the hair, others the nails of Zipacna. On seeing these things they said: Is he finished, that miserable fellow? Do you see the ants climbing up and coming in a dense

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\*Wine: *quiy* is any fermented drink, including *pulque*.

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mass, some carrying hair and the others nails? See what we have done!

That is what they said, one to another. But Zipacna was quite alive; he had himself cut off the hair of his head and had bitten off the nails with his teeth to give them to the ants.

And thus the four hundred young men thought that he was dead. Then on the third day their feast commenced and all the young men became drunk.

And the four hundred young men being all drunk there remained no more feeling in them. Then their hut was overturned on their heads by Zi-

pacna, and they were all destroyed. Neither one nor two of the four hundred young men were saved, being killed as they were by Zipacna the son of Vukub-Cakix.

Well then, that was the way the four hundred young men died. It has also been said that they entered into the group of stars, which is called the Group, the Cluster (the Pleiades), because of them. But this must be a myth.

We will here likewise tell of the defeat of Zipacna by the two young men, Hunahpu and Xbalanqué.

*(To be continued)*

## RAIN IN THE GULF OF TEHUANTEPEC

Kenneth Morris, D. Litt.

IT'S raining in Tehuantepec,  
And sky and gulf are soft and grey;  
The rain is blown along the deck,  
With scent of jungles far away —  
It's raining in Tehuantepec,  
And every wave is topped with spray!  
  
Even if this storm our ship should wreck,  
I think I'd feel no great dismay,  
With such strange beauty at my beck,  
And few reminders of the clay;  
And rain above Tehuantepec  
To make the sea so drunken-gay!  
  
Brother the foam-crests proudly fleck,  
Tell me your dearest thought, I pray!  
There's no creed here, dear heart, to check  
Your confidence! Then where are they  
Whose rain shed o'er Tehuantepec  
Makes you and heaven so sweetly gray?  
Where are your Toltec gods today?

*S. S. Schwaben, of Guatemala; January 17, 1930*

# H. P. BLAVATSKY: THE MYSTERY

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

## PART TWO: PHILOSOPHICAL AND SCIENTIFIC

### CHAPTER XII—WORLDS INVISIBLE AND VISIBLE: THE HEAVEN- WORLDS AND THE HELL-WORLDS

“The Hierarchies of the invisible worlds are the source of the energies and substances which stream into our physical Universe, and make the latter what it is.”

ONE of the most fascinatingly interesting aspects of the general teaching with regard to the hierarchical construction of the Universe, as outlined in the two previous chapters, is that which refers to the existence of worlds or spheres or planes which are invisible; and another equally interesting aspect refers to those which are visible. Of course these worlds ‘invisible’ and ‘visible’ are entirely relative to human powers of sense-observation; for it is only because of our own imperfect sense-apparatus that the vast range of the Invisible seems to us to be invisible, although in itself it is as visible and real, and in a sense as solid, to its own inhabitants, as our own physical universe is to us.

Precisely the same observation applies to those worlds which, although equally invisible, are still grosser and more material than our own. Had we the senses to see or otherwise to come into cognitive knowledge of these invisible worlds, whether they be spiritual or ultra-material, we should immediately realize that to their own inhabitants they are as ‘real’ as our own phy-

sical world surrounding ourselves seems to us to be.

*Quite outside of the universal testimony of mankind, a testimony derived out of all ages and from all lands, it would seem to be a necessarily logical postulate to assume that such invisible worlds, whether superior or inferior to our own, must exist, because there is no reasonable cause whatsoever to deny their existence, and they have been denied only because they are ordinarily unseen and unfelt. These grounds of denial of course are obviously a confession of nothing more than the short range of power that our physical senses possess.*

The united voice of antiquity, which includes of course the testimony of the greatest Seers and most intuitional intellects of the human race, tells us that our own physical universe is but a single plane or world or sphere, through which the evolutionary Tide of Life—manifesting in the various hierarchies of animate beings which compose these planes or worlds or spheres—is at present passing, and therefore the entities composing these hierarchies are

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enabled to cognise this physical section of the universe which surrounds us, because faculties and senses appropriate for such cognition have been built up through evolution.

There is something juvenile, almost infantile, indeed even grotesque, in the supposition that our physical sphere hangs in nothingness — bleak and utter nothingness — without any roots of being striking deep into causal realms, of which causal realms this physical sphere is but the resultant. This is a line of argument which could be developed at as great a length as the reader may choose to do for himself. We have given hints for helping the student. We have noted, however, that these hints are forcibly suggestive, and open a pathway for very fruitful meditation on the part of anyone who may choose to follow that pathway in thought.

There is not a great religion or great philosophy of the past, or indeed of the present, which has not included, and which does not contain, definite teachings with regard to the existence of superior worlds or spheres or planes, popularly called the 'heavens,' and usually spoken of as 'spiritual'; and of another series of spheres or worlds or planes usually supposed to be 'beneath' our own physical globe, and usually spoken of as the 'hells' or, in the Christian scheme, as 'Hell,' with various chambers or departments appropriate, each one, to some specific or particular type of post-mortem penal purgation.

Dante's *Divina Commedia* illustrates

this last idea, in the great Italian poet's hierarchical constitution of the Infernal Regions, as the Middle Ages and his own time conceived them to be, and also his hierarchical constitution of the superior regions or Heavens, as likewise they were supposed to be in medieval European times.

But the different circles or concentric rings which Dante imagined, to the number of nine, or, indeed, of ten, in his heaven- and hell-worlds respectively, are of course but an echo, more or less distorted, of the teachings held by the ancient European peoples inhabiting the countries surrounding the Inland Sea.

Now, while the Theosophist does by no means accept the exoteric or popular teaching regarding the Heavens and the Hells as popularly taught and outlined in the various ancient religions or philosophies, he nevertheless realizes clearly that all such religious or philosophical doctrines are based on a fact of Universal Nature — in other words, on the hierarchical structure or constitution of Universal Being.

The reader must have seen the import, if he has read with attention the two chapters which precede, of the sketch therein drawn of this hierarchical constitution or structure of the Universe. Obviously in any such hierarchical scheme, there must be 'high' as well as 'low' ranges or degrees or stages or steps or rungs on the Ladder of Life.

It is the superior or more ethereal of these worlds or spheres or stages or degrees which furnish the basis for the doctrinal teachings concerning the

Heavens in ancient thought; and equivalently it is the inferior or more material and grosser stages or degrees of Nature's hierarchical constitution, which form the basis or foundation for the ancient teachings regarding the various Hell-Worlds.

As H. P. Blavatsky shows so clearly in her great works, the Theosophist does not look upon these so-called Heaven-Worlds as places or states of eternal bliss; nor does he look upon the grosser and more material spheres and worlds of the hierarchical ladder of Nature as places or states of everlasting torment, or even of perpetual penal purgation.

In the Theosophical philosophy, both the Heaven-Worlds and the Hell-Worlds, however long they may individually endure in time, are but transitory or passing 'events,' when we compare them with Eternal Duration: mere flashes of evolutionary vital activity, so to speak, when so compared; although, by contrast with man's own short span of existence on this his present physical earth, their periods of manifestation are in some cases exceedingly long; and how could it be otherwise?

Clear then away entirely from the mind two misleading ideas: first, that the Heavens are eternal in duration and are places or states of never-ending bliss; and secondly, that the Hells equivalently are places or states lasting throughout eternity, wherein the follies and failures and the so-called 'sins' and evil-doing of men on earth, bring eternal pain upon the perpetra-

tors of them. Nothing of this kind does Theosophy teach. The so-called Heaven-Worlds and Hell-Worlds are places of purgation, it is true, but so, in fact, is our own physical earth a place of purgation. Purgation means cleansing, purifying, through and by the lessons of experience.

In a preceding chapter, the authors of this book have briefly referred to what they there called the Circulations of the Cosmos, and it is in this fact that lies the key to an understanding of the real nature of the invisible worlds, whether spiritual or material, where these superior and inferior spheres of existence lie in the hierarchical scheme. Each one of these spheres or worlds is as fully inhabited as is our own physical sphere, with all-various classes of animate entities, and with entities similar to what it is popular to call inanimate nature in our own physical sphere.

These animate beings, and the Monads composing the inanimate nature of any sphere whatsoever in the Boundless All, whether high or low, are all units in the Rivers of Life — drops, as it were, of the streaming flow of these Circulations of the Universe; and all entities and things, in the Theosophical philosophy, move in cyclical periods. The Evolutionary Wave, which is but another way of saying the passage through time and space of these rivers of living beings, begins in any one period of cosmic existence at and from the highest point of any Kosmic Hierarchy, and with the passage of time passes through all intermediate

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degrees, following the Circulations of the Universe down to the lowest or most material sphere of any such Hierarchy, remaining for a greater or less length of time in all these different stages or states or worlds or spheres or planes.

Then, making the turn on such lowest or most material point of the hierarchical Scale of Being, the River of Life, or the Evolutionary Wave, or that particular Circulation of the Cosmos begins its ascent again towards the higher realms, steadily working 'upwards,' back to the original Source or Cause of all, carrying with it, however, all results in the shape of experience or evolved faculty or developed power, which in the Chain of Consequences before alluded to, have been gained on the Cosmic Pilgrimage.

There, then, for a vastly long period of time in these highest or spiritual realms or worlds or spheres, the Evolutionary Wave ceases its pulsing life for a time. The entities and beings of all-various classes composing such wave, re-enter into the invisible mystery of the Divine, where they take their rest and repose, and assimilate and build into the fabric of their monadic essence, the fruitage of the evolutionary experience gained in the period of cosmic manifestation just spoken of.

When the cosmic clock again points its hand to the time for a new evolutionary period of manifestation, then this same cosmic wave composed of these incomputable hosts of entities or beings, begins a new evolutionary

course, but on planes and in spheres and in worlds higher or superior to those of the preceding Life-Period through which the Evolutionary Wave had passed.

The above, in brief, gives the outlines of the flowing activities in Nature's hierarchical structure, and also shows us that this structure itself is builded of the very essence and substance of the evolving Life-Wave. They are as necessary in the Universe, these various worlds and spheres and planes, as is man's own particular constitution, inner and outer; in order that the evolving Monad — or hosts of Monads — may experience the phases of life belonging to the wider ranges of cosmic being. The Monad must enter those wider ranges of cosmic being, therein building for itself various temporary vehicles or temples in which it enshrines itself, and through and by which it learns; and it is these various temporary vehicles or bodies which in their incomprehensible aggregate form the interblending Hierarchies of the Universe.

The Theosophical scheme of things, as thus outlined, which is, as already stated, reflected in all the various Great World-Religions and World-Philosophies, is so profound a subject of study that it would require not a chapter or two in a book of the present size, but several bulky volumes, merely to set forth the main factors of the cosmic problems which it involves.

