



THE THEOSOPHICAL PATH

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INVISIBLE WORLDS AND THEIR INHABITANTS

FRRIENDS: The title of my subject this afternoon, which will be our study together, is 'Invisible Worlds and their Inhabitants.' I shall tell you nothing that is spooky or weird or uncanny, or that will leave an impression in your minds that we Theosophists are a 'bunch of queers'—not at all. I am going to talk to you, friends, of the old wisdom of the ancients, the archaic Wisdom-Religion. I have been talking on this present subject to you, in this our Temple of Peace, for the last six weeks or so. I shall now continue that subject this afternoon.

Now, friends, when a Theosophist speaks of 'invisible worlds,' he does not mean worlds which are merely invisible in the sense of not being seen: he means worlds which are more than that, which provide the background of the visible universe that we see: indeed, even far more than a background, because these invisible worlds are the *causal* realms, the roots of things that are, as I shall show you a little later.

Has it ever occurred to you to ask yourself what this visible world of ours really is, and what it is composed of, and how it keeps its place and posi-

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tion in space? How does it hang in space? For the moment I am speaking only of our globe, Earth. How do the other planets hang or exist in space or find position in the vast realms of inner and outer infinitude? How do the stars, the nebulae, the comets, all the other bodies that are scattered apparently at random in the spaces of Space — what are they, and how do they exist and keep position where they respectively are? How are they held there? Is there nothing but the visible body that our physical senses can take cognisance of: and back of them, behind them, around them, nothing but nothingness? How absurd! What in the name of Truth does this word 'nothingness' mean, after all?

This thought takes us back immediately to the early Christian theological idea that the Lord God created the heavens and the earth out of 'nothing.' Nothing is *nothing*, and from nothing nothing can come, because it is nothing; it is a word, a phantasy, somewhat after the fashion of the phantasy of the imagination when we speak of a flat sphere or a triangle having four sides. These are words; but are nonsense. They mean nothing. Obviously then, there must be a background, a root, a causal realm so far as these physical worlds which are scattered over the spaces of Space are concerned; something in which these visible worlds at least find lodgment, position, and in which therefore they live. This indeed is the ancient teaching of the archaic Wisdom-Religion, today called Theosophy, and

which, by the way, I tell you again is nothing new; it is older than the enduring hills; it is as old as thinking man, even in its present formulation.

Yes, friends, we live in a wonderful Universe, full of mysteries, but mysteries only because we have not solved them; not mysteries in the sense of unsolvable things — this is not my meaning at all. There have lived in the past and undoubtedly will live in the future, great Seers, men whose vision can penetrate behind the veil of the physical world which surrounds us, and can bring back to us reports of those inner and hid worlds: to us hid, mind you, only because our physical senses, as I have so often pointed out, are such poor instruments of report. That is the only reason why we have no present cognisance of these inner, invisible, causal realms.

But man has in him, as parts of his constitution, other senses still finer than they of our gross physical body, instruments of report which can and do tell his consciousness—however feebly as yet — of other substantial worlds, of other states of matter, of other energies, of other forces, than they which the physical senses of our body tell us of. All the great religions and philosophies of past times, yes, all the ancient sciences likewise: all had this first idea of inner, invisible, intangible, causal realms, as the foundation and background of their thinking: that our physical world is but the outer shell or garment or veil of something inner, vital, living, alive, which in its aggregate is the **KOSMIC LIFE**. This

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Kosmic Life is not a person, not an individualized entity. It is far, far beyond any such merely human conception, because it is infinite, boundless, beginningless, endless, co-extensive with infinity, co-extensive with eternity. The KOSMIC LIFE is in very truth the REALITY behind all that is.

Let me read to you in this connexion an extract from a very interesting work that was written by H. P. Blavatsky, the chief founder of the Theosophical Movement in our present age, and now some fifty years old. In her *The Esoteric Character of the Gospels*, this great woman — the greatest of her age, the Messenger of great Seers, of the White Lodge, as we say, which is composed of these great Seers whom I have mentioned to you on many previous occasions,—wrote as follows in her capacity as the Messenger of these Seers, re-proclaiming the ancient Wisdom-Religion to the modern world:

The Gnosis [or wisdom] supplanted by the Christian scheme was universal. It was the echo of the primordial Wisdom-Religion [or Theosophy] which had once been the heirloom of the whole of mankind; and, therefore, one may truly say that, in its purely metaphysical aspect, the Spirit of Christ (the divine *logos*) was present in humanity from the beginning of it. The author of the *Clementine Homilies* is right; the mystery of Christos — now supposed to have been taught by Jesus of Nazareth—'was identical' with that which *from the first* had been communicated 'to those who were worthy.' . . . We may learn from the Gospel *according to Luke*, that the 'worthy' were those who had been initiated into the mysteries of the Gnosis [or Wisdom], and who were 'accounted worthy' to attain that 'resurrection from the dead,' [initiation] *in this life*, . . . 'those who knew

that they could die no more, being equal to the angels as sons of God and sons of the Resurrection.'

H. P. Blavatsky, it should be noted in passing, is here making a series of quotations from the early Christian work, the *Clementine Homilies*, and these quotations are here printed between inverted single commas.

In other words, they were the great adepts of *whatever religion*; and the words apply also to all those who, without being Initiates, strive and succeed, through personal efforts to *live the life* and to attain the naturally ensuing spiritual illumination in blending their personality — the 'Son'—with the 'Father,' their individual divine Spirit, the *God within* them. This 'resurrection' can never be monopolized by the Christians, but is the spiritual birthright of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*.

And such are these Great Seers, these Masters of Wisdom, of whom I have spoken and of whom H. P. Blavatsky was the Messenger to the world in our age.

Now, as has been usual with me, friends, for the last six weeks, on account of the relative difficulty of the subjects which I have been discussing, I have drawn up a list of items, points of thought, which I shall touch upon directly or indirectly this afternoon; and in order to give you some outline of what we shall study together here this afternoon, I shall read to you these items:

1. The visible worlds that we know with our physical senses are the outer shells or expressions of inner and invisible spheres, and bear the same rela-

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tion to *their* inner and invisible and intangible causes and originants as does man's physical body to his inner and invisible and intangible elements or principles.

2. Besides this, these inner and invisible worlds are of substance and energy