Probably no other phase of thought offers so easy an example of the manner in which religions and philosophies

degenerate from the teachings promulgated by the original founder of each such system, than does the subject of the present chapter: the existence and nature of the Heaven-Worlds and Hell-Worlds. Later generations of men, willingly but foolishly embroidering the pure teachings of the original promulgator, have covered the body of those teachings with religious and philosophical decorations arising out of pious fancy and imagination, so that the higher spheres or planes of Nature's hierarchical structure have become in these religions and philosophies 'heavens' or Heaven-Worlds; and the more material worlds or spheres of Nature's hierarchical construction have become therein the 'hells' or the Hell-Worlds.

It is perfectly true, of course, that a man or a woman who lives a noble life on earth: one who has passed a long lifetime in high thinking and splendid striving for betterment: who has lived self-forgetfully, aspiring to ally himself or herself with the intuitions flowing into the brain-mind from the inner diviner Self, the god within each: it is true, we say, that the highest part of such a man or woman ascends to the superior spheres or worlds or planes of Nature after death has released the imprisoned spirit-soul; and equivalently the human being who has lived a selfish and degraded life, whose thoughts have been of matter and who has built up longings for things of matter, and who has thereby in actual fact built into the fabric of his being attractions and magnetic pulls to the

material spheres, goes to those material spheres by the natural attraction of magnetic sympathy for them, when death releases his imbodyed spirit-soul; but in the former case, as well as in the latter case, the sojourn in these worlds or spheres, be they superior or inferior, high or low, is temporary in every instance.

When the causes set in motion here on earth: in other words, when the energies released here on earth have run their respective courses in the realms or spheres to which the entity has departed: in other words when, to adopt a figure of speech taken from electrical science, the attractions have been satisfied or equilibrated: there then sets in, as it were, a magnetic repulsion for the spheres in which the entity thus temporarily finds itself. New factors come into play, factors inherent in the character of the evolving entity, and this entity immediately begins another course in the direction to which the newly awakened impulses propel him, or magnetically draw him.

The reader must never, if he please, suppose that the teaching as above outlined reduces man, or, indeed, any other entity whatsoever, to the condition of a hapless and helpless Consciousness-Center driven hither and thither, *volens volens*, by the winds of circumstance or so-called 'Fate.' That is not the teaching at all, and in the chapter on Karman, this matter will be more fully explained.

What governs the destiny of each and every entity, and governs it continuously from the beginning of any

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one period of cosmic manifestation to the end thereof, is the inherent consciousness and will of the monadic center itself. This monadic center alone creates its own destiny; it alone makes what all its future vehicles or bodies are to be. It alone carves its own pathway in time and space; it alone is responsible for what it alone has done, and will do, and does.

The Monad, with its enclosing veils or garments or bodies or vehicles — call them what you will — passes through the spheres not merely because it is native to all of them, and is therefore drawn to them by its own magnetic impulses, so to say, but because it itself wills to do so. Free Will, in other words, is an inherent attribute of itself, although this Free Will may be more or less imperfectly mirrored or reflected in any one of the living and quasi-conscious vehicles or garments in which it enshrouds itself.

In the chapter on 'Man' it will be shown after what manner the inner human constitution is builded, and the reader therein will be enabled to see and to study the fuller meaning of what is here but alluded to, when we speak of the living and quasi-conscious or self-conscious bodies or vehicles which the Monad throws forth from itself — or builds for itself out of its own essence or substance — and in which it lives.

Free Will is a godlike thing or attribute, and Man, as well as every other entity or thing in the Boundless All, has it, and has it in ever greater

degree as he the more fully self-expresses his own higher parts; and he has it, moreover, because in the inmost of his inmost, in the core of the core of his being, he is a part, a spark as it were, a ray as it were, of the Cosmic Consciousness.

H. P. Blavatsky not infrequently points out in indirect fashion in her great works, the real reason why teachings such as this do not meet with immediate acceptance on the part of averagely intelligent men. This reason is a simple one. Men simply won't believe, paradoxical as it may sound, that they themselves are what they are in their highest part, so great and so grand; they simply will not believe in their own spiritual and divine attributes, and not believing, they reject.

But all men are not blinded by mis-education and prejudice after this manner. The human race contains a relatively large number of men and women whose strong intuitional power enables them, at least partially, to see through the veils and clouds built up around their consciousness by prejudice and mis-education, and therefore to see or to glimpse, however faintly, the Glorious Vision. These latter are the ones whom we may call 'born Theosophists,' for the Theosophist is by no means merely one who signs an application-blank entitling him to membership in the Theosophical Movement; nor one who has merely a more or less formal intellectual acquaintance with the Theosophical teachings; but the true Theosophist is, above everything else,

one who has to some extent the inner vision, and having the inner vision, 'lives the life.' As H. P. Blavatsky has so finely put it: "Theosophist is who Theosophy does."

It is to the Heaven-Worlds or to the Hell-Worlds respectively that refer so many passages in the ancient literatures regarding the 'paths' to the 'gods,' or to the 'demons,' for naturally the literatures embodying the teachings or tenets of these old religions or philosophies use the terms or phrases which were popular when such literatures were composed; for even their great authors had to take account of the lack of capacity and the prejudices of the peoples among whom they came; in other words, they had to speak a familiar tongue in order to be understood.

Thus in the *Mahâbhârata*, XII, 525, there is the following expression:

Two paths are known: one leads to the gods; and one leads to the fathers.

And also in the same work XIII, 1082, there occurs the following:

The sun is said to be the gate of the paths which lead to the gods; and the moon is said to be the gate of the paths which lead to the fathers.

In these two citations, the expressions 'gods' and 'fathers' are technical terms and belong to the religion of ancient Hindûsthân, 'fathers' signifying what the Christian has much less clearly called 'departed spirits,' while the 'gods' refers to the same thing that the ancient Greeks and Romans meant when they spoke of the divinities, many

of whom were 'men made perfect'— in other words, divine beings who have long since passed through the human stage and have gained divinity, that is to say, become at one with their own inner god.

The higher worlds or the 'Heaven-Worlds' are the regions of the gods; while the lower or material worlds are the domains or regions of the 'demons' so-called — in other words, of entities whose Karma or destiny has led them into spheres and planes more grossly material than even our earth.

The Ancient Mysteries, such as those of Greece, of course contained teachings identical with what has been outlined in the two preceding chapters, and in the preceding paragraphs of this chapter. The whole attempt in the ancient initiatory rites and ceremonies of archaic Greece was the bringing of the human consciousness into a recognition of its inseparable oneness with Universal Nature, and of man's kinship with the gods.

"The purpose and objective of all initiation," said Sallust, the Neo-Platonic philosopher, in chapter four of his book *On the Gods and the World*, "is to bring man into conscious realization of his inseparable unity with the order of the Universe and with the gods"; and Proclus, another Neo-Platonic philosopher, in his *Commentary on the Timæus* of Plato, says practically the same thing. Proclus says in substance: "Who does not know that the Mysteries and all initiations have for their sole object the withdrawing of our souls from material and mortal

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life, in order to unite us with the gods, and to dissipate the darkness in the soul by spreading the divine light of Truth therein."

These ancient Greek teachings and initiatory methods were identical with the systems practiced in the Far East. The phraseology of course differed in different countries, but the root-thought was always the same, and the objective was always the same. The pathway to the 'gods' or the pathway to the 'fathers,' of which the Hindû speaks, are but a manner of phrasing the activities of the evolving human soul, throwing it on the one hand into the pathway leading to the gods or the superior spheres; and on the other hand, onto the pathway leading to the inferior realms. These pathways are the same as the Circulations of the Universe, of which mention has herebefore been made a number of times.

There is method in Nature's workings; there is no helter-skelter or haphazard operation in her at all. Everything is regular, orderly, consistent, and coherent with every other thing. Man himself, as a child of Nature, therefore is as much an inhabitant of these other and invisible realms or spheres or planes of being, as he is of this earth, for he is here on this earth but as a pilgrim spending a day-night in this our sphere; and what has just been said of men applies equally to every other monadic center whatsoever, which is simply saying, to every other entity or thing.

These superior and inferior worlds, as has already been stated, have their

own inhabitants, their own countries, and as we would say on earth their own respective firmaments, in which move the celestial bodies appropriate thereto, even as all this occurs among us.

With no uncertain voice did the old Hermetic philosophy, so called, of Greece and Egypt, teach that "What is above is as what is below; and what is below is as what is above"; for every part of Nature reflects or mirrors, as best it can, and after its own possibilities and qualities, all other aspects of Nature which are above it or below it, and more particularly the realms above such part; and this mirroring or reflexion is the stronger and the more definitely and clearly outlined, the nearer the invisible realm is to the world or sphere or plane into which it reflects or mirrors itself.

It ought to be seen now, without any confusion, what is meant when the Theosophist speaks of the Universe as being one vast Organism, in other words, that it is an Organic Entity. But Boundless Space, or rather the spaces of Boundless Space, contain many such Universes, a fact which even our ultra-modern scientists are beginning to have some intuition of when they speak of Island-Universes lying without the boundaries of our own Home-Universe, the Milky Way. Each one such universe is an organism within a greater organism; and the greater organism is contained in an organic entity still more vast; and so on indefinitely.

Paul of the Christians merely echoed the Wisdom of all the archaic ages

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when he said: "In IT we live and move and have our being." Each one such organic entity or organism is a Hierarchy in the sense which we have set forth.

What a wondrous field of thought this opens to the reflective mind! When man feels himself thus at-one with all that is: when he feels that the consciousness which he calls his own is but a god-spark, so to say, of some vaster consciousness in which he lives and moves and has his being, and that the very atoms which compose his body are builded of infinitesimal lives which infill those atoms and make them what they are: when he feels that he can pass along the pathways of his own spirit ever more and more inwards into a closer and straiter union with some self-conscious Entity still more sublime than his own highest: then he feels not only a keen sense of his own high human dignity, but he looks out upon the universe around him, and his heart broadens and his mind expands, in sympathy, love, and benevolence towards all other entities and things. Vast ranges of consciousness open up for him as his own future; duty takes on a new and gloriously bright aspect; right becomes the law of his living, and ethics no longer are a more or less tiresome code of abstract teaching, but very living and vital maxims of conduct; for he instinctively knows that by living in harmony with Nature's Harmony, he becomes self-consciously ever more at-one with it.

Even as the infinitesimal lives which compose his body live in him and in

him have their being, so he, as just said, is one of the infinitesimal lives of some Entity of whose existence he can vaguely sense the reality; and he ever more aspires to become in ever larger degree more fully one with it.

The world as yet recognises but slightly the debt that it owes to H. P. Blavatsky, but the time is most assuredly coming when these her teachings shall be developed by the greatest minds among men, who then will recognise, and recognising will show, what her real work was, and how great she was in herself, to have been chosen for the dissemination of what we may truly call a body of teachings based on Cosmic Realities.

In the succeeding chapter will be set forth what we may call a schematic outline of the structure of invisible Nature, as expressed in the worlds or spheres or planes spoken of.

The advances that our Occidental world has made in mystical thought since H. P. Blavatsky passed on to her beloved 'Home' are amazing, and indeed greater than most Theosophists would have thought possible when she herself lived. Where there was one scholar in her day sincerely interested in the religious and philosophical thought of other ages, and of lands foreign to his own, there are now a score; and scarcely a day passes without some new and interesting and often scholarly work seeing the light, and introducing us to some interesting, often fascinatingly interesting, work of philosophical or religious type, belonging to the thought-world of other peoples.

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Probably men in all past European history have never been so deeply, so sincerely, interested in questions of religious and philosophical import, as they are today; and this is one of the best possible signs of the efflorescence of one phase of the human spirit, which we may call, in a sense, a divine hunger for more light. Not all the books so produced are such as a Theosophist could honestly recommend as being along Theosophical lines; and this is something which was only to be expected; but occasionally some work is printed which is of real value and deals more or less with the same subjects of mystical and philosophical import, to which this book is devoted.

Of course modern scholars, outside of what they may have imbibed from reading our Theosophical literature, have no real guiding light by which they may judge of what is true and what is distorted, in the thinking of olden times; and this fact accounts for the rather heterogeneous collection of speculations that translations of such ancient works are usually accompanied by.

A manner of presenting the Hierarchies of the Invisible Worlds may be found by the student in the various branches of the Brâhmanical thought of Hindûsthân, such as the *Vishnu-Purâna*, of which a translation in five volumes by Wilson exists in English. Here the Invisible Worlds are divided into fourteen *lokas*, of which seven belong to the superior class or range, and seven to the inferior. Another name for the seven inferior worlds is

*talas*; and in this scheme of enumeration the earth is taken as the midway-point, and is reckoned as the first in the ascending scale, and also the first in the descending scale.

There are other methods of placing our own world in the hierarchical succession of steps or stages, but the enumeration that is almost always found is either seven of each range or class, or nine, or ten, the difference depending upon the manner of viewing the hierarchical succession, and therefore of enumerating them as ascending or descending.

There is one important point, however, which the reader is asked to bear in mind whenever he reads in Theosophical literature statements regarding the existence of these superior and inferior worlds. It is this: the Theosophist does not accept in any sense of the word the existence of the so-called 'heavens' or of the so-called 'hells' as the popular religions or popular mythology describe them in detail, although of course he most positively does accept the existence, in seven or nine or ten stages, of this hierarchical succession of worlds or planes or spheres.

The Theosophical philosophy voices the Wisdom-Religion of Antiquity, which is in the guardianship of the great Sages and Seers, as we have before said; and this is equivalent to saying that the Theosophist looks upon the superior worlds not as 'heavens,' but as ranges of cosmic space, which to us are invisible, and which represent the ascending stages in the path-

ways of the Circulations of the Cosmos. This also is the same as saying the ascending evolutionary River of Life, or the ascending Evolutionary Wave.

Equivalently, the Theosophical philosophy of the archaic Wisdom-Religion knows of no 'hells' whatsoever in the popular sense of the word; but it does most certainly recognise the inferior or descending series of hierarchical worlds or planes or spheres, which are simply cosmic spaces invisible to us humans, and of a more material character than our own physical sphere.

Our meaning is plain or should be plain to anyone who has read with attention. The 'hells' merely mean spheres or worlds or planes of a material character; and the 'heavens' merely mean worlds or spheres or planes of a spiritual character. Consequently, any physically cosmical

body falls under the designation of one of the worlds of a material character, and therefore is technically a 'Hell,' and our earth is one such; and herein is the secret meaning of the Tibetan word *Myalba*, which H. P. Blavatsky uses in her devotional work, *The Voice of the Silence*, as a name of our earth.

Let the reader therefore please understand that, as explained in the Theosophical philosophy, which merely reflects the truths of Nature, a 'hell' is only a sphere of purgation, where the karmic consequences or web of destiny in which evolving souls have involved themselves, are worked out, precedent to a rest in the spiritual realms, or realms which we may call spiritual — spheres where aspirations are fulfilled, high and lofty hopes are realized, and where the expanding native faculties of the soul find full and adequate fields of self-expression.

## MAN'S CREATIVE POWERS: WILL AND INTELLIGENCE

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

WE note with pleasure in a medical magazine an article on 'Race Decay and Social Hygiene,' which attaches a much higher meaning than usual to the word 'eugenics,' and seeks to rescue that word from the ill-favor which it has incurred through its misuse by fanatics. The writer characterizes the extreme measures proposed by such fanatics as being chimerical; using

obvious arguments, such as the impossibility of deciding as to who is fit and who is unfit, or of enforcing such regulations as a minority might make. He rightly, however, favors a greater care and forethought as a preliminary to marriage, and looks forward to the growth of a healthy sentiment, rather than to arbitrary measures, as the force which should bring it about. He

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says that whereas in the past efforts were made to elevate mankind by improving his environment, the present calls for a program directed to the very sources of life. But human propagation, he adds, cannot be compared with the breeding of animals, for it must proceed from impulses that arise voluntarily in human brains and wills and are carried out with a human sense of personal responsibility.

Again, we read that,

Man can be bred upward only from within, through the medium of his conscience and intelligence and will, working together under the control of a high sense of responsibility.

These wiser views are bound to gain ground over the fanatical ones, especially when the momentum of the biological fad that has so long swayed anthropology and sociology shall have further spent itself. If, in seeking to elevate the race, we are to direct our attention to the creative forces, what more potent creative forces can we find in man than his Will and his Intelligence? These two words are purposefully spelt with capital initials to distinguish their higher meanings from their lower; for it is evident that both are commonly used in senses which would not suit the argument. This is the right place at which to start the reform, and the suggested administrative measures must be considered as secondary thereto; indeed it is lack of attention to the former that blocks the way to a successful adoption of the latter.

Let us consider the true meaning of these words, Will and Intelligence. Will must be distinguished from per-

sonal desire, with which it is often wrongly identified. Personal desires conflict with one another, but the Will which is to elevate the race must be impersonal. Hence the essential step is to evoke in men the power of the impersonal Will.

Intelligence, again, does not mean a multitude of biological theories, social gospels, or popular 'philosophies' of the 'nothing matters' or the 'all is fluid' kind. It means the intuitive perception of right, exercised by the man whose conscience is clear and who sincerely desires to know the truth in order that he may help his kind. For *there is in every man a source whence flows all needful knowledge*, and the only condition of attaining it is the possession of earnestness and sincerity. We certainly are not lacking in the necessary intelligence; for if we only put into practice a fraction of the wisdom which humanity has handed down, reform would come at once. What is needed is some means of arousing in man the Will, so that he may use the Intelligence he possesses.

But man is swayed by desires, and corresponding to the desires there is a legion of speculations and theories, whose object seems to be to find *some other way* of reforming the world.

The quotation spoke of conscience, intelligence, and will, working together 'under the control of a high sense of responsibility.' This brings us to the question of the Divinity of man. If man is to have a high sense of responsibility, he must have faith in his own Divinity. It is this faith which will

endow man with the power to Will, thus setting in motion the great creative powers in humanity. But, in place of using our Intelligence, we delude ourselves with a lot of theories which represent spiritual man as being mainly a product of biological evolution; and the constant dwelling on these diverts our thoughts from our higher nature and fixes them on our animal part.

Perhaps the future is to witness the emergence of the Individual. But we say this with caution, because it is the very phrase used by certain fanatics, who, confusing Individuality with personality, preach a gospel of license, at once repulsive in its obvious perversity and specious by its logical confusion. Personal desires can never be free; the Individuality, *i. e.*, the Spiritual Nature of Man, is already free. What we have to do is to recognise the latter, and by its aid put the former in their proper place. Man is very proud of his 'individuality,' as he calls it; but he usually means his personal pride and prejudices. If he would stop and ask himself which is master, he might not be so proud of his desires. But how reluctant is this same man to assert his Individuality — his freedom to obey conscience and intuition and not be swayed by any desire!

Since neither our scientific nor our

religious teachers can in general tell us much about our own higher nature — cannot, at least, tell us enough to influence our lives in the way we desire them to be influenced — many people have turned to Theosophy and found there the inspiration they needed. Theosophy explains human nature in accordance with the facts of experience, and thus it sheds light on our path instead of confusing us with theories or dogmatic statements for which our experience gives us no warrant. The teachings as to the higher nature of man (and the lower too) are set forth with lucidity and shown to be conformable at every point with the facts of experience as well as with the teachings of the world's great Teachers. Theosophy has restored to many a man his forgotten self-reliance, enabling him to overcome many weaknesses and become more useful in the world. And through Theosophy has been built up the Râja-Yoga School system which is attracting so much attention among educationalists.

It is thus that we see light shed on the problem of arousing in man the great creative powers of his Will and Intelligence, acting under Conscience; and these alone can elevate the race, for these are the Powers that stand behind evolution.



"Just as when a house is on fire only the goods that are thrown out are afterwards of use to the owner, so only the goods that you give away in charity will be of permanent use to you."— *Buddhist Scripture*

## SOME INVASIONS FROM THE UNSEEN

C. J. RYAN, M. A.

I CAN vouch for the authenticity of the narrative given below so far as it relates to my personal experience, though names and places are not explicitly mentioned. The persons are quite well known. Whatever the explanation of the strange occurrences may be, they took place as mentioned, and they are still remembered by those who observed them and who are living today. The story of 'Wild Darrell' and the phantom coach rests upon the testimony of a hard-headed, sane, and highly respected Scottish physician who attended the family to which the legend pertains.

About forty years ago I had the following 'spooky' experiences which, while rather disconcerting at the time, broke up some too rigid 'molds of mind.' My sensible parents always protected me from the 'bogie' stories that foolish nursemaids frighten children with, and I was promised a handsome reward if I could find any kind of 'bogie.' I often poked under the beds with a stick but never had any success. In consequence of the general ridicule thrown upon ghosts and the supernatural in every line of thought, we all had a great contempt for the weaker brethren who believed in such things. Yet I could never drive away a suspicion that perhaps this dry, matter-of-fact world did not reveal all the possibilities in Nature,

though I tried to suppress such dreams by the solid arguments of 'common sense.'

Our old housekeeper, a good, simple (but not foolish) woman, sometimes braved our ridicule by telling stories of weird things she had known, especially of strange happenings and omens before deaths, and the like. Later experiences made me regret being unable to apologize to her for my incredulity, but she had passed away. The special matters referred to here deal with the antics of a tricky 'elemental' of the kind known as the *poltergeist*, which for three years or more made my house the scene of its activities.

Our small family had been living for several years in this house and had experienced no disturbances, although before taking it we had been privately informed that a spectral man had been seen digging a grave in the garden and falling into it. Being immune to such absurd superstitions we paid no attention to them except as a subject of jokes. However, the time came when this ceased to be a laughing matter.

The first mysterious event happened on Good Friday, 1893. My father and I were traveling to Italy, and on that very day were involved in a railway accident at Dijon, but escaped without injury. Shortly after-

wards my father died in Rome. When I returned to England the members of the family confessed that they were greatly puzzled over a strange thing that had happened in the house at about the time of the accident. The front door was heard to open, followed by the sound of wiping shoes, heavy footsteps, the opening of the inner door, more footsteps approaching the room in which the family were sitting, and a loud knock on the door. Someone instantly opened the door to the supposed visitor. No one there; no sign or sound of anyone! When the news of the railway accident reached home the suggestion arose as to whether this disturbing incident might not have some connexion with it and with the death of my father.

Shortly after my return the same thing took place several times and was heard by many witnesses, and this was only the beginning of a series of weird noises and other events for which no physical cause was ever discovered. Everything was done to detect a practical joker. The domestics were sent away at various times and the anxious members of the family watched with the greatest care. Fine threads, invisible unless carefully looked for, were strung across the passages and other places where the footsteps were so frequently heard, and other elaborate precautions were taken. But to no avail. The noises increased in frequency and violence, being at times alarming. Loud crashes and bumping, like the moving of furniture in upper rooms, reports like pistol-

shots, etc., became of daily occurrence.

One of the most disturbing phenomena was the almost visible presence of a large animal. While sitting quietly in the evening or by daylight — for these things happened as often by day as by night — we would hear something running round the room between our chairs. The noise of heavy claws on the polished floor was very distinct, and decidedly gruesome. On thinking the matter over since, I have been surprised at the coolness with which all the members of the family, including the domestics, endured these disconcerting events, but perhaps it was because we were so skeptical, at first, and so sure that we should find a physical cause. When we were convinced that we were dealing with what is vulgarly, but erroneously, called the 'supernatural,' we had become more used to the phenomena, and decided that it was a rare opportunity to make a study of them.

After a few months of disturbance, a second warning — or what looked like it — took place. My aunt, who was keeping her room on account of a slight touch of influenza, and her daughter, heard the footsteps come in at the front door as usual, but instead of stopping at the parlor door they rapidly and loudly ran upstairs and came straight to the bedroom door; then came a loud knock. As usual, nothing was to be seen, but this was the first time the footsteps had come upstairs. Within a few hours the old lady was rendered unconscious by a paralytic stroke from which she never

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properly recovered and which ultimately caused her death.

After this distressing event, the phenomena became more violent, but as the patient was too ill to be moved even from one room to another, we had to make the best of the situation. Fortunately for her, the comatose state in which she lay prevented her being troubled by the horrible crashes and other weird noises in the house.

One of the new developments was bell-ringing: not only the *sound* but the actual *movement* of the bells. In the Victorian Age 'ringing the bell' did not mean pressing an electric button, but the actual pulling of a wire that waggled a bell in the kitchen. The first explanation suggested, of course, was 'rats,' but we had no rats nor mice, and besides, the bells rang when the wires were quite still. Determined to test this with absolute finality, I took one bell off its wire, hung it within a wooden box with a glass side for observation, and nailed the box to a solid wall near my desk where I could watch it. When the bell rang merrily inside the box and could be seen actually swinging on its hook, although it was impossible that physical means could touch it without breaking open the box, the rat-hypothesis died a natural death. The frequent bell-ringing in the kitchen proved disturbing to our domestic arrangements, and we were finally reduced to one faithful and courageous nurse-girl who would not leave her beloved mistress for all the spooks in creation. But we did not ask her to

stay at night, though there was not much difference between night and day as regards the disturbances.

As we became more or less 'acclimatized,' so to speak, to the phenomena, it seemed a good opportunity to prove to our scientific friends that their conventional views on this subject were wrong, and that here was an entirely new field of research which might lead to a new philosophy of life and nature if studied impersonally and intelligently. We decided not to go outside our own circle of qualified thinkers, because of a warning by a victim of a certain 'Society' that busied itself in psychic matters to the effect that those who invited in these self-styled 'experts' were often treated like defendants in certain foreign countries, who are regarded as criminals unless they can prove their innocence, and whose every word and action is liable to be twisted into meanings utterly different from the simple truth. My informant as to this was a woman of high culture and good position in society, who had suffered cruelly by the uncivil inquisition which she and her family had endured in the cause of Truth and without the slightest possibility of personal benefit — on the contrary, with every chance of being looked upon as credulous fools at the least. And incidentally, every student of the Theosophical Movement knows what H. P. Blavatsky suffered from clumsy and incompetent investigators into certain phenomena associated with her during her stay in India.

But one old friend of a scientific

turn had the moral courage to come and see for himself, and before long a new development occurred. One morning, just after breakfast, we were called to the invalid's room by an agitated voice: "The spook is sitting on the couch, come quickly!" We saw nothing, but it seemed there was some good reason for the summons. Our favorite cat, which had been quietly lying on the couch had suddenly become violently agitated, spitting and snarling at something invisible but evidently quite near, and then fleeing to the farthest corner of the room. When caught and brought up to the couch she struggled desperately to get away, as if she were being held close to a savage dog or a hot fire. In a moment, however, she became calmer and turned her head to a spot a few yards away. Moving in that direction, her violent resistance began again, and it became clear that the object of her horror had changed position.

I then tried the effect of making passes over the place where this strange influence was centralized, and by watching the effect on the cat we all saw that the stream of magnetism directed from the hands disturbed the object and made it shift about. The cat, in fact, acted as a sort of galvanometer, not for electric currents, but for this 'elemental' as it would be called by occult students, whose real nature, like that of electricity, is quite unknown to science. All this took place in broad daylight, in the presence of six persons, and lasted about half-an-hour; then all was quiet, and

the cat resumed her normal condition. But my hands, bleeding from the scratches of the animal, testified convincingly of her terror and excitement.

On one occasion only was this elemental *poltergeist* seen, and then merely as a dark shadow passing across a wall and making a peculiar rustling noise. The cat was in the room and watched it, as before, with the same fear and horror, but this time it remained only a short while.

In an article by H. P. Blavatsky in *The Path* for April, 1894, she says, speaking of a certain class of elemental:

This one has no form, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery, is pretty correct, but it will not cover all the classes.

It would seem as if our domestic elemental were one of the formless kind mentioned by H. P. Blavatsky. It had no likeness to the conventional ghost, nor to a human intelligence, though on one occasion it showed a mocking sense of humor! One morning I was examining a photographic print which had stood too long in the sun and was blackened, and as I was blaming my carelessness, a loud demoniacal laugh of malicious delight pealed out within a yard of my face. It was heard by several persons in other rooms.

My scientific friend went home puzzled by what he had learned, vaguely suggesting electricity as a possible ex-

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planation, or perhaps practical jokes, or fraud, though none of these seemed to meet the case. His principal argument against the possibility of occult phenomena was that the consensus of the world's intelligent opinion was opposed to it: such things simply do not happen!

Not long after the weird noises began I entered upon the study of Theosophy (though not by any means on account of such things as these) and soon came across teachings which showed that the existence and nature of elementals were perfectly well known to occultists and that they were an inevitable part of the Hierarchies of various degrees which compose the Cosmic scheme of the universe. I also learned that, instead of the most intelligent minds of the ages having repudiated the idea of invisible beings on non-physical planes, the majority of superior thinkers accepted it. All well-informed Theosophists know this, and also the important fact that the lower astral plane is full of deceptive influences and dangers, and that no sensible person would look for *spiritual development* by making association with its inhabitants, once he realized the true conditions. As H. P. Blavatsky says in *The Voice of the Silence*, under every flower there "a serpent coils." It is part of the work of The Theosophical Society to warn the ignorant of the dangers of pushing one's way, without knowledge or guidance or qualification, into the psychic realms.

Speaking of the investigation of psy-

chic matters, William Quan Judge, the second Leader of the Theosophical Movement, declares:

There are two ways to understand the word 'investigate.' Either it means an actual physical and experimental investigation, or another sort, the other being investigation of the philosophy and the laws underlying the phenomena. The former has not been done by the Theosophical Society for the reason that the philosophy as given out by writers like H. P. Blavatsky, indicates a danger to the experimenter; and experience sustains the views promulgated by her and those who follow her lead. . . . There are no mechanical tools or instruments that are of use; the realm is full of delusion and darkness; mediums, seers, and psychics are all alike (until we get those who really know) unaware of the source of the phenomena or the meaning of them when they come; they give different explanations for the same thing, and they contradict each other as often as not. . . .

But of the other sort of investigation we have had and still have a good deal. Our philosophy explains the facts already at hand, and shows distinctly how the virtues and excellencies of character must be developed and realized before we are at all ready for practically touching the psychic forces. At the same time, by giving a sufficient analysis of man's composite nature it tends to prevent and do away with all superstition in respect to the many psychic phenomena that daily have place. This latter method of investigation is the right one in my opinion and ought to be retained rather than the other.—*The Theosophical Forum*, Aug. 1894

The only possible value of first-hand knowledge of psychic phenomena is in breaking down the prejudices of those who, like my scientific friend, need a sledge-hammer to make even a small dent in their cast-iron mental casing, and even then it is doubtful

whether the benefit outweighs the harm in waste of time and, above all, in the possible awakening of a craving for phenomena on lines of necromancy — the raising of the shades of the dead, a practice sternly discountenanced by Theosophists in every age. As to those who desire to learn what an illusion our so-called dense matter is, and something of the enormous forces working invisibly behind the appearances, the study of the new physics of the atom will open their eyes, if they have a spark of intuition, far more than sitting in dark rooms and receiving doubtful communications from the unknown.

There is, however, a place for dispassionate accounts of authentic psychic phenomena occurring spontaneously, such as I have endeavored to give here, for they are facts in Nature, and if considered in the light of the Ancient Wisdom will help to elucidate its principles, and they have been studied for ages by those who are qualified by spiritual development and initiation into the Mysteries, to investigate with safety.

I am thankful, however, that a strong feeling of distrust, supported and strengthened later by Theosophical study, prevented any attempt to communicate with the *poltergeist* by table-rapping or otherwise, which I now know would have opened a door not easily shut.

In the course of these phenomenal events, some embarrassing incidents occurred, naturally, although they are amusing to recall at this distance of

time. One evening a rather pompous individual paid me a visit, during which a civil but definite disagreement took place on a vital matter of principle, over which we parted for ever. The discussion was not heated, but very earnest, and in the midst of it one of the loud reports resembling a pistol-shot, which were becoming familiar to the family, exploded within a few feet of his chair, about half-way between us. He was startled, and my embarrassment may be imagined, for the situation was decidedly awkward!

Although my scientific friend was only puzzled and annoyed by what he experienced, another and even better-qualified man took a very different view. This was the physician in charge of the case, a hard-headed and logical Scotsman of considerable scientific attainments and large experience. He made a careful study of the phenomena for three years, and found that the patient was most exhausted and helpless at the times when the noises were loudest and most frequent. His medical record agreed in its variations with the chart of the phenomena. As the patient improved in health the disturbances diminished, and a few months after she was removed to a nursing-home they entirely ceased. It was evident that she was the source from which the elemental drew something which enabled it to manifest on the physical plane. Possibly my father's strong mental opposition to such 'superstitions' helped to suppress it during his life, for it is commonly be-

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lieved that a determined skeptic will unconsciously interfere with, or even prevent, spiritualistic phenomena.

Our medical friend, Dr. W., had been brought into touch with several mysterious events in his professional work, and the following is the story of a psychic experience which he said he knew by personal contact to be true.

Among his patients was a family of distinction, well known to everyone in our neighborhood, one of whose ancestors had been a judge in the sixteenth century. While he (this ancestor) was trying a case of highway robbery, the defendant passed him a note with a line of doggerel: "If Judge P. sets Wild Darrell free, Wild Darrell will do good to he." The judge took the hint and set him free, receiving a very handsome reward — I believe, a large estate.

But there was a string attached upon which the unjust judge had not reckoned. This was a 'curse.' Ever since that time the eldest son of the house has died before coming into his inheritance, a younger son always becoming the heir, while before the death of this eldest son a phantom coach drives up to the door of the family mansion with a loud cracking of whips and the noise of wheels and horses. But when someone goes out to meet the coach it fades away and disappears. According to Dr. W. this had happened a few years before, under circumstances known personally to him that excluded the possibility of error. The next day a telegram called

the mother to the bedside of the eldest son who was at school and who passed away soon after, leaving his brother as the next heir in the usual manner in that family.

What is the meaning of such things — for the above story is not unique by any means. Can they be mere coincidences? Or has the unjust judge been working out the penalty of his crime by incarnating from time to time in the same family, but never enjoying his wealth? Has a 'curse' the power to bring about quick karmic results? There is some reason to think this is possible.

Phantom coaches are not uncommon — nowadays even phantom railroad trains have been seen — but they do not always signify death; sometimes they are reproductions of past events visible or audible to sensitives at certain definite times. Several witnesses have vouched personally to me of one of these astral revivals. On a certain night loud galloping and the rumbling of wheels was heard by them passing along the road which led to the edge of a high cliff, a few yards away. This was followed by perfect silence, and on going out to find out what had happened, no one could find anything. Careful examination the next morning showed no sign of any vehicle, no wheel-tracks, although the ground was soft and damp. Inquiries brought out the story that about a century ago an eloping couple missed their way in a storm and were dashed to pieces by their carriage falling over the cliff at this place, and that a phantom repe-

tition of the tragedy takes place every year on the anniversary of the day. My friends *did not know of the story*, but they are psychically sensitive. Accounts like this, of which there are

many, testify, among other things, to the existence of cyclic or periodic law, so important in the Theosophical philosophy, in the invisible as well as the visible planes of Nature.

## ANCIENT HISTORY OF THE HUMAN RACE

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

### I

THESE papers might with equal fitness be entitled 'The Story of Evolution,' but I prefer the above heading because it carries with it rather the idea of continuous existence, since the process of evolution for man is unfinished. In fact, the human race is in an early stage, our planet itself being not far beyond the midway point of its life. The subject-matter of these papers is almost entirely a transcription from H. P. Blavatsky's *The Secret Doctrine*, her own language so far as possible being used, to avoid any deviation from her meaning. They are an attempt to place consecutively the revelations of the Ancient Wisdom regarding man's life on this planet, which she so courageously and with such consummate skill brought to the Western World.

*The Secret Doctrine* is a mine of information which seems literally inexhaustible, for the more one develops, the more he discovers in its contents. The whole range of human thought is there illuminated. Every sentence of her writings is aglow with possibilities, and knowledge in all directions is so

profuse in her writings that the mind at first is overwhelmed and bewildered by the magnitude of her work. In speaking of Theosophy in Volume I, pages 272-3, she says:

It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity.

The effort in these articles, while adhering strictly to her text, will be to sift out from the many related facts which enrich this marvelous work, an outline of what she has told us regarding our ancient selves, and to arrange the events in chronological order for the benefit of those too occupied to read the whole. References to volume and page will enable those who wish to do so to verify or amplify the subject from her book.

Did the whole human family know and realize its history, the entire aspect of life would change. A new

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dignity, a new sense of responsibility, a new courage would transform this unhappy world into a paradise. Each would see in others something different and greater than now. The grooves of discord which are cut so deeply into our human minds, would no longer serve as channels for thought. And wars would cease of themselves — melt away — having nothing to feed upon.

It goes without saying that the Ancient Wisdom is based on the unity of all life, without which it could not be Wisdom. Among its fundamental teachings is that of the universal rhythmic expression of life, shown in alternate periods of activity and rest. When they relate to the great worlds in space, they are poetically described as the Day and Night of Brahmâ. But this, like every other inherent habit of being, is repeated throughout the scale from universes to atoms, like a pattern growing ever smaller. "As above, so below" is the old Hermetic axiom. Hence 'reasoning from analogy' is often the clue which starts the searcher after truth on the right road.

The larger part of *The Secret Doctrine* is a commentary on 'The Stanzas of Dzyan,' an archaic record to which the Western World had not heretofore had access. I shall quote some of them presently, but first will give a description of the coming on of the Night — a Night which might apply to any world, or to one of the several great Nights which come to this Earth on her journey — in the words of Vâmadeva Modelyar, taken from

*The Secret Doctrine*, Volume I, page 376 — quoted from *Isis Unveiled*.

Strange noises are heard proceeding from every point. . . . These are the precursors of the Night of Brahmâ; *dusk rises at the horizon*, and the Sun passes away behind the thirteenth degree of Makara (sign of the Zodiac). . . . Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the chakra (servant) neglects to replenish. Sûrya (the Sun) flickers and goes out, matter falls into dissolution (pralaya), and Brahmâ merges back into Dyaus, the Unrevealed God, and, his task being accomplished, he falls asleep. Another day is passed, night sets in and continues until the future dawn.

In the Stanzas of Dzyan, the drama opens with the dawn, as follows:

### STANZA I

1. The Eternal Parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities.

2. Time was not, for it lay asleep in the infinite bosom of duration.

3. Universal Mind was not, for there were no Ah-hi to contain it.

4. The seven ways to bliss were not. The great causes of misery were not, for there was no one to produce and get ensnared by them.

5. Darkness alone filled the Boundless All, for Father, Mother, and Son were once more one, and the Son had not yet awakened for the new wheel and his pilgrimage thereon.

6. The seven sublime Lords and the Seven Truths had ceased to be, and the Universe, the son of Necessity, was immersed in Para-

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nishpanna, to be outbreathed by that which is and yet is not. Naught was.

7. The causes of existence had been done away with; the visible that was, and the invisible that is, rested in eternal non-being — the One Being.

8. Alone, the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that all-presence, which is sensed by the opened eye of the Dangma.

### STANZA II

1. . . . Where were the Builders, the luminous sons of manvantaric dawn? . . . In the unknown darkness in their Ah-hi Paranihpanna. The producers of form from no-form — the root of the world — the Devamâtri and Svabhavat rested in the bliss of non-being.

2. Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.

3. The hour had not yet struck; the ray had not yet flashed into the germ; the Mâtripadma had not yet swollen.

6. . . . The Universe was still concealed in the divine thought and the divine bosom.

### STANZA III

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness, the darkness that breathes over the slumbering waters of life.

3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg, the ray causes the eternal egg to thrill, and drop the

non-eternal germ, which condenses into the world-egg.

6. The root of life was in every drop of the ocean of immortality, and the ocean was radiant light, which was fire, and heat, and motion. Darkness vanished and was no more; it disappeared in its own essence, the body of fire and water, or Father and Mother.

7. Behold, O Lanoo, the radiant child of the two, the unparalleled refulgent glory — Bright Space, son of Dark Space, which emerges from the depths of the great dark waters. . . . Behold him lifting the veil, and unfurling it from east to west. He shuts out the above, and leaves the below to be seen as the great illusion. He marks the places for the shining ones, and turns the upper into a shoreless sea of fire, and the one manifested into the great waters.

10. Father-Mother spin a web, whose upper end is fastened to spirit, the light of the one darkness, and the lower one to its shadowy end, matter; and this web is the universe, spun out of the two substances made in one, which is Svabhavat.

### STANZA IV

1. . . . Listen, ye sons of the Earth, to your instructors — the sons of the Fire. Learn, there is neither first nor last, for all is One: number issued from no-number.

2. Learn what we who descend from the primordial Seven, we who are born from the primordial Flame, have learnt from our fathers. . . .

What follows is to the Sons of the Earth from their Instructors.

In accordance with the law of analogy, these Stanzas would apply to any *dénouement*, whether of Earth, of Sun, of greater Universes; or to the many periods of rest and activity throughout

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the life of our planet, Earth. Of the great Manvantaras it is said, "millions and billions of worlds are produced."

The Commentaries on the above Stanzas give a long account of the formation of worlds and shed a flood of light on problems which vex our scientists and which they have failed to solve. But it is not the purpose of these papers to transfer this part of the subject-matter except in so far as it has a direct bearing on the ancient history of man.

These first Stanzas are quoted as a starting-point because they carry an atmosphere which tends to lift one out of his own small personality into a finer, purer air, into an open unclouded space where he can study himself dispassionately and so more truly. With the vivid and majestic picture these simple, graphic words bring before the mind's eye, comes also a conviction of their truth. They are not born simply out of a trained imagination, but are charged with the aroma of truth and authority. And volumes could not tell more exhaustively or with greater completeness the fact of the Brotherhood of Man as of all life. To this latter purpose all of H. P. Blavatsky's works are directed.

For us the story may begin with our migration to this planet. The new world is ready; the old, which, we are told, was our present Moon, had served her time and the Monads move in orderly sequence to the new home.

Before saying more as to the Monads, it will be necessary to outline their journey on this earth, as the

terms for the different cycles must be used even to describe the transference from one planet to another. The Earth, as indeed was also the case with the Moon, is said to consist of seven globes called a Planetary Chain. Every Monad must pass seven times around these globes, each turning being referred to as a Round. In going from one globe to another, there is a period of minor obscuration, analogous to the great pralaya depicted in the Stanza quoted above; and between each two Rounds there is a longer and deeper 'Sleep of Brahmâ,' in which all life retires to re-emerge again at the dawn for a new Round. It is difficult to convey through the brain-mind these deep spiritual truths. Intuition, imagination, and the brooding faculty must be called into service. Thus these globes are described in several different ways. More truly, perhaps, they represent different rates of vibration, analogous to the seven grades of consciousness within man. We can catch the suggestion by reflecting that when the body is asleep, the consciousness is quite differently centered from what it is during the day. With this caution, it is safe to refer to the diagrammatic picture given in *The Secret Doctrine*.

The Globes are placed in a circle: Globes A and G at the top, both on the same spiritual plane of consciousness. B and F come next, one on each side of the circle; C and E, still lower; and at the bottom is Globe D — the limit of material consciousness. It is on this globe that we are now func-

tioning. Every Monad descends from A to D, and then rises from D to G. The movement must be imagined as a spiral, because on the upward journey the Ego carries all the experience gained on the downward, so that though A and G are on the same spiritual plane, the consciousness and development of a Monad on G is much beyond that which it had on Globe A. Further, there are seven races on each Globe, with their special characteristics, through which every Monad passes, and each race has seven great sub-races besides a large number of off-shoots, so that even the experience on one globe of one Round is enormous, and enough to make one breathless in contemplating its immense sweep. The exact age of our planet is not given, but enough is revealed to show that the dreams of science do not go beyond the limit. According to the ancient computation, Brahmâ's life, referring to our planet only, consists of one hundred Years of 360 Days, which equals 311,040,000,000,000 of mortal years. All of which is premature in this narrative, but it gives a hint, to start with, of the immensity of the life of a planet, and clears away the vagueness of terms necessary to use in describing the migration to Earth.

And now, to return, the Monads appear in the order of their development. One learns in studying Theosophy, how gradually and thoroughly Nature proceeds in all her works. It is taught that the Monads cycling round any septenary chain are divided into seven

classes, according to their respective stages of evolution, consciousness, and merit. It is the most advanced class, naturally, which leaves the Moon first, passing ultimately to Globe A, where it incarnates in the lowest kingdom, and the time-spaces are so adjusted that when the seventh class of the old chain is transferred, the first class is ready to pass on to Globe B; and so on, all around the chain.

The result of this is, that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not had time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point — and on this Fourth Round in which the human stage will be *fully* developed — the 'Door' into the human kingdom closes. . . . For the Monads which had not reached the human stage by this point, will, owing to the evolution of humanity itself, find themselves so far behind, that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara and be rewarded by becoming 'Men' on a higher chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception*, and for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.— I, 173

Elsewhere we are told that humanity is just one race beyond the midway point of Earth's journey, being now on the fourth globe of the fourth Round, and at the midway point of the fifth sub-race of the Fifth Root-Race. This shows how very gradual

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was the transference from the old world, whose principles and life-forces, as it died, passed, after a long aeonic repose, into the corresponding globe of the new chain. For a world is not a mass of dead matter, but is an entity, with a septenary nature just as has man, having its birth, youth, and old age.

It is said, that the planetary chains have their 'Days' and their 'Nights'—*i. e.*, periods of activity or life, and of inertia or death—and behave in heaven as do men on Earth: they generate their likes, get old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves.—I, 154-5

Echoes of this ancient teaching reach us through some of the older religions, where such terms as 'Mother-Earth,' the 'Spirit of the Earth,' etc., are in constant use.

Our Earth, as the visible representative of its invisible superior fellow-globes, its 'lords' or 'principles' . . . has to live, as have the others, through Seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; dur-

*(To be continued)*

ing the last three it gradually returns to its first ethereal form; it is spiritualized, so to say—I, 159

The same is true of men, the children of the Earth. The Monads pass through all the forms of being up to Man, on every Globe, each during the first three being the shadowy prototype of the Round to follow:

the preliminary, hardly defined and evanescent sketch on the canvas, of objects, which are destined to receive their final and vivid form under the brush of the painter. . . . On strict analogy, the cycle of Seven Rounds, . . . is repeated on a microscopical scale in the first seven months of gestation of a future human being. . . . As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyânî, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds.—II, 256-7

Having outlined in broad terms the general plan, the next chapter will begin the story of the Monads.

## FREE-WILL vs. DETERMINISM

T. HENRY, M. A.

**W**HAT is determinism? It is the doctrine that the will is not free (says the dictionary) but is determined inevitably by physical and psychical conditions. The study of science has encouraged the idea that events succeed each other inevitably by a ruthless law of cause and effect, leaving no

place for the wishes or will of poor man to get in and change things. We are hopeless victims of this destiny, it was said; and even our will is itself inevitably determined by what has gone before, in spite of our fond delusion that we are exercising free choice.

True, there have always been philo-

sophers who have asserted that, on close examination, they could find no ground for a belief in this causal sequence of events. Given that one thing happens, there was no fixed law to decide what would happen next; the upshot was only a matter of probability, to be judged by our experience.

And now this is just what is being affirmed by — whom? Eminent men of science, if you please. The enemy has deserted to the side of its opponents; determinism is being ousted from its old home in the scientific world, and the scientists are becoming champions of the freedom of the will.

The so-called laws of Nature turn out to be — what many thinkers have declared them to be — matters of habit. To illustrate this, let us take the case of the different orders of life in succession: first men, then animals, then plants, then the so-called inorganic world. If you deal with man in the mass, it is pretty easy to calculate what he will do. In a big city, the swarms of people pass to and fro with the regularity of particles or electrons in a current, in fixed numbers, at certain hours, and in certain directions. But you cannot tell what any particular man may do; he may turn back or turn into a shop. When we come to animals we find that their conduct is more calculable than that of man. Birds, dogs, cats, rabbits; you can predict with great accuracy what they will do; nevertheless a given bird may eat out of your hand, or a given dog stand on its head. There is no rigid law of behavior; only a set of habits, estimated

as probabilities. Now take the 'inorganic' world. Here it is reasonable to suppose that there is as great a difference from the animal world as there is between the animal and man. The habits of the 'inorganic' world are very rooted; we can predict with a great nicety, and a practical certainty, what will happen under given known conditions. And we have called these habits inevitable laws.

But now let us do what we have done with the man and the animal — instead of considering them in the mass, let us come down to the individual. The scientists now tell us that, if you come down to the individual particle (or whatever it should be called), there is no way of telling what it will do next. There is only a strong probability. And, when you consider the probable behavior of millions of such particles, the law of averages holds good and enables you to predict with practical certainty the outcome.

This means then that, however rooted may be the *habits* of Nature, there is nothing immutably fixed about them, and plenty of room for a will or a mind to step in and exercise its modifying and directive influence. And what a vast difference this new scientific view, when it becomes more familiar, will make to our ideas of man's relation to his surroundings! For where we had previously thought that Nature is a vast blind ruthless machine, against which man matches his puny will, vainly (said some), hopefully or prayerfully (said others); now we may be allowed to suspect that Nature is like

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a bird, ready to go on doing the same thing eternally, if allowed, but as ready to feed out of our hand, if encouraged. Was it not Newton who said that bodies would continue indefinitely in their state of motion or rest, *except in so far as compelled by some external force to alter that state*; and that the bodies behaved so by reason of their inertia, which the external force overcomes?

We see then that man is really master of Nature, by reason of his having a dynamic will and intelligence. Nature repeats a set of habits, which must have been impressed upon her by some will at some time or other; but stands ready to change them at any time, if compelled by a will sufficiently strong to overcome the inertia.

What if 'destiny' should turn out to be nothing more than a set of habits? But yet this is certainly true to a considerable extent; for most of us condemn ourselves needlessly to certain conditions, which we deem unavoidable, until one day we discover that they are alterable. At any moment we may find the way to overstep some barrier that has held us back, thus gaining a new freedom and asserting the power of choice over 'destiny.'

Such topics have of course been much dealt with in the various systems of 'new thought.' But one gathers

that these treat the matter usually in its personal aspect. But if our only ambition is to construct a little comfortable well-defended house for our own highly unimportant personality to dwell in, we may live to find that we have not made a very desirable choice after all. The defenses which we create may prove to be barriers shutting us out from intercourse with the world without. An elaborate personality, no matter how beautiful, is apt to prove a tiresome companion, and to stand in the way of friendship on a basis of equality.

So it may be better to treat the subject in a wider aspect. It is not the thought-power or the will-power of the individual that we are considering, but the probable effects which a changed attitude of mind would produce if it became widespread and general. The thoughts of the multitude create an atmosphere in which we live and which colors our outlook and behavior. In this way we have suffered by the determinist mechanical view of the universe; but now that this view is passing away, it may be expected that humanity as a whole will profit by the new and broader outlook, and that thus new possibilities will unfold before us. This would truly constitute a rebirth of the Spirit, a true Eastertide for humanity.



"And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next."—*Rock Inscription of Aśoka: Edict 6*

## NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

WE have just received a very remarkable Paper from the Smithsonian Institution which has an important bearing upon the Theosophical position in regard to the evolution of man. It is entitled *The Controversy over Human 'Missing Links,'* and is written by Mr. Gerrit S. Miller, Jr., Curator, Division of Mammals, U. S. National Museum. It comes out almost at the same time as Dr. H. Fairfield Osborn's declaration of his abandonment of Darwinism (not of *Evolution*) in his Address to the American Association for the Advancement of Science as retiring President.

Both of these are extremely encouraging to students of Theosophy, who have never weakened in their belief that the Great Teachers of the Ancient Wisdom would be vindicated during the twentieth century in their so-called 'unscientific' statements as to the fundamental error in the anthropoid-ancestry hypothesis. While these new scientific announcements do not, of course, teach the Theosophical aspect of human evolution, the one exhibits the hollowness of the ground upon which the ape-origin theory stands, and the other offers a hypothesis nearer the reality, as we understand it, than anything yet advanced by science.

One of the greatest difficulties Theo-

sophists have to meet is the prevailing notion that the best scientific minds in the West have a great mass of undisputed data relating to the past evolution of prehistoric man, reaching back to the most primitive age, when he was making his first trembling steps from apehood into savage manhood; and that the learned and extremely able biologists and anthropologists thoroughly agree in their interpretation of what they have found. As some of the more daring tell us, "there is not the slightest doubt among scientific men as to the main facts of the evolution of man; they only disagree about unimportant details." Mr. Miller's paper and the address of Dr. Osborn show that instead of this being so, scientists are in a complete state of confusion and disagreement, not only on the subject of the links between man and the anthropoid apes, but as to the principle of derivation from the ape in any way whatever.

The importance to serious students of Theosophy is great because it is undeniable that, as new facts are discovered and fuller discussion is carried on, the problem is becoming more and more insoluble to a science which depends upon the present purely materialistic methods of research.

When science discovers — or listens to those who have long ago discovered

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— the existence of those ‘principles’ in man which are more subtil than the physical; when it learns that man is not merely an apparent, dense, visible body; when it comprehends the possibility that man lived in more subtil bodies ages before physical imbodiment and that only a small part of his evolution takes place in the gross material state, it will be ready to understand why there are such difficulties in the way of explaining evolution by the few known facts it now has to rely upon. To learn these things, and even more necessary factors, scientists will have to go to school again; and to go in a frame of mind that has abandoned the prideful notion that ‘we are the people’ and that the Ancients and their Inheritors of knowledge in the East are simple-minded guessers, unacquainted with ‘true scientific methods.’ Till they do this, they will go on wandering, but probably approaching a little nearer with each new theory. It would seem to be Nature’s method to unveil her secrets very slowly so that the minds of men can be prepared to understand them better.

The present moment, however, is an unusual one; the door has been opened a little wider, and the general disturbance and disagreement in so many spheres of thought gives an opportunity for new rays of Truth to steal into the minds of leaders of men. The establishment of the Theosophical Movement in 1875, in that very materialistic age, and the fact that the most desperate efforts to destroy it have utterly failed, give us courage to

believe that many keen minds will take advantage of the opportunity. One of the great Adepts who inspired H. P. Blavatsky to establish the Theosophical Society writes:

If, for generations, we have “shut out the world from the Knowledge of our Knowledge.” it is on account of its absolute unfitness. and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the end of this cycle retire into solitude and our kingdom of silence once more. . . . For countless generations hath the adept builded a fane of imperishable rocks, a giant’s Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn to enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice . . . will be found to prevail.

Mr. Miller’s brochure on ‘Missing Links’ begins with a quotation from Sir Bertram C. A. Windle, claiming that no unscientific person ought to be expected to embrace any scientific opinion until the scientific world is fairly unanimous in giving its adherence to it. Then he proceeds to show that, on the two most important ‘finds’ up to the time of writing — the Pilt-down Man and the Java Man, *Pithecanthropus* — the greatest authorities are completely divided in opinion. The Java remains consist of a piece of a skull, a thigh-bone and two or three teeth. All writers agree on one point — that the skull-cap differs from any-

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thing known — on the remaining fifteen points there is absolute disagreement. The differences are not small; they include such important points as to whether the creature was a man or a gibbon, whether the thigh-bone belongs with the skull or simply happens to lie near it,—a most significant matter because the bone may be human and the skull simian, if they do not belong to the same individual creature.

Concerning the Piltdown remains, Mr. Miller gives twenty contradictory opinions by the leading authorities of the world, such as

The jaw is essentially a human jaw (Dr. Broom).

The jaw appears to be almost precisely that of an ape (Dr. Woodward).

The brain-case of which the original fragments formed a part was essentially the same as that of modern man in both form and capacity, the latter about 1,400 cubic centimeters or more (Sir Arthur Keith).

The brain-case of which the original fragments formed a part was unlike that of modern man in its remarkable breadth and small capacity (about 1,170 cc.); it differed moreover, in details of structure which make it fall into harmony with the chimpanzee-like jaw (Smith and Hunter).

On the general subject of 'Missing Links,' Mr. Miller sums up the contradictory opinions held by the greatest authorities as follows:

First. Missing links cannot be expected to exist.

Second. Missing links have been found; beliefs that they have not, arise from ignorance.

Third. Missing links have not been found;

beliefs that they have arise from preconceptions.

Mr. Miller gives his opinion that the only way to settle this 'extraordinary controversy' is to find more fossils and many of them,—a most sensible suggestion. The recent discovery of the ten Peiping skeletons (only one with a skull) came too late for his paper, but the reports so far published do not indicate that they will decide anything about missing links.

The following quotation from Erich Wasmann's *Modern Biology and the Theory of Evolution* (third German edition) given by Mr. Miller, leads us to Dr. Fairfield Osborn's striking announcement. It is very suggestive from the Theosophical standpoint and deserves careful note:

(Palaeontology) does not merely say "The missing link between man and the ape has not yet been discovered," . . . but tells us far more than this, . . . and says: "We have the pedigree of the present apes, a pedigree very rich in species and coming down from the hypothetical ancestral forms of the oldest Tertiary period to the present day. Zittel's *Grundzüge der Paläontologie* gives a list of no fewer than thirty genera of fossil Prosimiae and eighteen genera of fossil apes, the remains of which are buried in the various strata from the Lower Eocene to the close of the Alluvial epoch, but not one connecting link has been found between their hypothetical ancestral form and man of the present time. The whole hypothetical pedigree of man is not supported by a single fossil genus or a single fossil species."

That is to say, there are plenty of traces of the branch leading from a prehistoric ancestor of the apes to the modern apes, but no evidence of any

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links between man and a supposed primitive ape-ancestor!

In considering Dr. H. Fairfield Osborn's pronouncement to the American Association we must remember that he is and remains a strong believer in evolution, but he declares that the Darwinian theory of man's origin directly from the anthropoid or any kind of ape must be abandoned in view of a mass of material collected since Darwin's day. He throws over the endless technical arguments as to whether this or that jawbone or skull is more or less apelike, by claiming that the direct line of descent from which man comes is not genealogically connected with the ape-line of descent except so far as there may be some immensely far-distant root from which *both lines* started on their independent careers. For some mysterious reason the human line developed high intelligence and an immense brain, while the other lines of animal evolution, including the monkeys when they appeared, made little or no progress in comparison. In his own words:

I believe in the evolution of man, but I do not believe he came from apes. He came along a path of his own, and never passed through the ape-stage.

The human stock separated from the other animals when the first great plateaus appeared on earth.

This period is considered by many geologists to have been in the Eocene age, perhaps fifty million years ago, but there is such an immense discordance between geologists about their time-calculations that we may safely

pass the date as unproven. Some claim that the Eocene is only five or six million years from us.

Dr. Osborn's argument of the separateness of the human stock is not exactly that of the Ancient Wisdom, nor could it be, for modern science has deliberately shut its eyes to a mass of facts which bear intimately upon it. We refer to the existence of far more subtil states of matter than the physical, *i. e.*, matter called astral, in which man's Ego lived in subtil bodies adapted to the conditions prevailing, ages before imbodiment in material form. H. P. Blavatsky puts the case in a sentence. Speaking of the early ethereal races of men whose descent into material form was the 'mysterious cause of the extraordinary development of man in advance of all other animals,' she says:

For the geological and physical difficulties in the way of the theory could not exist for the *primeval, ethereal* man of the Occult teachings. *The whole issue of the quarrel between the profane and esoteric sciences depends upon a belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter.—*The Secret Doctrine*, II, 149

See also *The Secret Doctrine*, II, pages 652, 737, where H. P. Blavatsky admits that it will be difficult for official science to understand the real method of evolution because it ignores the only facts that can explain it. But the time is coming when the facts will be admitted and then it will be seen how easily the puzzle is solved, and the Ancient Wisdom will be vindicated.

Dr. Osborn reviewed the evidence in favor of the development of modern man from an Eocene ancestral stock which had "a spark of ambition and intelligence," and left the shelter of the forest to fight a battle for existence in the high plateaus, leaving the backward stocks in the forest, one section of which developed into the apes. Referring to the theory that the embryo shows traces, during its development before birth, of the stages its ancestors had passed through, he mentioned that there is no evidence whatever that man had passed through the anthropoid limb-grasping stage, either in hand or foot. And he gave the well-known scientific axiom that Nature never can restore a single abandoned part, bone, tendon, nerve, etc., as a clinching argument that "the opposable human thumb could not spring back from the partly atrophied anthropoid-ape thumb."

When it was announced that Dr. Osborn, with the weight of his great authority, had declared that man had never passed through the ape-stage, and the 'taint' of ape-ancestry was removed, many must have thought that he had abandoned the principle of the evolution of man from the animal kingdom. This is not so. He has not accepted the Adam-and-Eve story of the creation of man as literally true; he says that there was a stage in 'our animal ancestry' when the Eocene stock lived in the forest, and had a 'remote' community-origin with what became, later on, the ape-family; he separates the 'human stock' at a geo-

logically far earlier age than the beginning of the arboreal apes of the Miocene age; but he sticks to the orthodox scientific belief that man is only a more highly developed animal.

The special interest in his pronouncement and the general excitement following in scientific circles, is that what H. P. Blavatsky fought against so hard—the Darwinian hypothesis of the ape-ancestry of man—is now on its last legs, and that so far as that point is concerned, the Ancient Wisdom is vindicated. That man has evolved is true, and H. P. Blavatsky herself has said there would be no *disgrace* in having risen from the brutal stage of an orang (*The Secret Doctrine*, II, 262). The reason she opposed the Darwinian ape-theory was that it was not the real explanation of evolution. It looked to the development of the brain, etc., as the key, when in reality evolution is the unfolding of the immortal, spiritual man through innumerable stages and planes of being, using and discarding vehicles or bodies of all kinds. This subject has been so fully treated in other articles in this magazine that we need go no farther than to say that when science finds that man is essentially an immortal, reincarnating soul and not a mere perishable body, it will have found the key to evolution.

Every new demonstration that materialistic theories, however ingenious, are one-sided and misleading in fundamentals, is a matter of rejoicing to those who look forward to the great awakening in world-conceptions

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about the nature and destiny of man, that is not so far off.

According to Dr. Osborn, there must have been many stages of progressing animals of the 'human stock' which left the forest in the Eocene. There is an enormous gap of millions of years between them and the first true men of the later Pliocene (Pit-down Man, etc.). He has removed the possibility that any of these stages

were apes, large or small. Where then are the numerous 'missing links' needed? Did the primitive animal *suddenly* develop a great brain and a human form? If so, what was the cause of such an apparent miracle? Perhaps Dr. Osborn has run up against something which may lead him or his successors nearer to the Ancient Wisdom of the East than one could easily suspect!

## THE GOLDEN MEMORY SOMEWHERE OUT THERE

CONSTANCE ALLEN

**S**OMEWHERE from the long ago, the spirit of a past experience returned and haunted me.

Memory-forms, intangible, uncertain like a shadowy panorama of half-forgotten events glided before me.

Dimly recollected places struggled for recognition, which drew my mind back, back to the connecting links which — the *present* binds.

I brought my reason to bear in an effort to connect these spirit-forms of thought independently of my higher mind — and failed. My conclusions were intangible, and without value. Then I abandoned reason and allowed my mind to follow its subconscious course. Released from the restraint of reason, it sped like a homing pigeon through byways of the past until it reached that place within my consciousness where memory of past experiences are stored.

Memory and expectation form a combination which yields a strange result sometimes.

. . . . .  
I was in a Temple where Truth and Love in the highest sense were worshiped. My soul groped towards this purity and peace with a sad gladness. I had come back to something from which I had been so long separated, and my soul longed to linger in the midst of this sacred concord of thought and purpose.

. . . . .  
The thought-forms vanished; the columned porticoes of the Temple faded; the spacious steps inviting the student within its welcome doors dissolved into shapeless vagueness; everything vanished like a Dream City; but — the Reality-picture still remains distinct and permanently

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definite. The essence of these forms still lives. The Spirit of this Temple still lives also in undimmed glory because it was overshadowed by the spirit of men made perfect.

When will mankind become worthy to see this Temple builded again? And the Radiant Ones once more give us the benediction of Their presence? For this is to be a Temple dedicated to the highest and noblest; where glorified ideas, lofty purposes, will be fostered and advanced; where Brotherly Love is not merely a name; where learning will be stimulated by eager spiritual desire; where renewed allegiance will be rendered to Higher obedience; where music, and art, and philosophy will rise once more to the note

of Aspiration; where balmy breezes, and brilliant sunlight will vitalize man as well as Nature.

Like a soul-picture of living yellow and purple, the after-glow of this vision broods over my vision. I see the glistening sunshine-tips of the palm trees; the soft blue of the Pacific waters; and the point of land, like a gigantic finger ever directing the attention of man to its wonders and beauty.

There is a mystic calm resting now upon my soul — because the Temple is in sight.

## THE DUAL NATURE OF MAN—THE KEY TO RIGHT EDUCATION

### MAGISTER ARTIUM

**I**T is clear that before anyone can fitly undertake the bringing up or education of a child, he should have a reasonable, consistent, and definite notion of what a human being is. Otherwise his efforts must be vague, vacillating, and indeterminate. We call this age 'scientific' and we plume ourselves upon our method and accuracy in setting about things. How comes it, though, that in such a precise and enlightened age so many are the veriest go-as-you-please kind of people in matters relating to the education of

a child? To rear a man without knowing what a man is!

The kind of moral education with which far too many are familiar through their own experience consists of two parts — (1) a verbal curriculum of moral and accepted book-ideals; and (2) a virtual course of instruction in compromise, expediency, and regulated self-indulgence, conveyed not by precept but by example.

Under this system the child soon learns that for the majority of people precepts are for appearance' sake only,

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and that they may be neglected with impunity so long as the neglect does not invite attention. This being the case, can we wonder that he too often becomes, in later years, a conspirator in a conspiracy of mutual humbugging?

This system is founded on the notion that man is a one-life, perishable animal, added of course to the vague belief that he is perhaps something more. Superstition and the voice of a conscientious fear bid us exhort to higher aims, but our own inner lack of faith and knowledge communicates itself through example.

Modern science has catered for all outward wants and pleasures, and by its aid we have constructed an elaborate system of life, working like a complicated machine. We carry into our business and our pleasure-seeking an energy, devotion, and intelligence worthy of higher aims; but leave the vital problems of life to vague, unordered speculation. And this is why, in this culminating epoch of modern civilization, we are asking ourselves the question, Is life worth living?

We hear much discussion as to the neglect of moral education in schools and the inadequacy of dogmatic religious teaching to fill the gap; and all sorts of schemes for moral education on unsectarian lines are proposed. The first is that, in the absence of religious creed, there appears to many to be no theoretical basis or sanction for a code of morals. Talk is made about inculcating the duties of citizenship, and installing ideas of fellowship on the ground of social expediency; and ethic-

al injunctions are enforced by a reference to their consequences as contrasted with the destructive effects of the corresponding vices.

But people will not be satisfied with mere exhortations; they demand to know the reason for right conduct, and must have a consistent philosophy, as well as rule, of life.

What is the *rationale* of such principles as impersonality, honesty, purity, and the like? The answer to this question is lacking; but without it the principles will not have enough sanction or force to enable them to work.

The other objection to 'moral education' schemes in general is that the teachers themselves need teaching. And here again comes in the need for a reasonable philosophy of life. But it is a mistake to suppose that great learning or profundity of thought are required to enable one to understand the laws of life and do all that is necessary in the duty of parent or teacher towards the child. Complexity is the result oftentimes of much misguided study, and is often the result of doubt and darkness of vision. Simplicity and obviousness are the mark of Nature's laws, and a simple, innocent mind is more likely to understand them than is subtilty and book-learning.

The ordinary common sense of humanity, the universally implanted knowledge of good and evil, should suffice to show the right way, and the need is rather to simplify than to complicate.

If there is one truth which, more than another, can be made the basis of

training for children, as well as the foundation for a healthy philosophy of life for people of all ages, it is that of the *dual nature of man*. This truth is no mere dogma, to be accepted on authority because somebody or some book teaches it; it is one of those truths that are obvious and apparent to all. Everybody, even among the simple folk called 'savages,' knows that the mind and heart of man are the battlefield of two opposing forces, which may be termed good and evil, light and darkness, power and weakness, etc. Everybody knows also to which side various qualities of character belong, and the consequences to which they lead. On the dark side are selfishness, sensuality, anger, hate, fear, despondency, doubt; and on the bright side are generosity, self-control, calmness, love, courage, hope, trust. The former lead to misery, and the latter to happiness.

Selfishness gradually contracts and hardens our nature, shutting us out from sympathetic contact with other souls; while generosity expands the heart, fills it with joy, and extends the sphere of life through sharing with other lives. Indulgence brings satiety and nausea, and ruins the healthy, vital springs of joy; while purity makes a strong, clean organism, that responds to all the nobler feelings.

Such simple wisdom as this needs not be catalogued. In an age of materialism and lack of faith, it may seem

trite and visionary; but when based on the firm conviction of man's immortal and divine nature, it gains new life.

Given a teacher to whom the eternity and indestructibility of the soul and its transcendent powers and glories are *facts*, and a school becomes possible wherein these simple truths can be ingrained in the plastic nature of children until they become rooted habits for maturer years.

In the case of children who have such a teacher, theories become facts in a way that startles the beholder, and makes him confess, stanch Theosophist though he be, that never till now did he comprehend the Theosophical teachings.

He had faith, but now his faith is rewarded by the knowledge that replaces it. The dual nature of man is no mere intellectual formula, for the regulation of one's inner, contemplative life; it is a fact of life, and works out in the case of the children as a chemical recipe works out in the laboratory.

The mind and heart of man, by loving the light of truth that shines from within, can gain power to rule over those tyrannous passions and lusts of the lower nature that lead most people such a dance. When this process is begun early, it gains the force of a habit, and has not to be learnt amid tears and groans in later life.



"Work out your own salvation with diligence."—*Mahâparinibbâna-sutta*, ch. vi

## ANTHROPOMORPHISM

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

MADAME H. P. Blavatsky, in making claims for the Knowledge of the Ancients, said in her *The Secret Doctrine*:

They taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices — Atoms — in reality Souls and intelligences. But those 'Atomists' were spiritual, most transcendental and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely — *inanimate* material, self-guiding atoms on the one hand and an extra-Cosmic God on the other.— I, 569

The latter part of this quotation might perhaps appear rather strained to the average mind. A god, separate from his creatures, has been a deep-rooted popular belief of our Western races for so long that the grotesque impossibility of such an idea has never fairly presented itself to their minds. It is accepted from habit.

On the other hand, the millions who inhabit the opposite side of our little globe would turn with horror from such a (to them) irrational conception, and literally regard it as a nightmare. Which is right? Is there any tribunal to which one may turn, or any way of gaining knowledge regarding these vital problems? Theosophy asserts that there is.

The human mind is unfathomably strange, at least in its present stage of

development. Ideas once lodged there adhere with a tenacity which often requires a dynamo of experience to dislodge. The average believe, especially in matters of religion, what their fathers before them did, or what is current in the race or age to which they belong. By courtesy we say they *think* this or that, whereas in reality the process of thought has not once stirred from their easy bed the ideas planted there by others.

The race-mind has considerably limbered since H. P. Blavatsky initiated the Theosophical Movement in 1875, but the extent to which the belief we are discussing even yet clings, may be illustrated by an incident reported in the daily papers a year or so ago.

A body of church members in this country decided they needed a visit from the Almighty, and set the time and place by agreement. Forthwith the interval up to the solemn hour was devoted to fasting and prayer. A crowd gathered from the surrounding country, began to assemble in the churchyard as the day approached and with tense nerves await the designated moment. But it seems the Almighty did not keep the appointment, and they were ignominiously dispersed by the police. This has its amusing aspect, to be sure, but is not its pathos the outstanding one?

A great Teacher, in pointing out

the many steps on the road which leads to Truth, placed first a clean life and second, an open mind. And Mr. Judge, the second Leader of the Theosophical Movement, said of H. P. Blavatsky, the first Leader, that she came to 'break the molds' of the minds of men. This she found most assuredly to be a tremendous undertaking.

The first time a radically new idea is presented, it is scarcely heard. We are all more or less alike as to this. It seems to slip over the mind without even scratching the surface. Again and again it must knock for entrance. Circumstances must hammer it in by frequent repetition. The atmosphere must become surcharged with it, and then comes a time when one is forced to use his mind to think and choose.

This is one of the reasons why pantheism versus anthropomorphism is slow to gain a hearing. Another is that to many the question seems of little importance. Such matters, in their minds, are for the philosophers to discuss and decide as they please; they little realize that a true philosophy is the foundation upon which ethics must rest; that it is exactly this which purifies a civilization and turns its energies into wholesome, constructive channels; and that as it filters down to their workaday world, it makes the earth a pleasant and safe place to live in. Others again, turn from the new idea with horror, as though nothing more were needed utterly to demoralize the race.

This is perhaps the strangest of all the strange reasons for its rejection.

Why, in the name of common sense and sentiment; in the name of all that is holy, should one shy at this belief as if it were the acme of heresy? Is it more spiritually satisfying to regard the Supreme Ruler as in fact not supreme? This must be the case if any part of the Universe is outside of himself. If the Cosmos is not an Absolute Whole, then what — ? The human mind in this emergency has created a Devil, and out of the unnatural dogma has developed a train of evils: fear instead of trust; suspicion instead of comradeship. Life has seemed an unhappy mystery from beginning to end, with the nature of evil hopelessly obscure. Men being separate from their creator, were, of course, separate from each other. There being no basis upon which unity could rest, dissensions reached their climax in wars. The belief has carried us along its inevitable course to unutterable misery, to ignorance, to vice, and could no doubt lead to annihilation *if* — if it were not for the Soul within us (the essence of the Supreme Ruler, of which we are a part), which knows better.

It has taken the last great horror we have passed through, to dislodge some of our deeply rooted beliefs and awaken the Soul to ask: "Is it a verity that such things must be? *Is* war in the natural order of things?"

It was not always thus. H. P. Blavatsky, in telling of our Third Root Race (which was ourselves in other forms), says:

No sooner had the mental eye of man been opened to understanding, than the Third Race

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felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. . . . It was the 'Golden Age' in those days of old, the age when the "gods walked the earth, and mixed freely with mortals." Since then, the gods departed (*i. e.*, became invisible) and later generations ended by worshipping their kingdoms — the Elements.

— *The Secret Doctrine*, II, 272-3

What a different picture is this from our modern-day civilization! It might be well to explain to Western readers, that 'gods' in the above quotation, refers to those advanced Souls who are

always guiding and helping so far as may be, their younger brothers. Oriental peoples would understand this naturally.

This recognition of the essential unity of life must come again. Little by little the idea must enter men's minds, and even though not thought out perhaps by the masses, it will yet affect their lives, for by entertaining good company, the mind strengthens. Later — much later possibly — will follow the *feeling*, the consciousness, so that all will know, as they now know the sun to be warm, that Brotherhood is not a mere sentiment but a *fact* — in Nature.

### Theosophical University Meteorological Station

#### Point Loma, California

#### Summary for the months of January-February 1930

TEMPERATURE			SUNSHINE		
	Jan.	Feb.		Jan.	Feb.
Mean highest	60.77	63.43	Number hours actual	153.80	187.60
Mean lowest	49.45	51.68	Number hours possible	318.00	319.00
Mean	55.11	57.56	Percentage of possible	48.36	58.81
Highest	70.00	80.00	Average hours per day	4.96	6.70
Lowest	40.00	44.00			
Greatest daily range	19.00	21.00	WIND		
PRECIPITATION			Movement in miles	3761.00	3369.00
Inches for month	4.28	0.82	Average hourly velocity	5.06	5.01
Total from July 1, 1929	4.56	5.38	Maximum 5-min. velocity	24.00	26.00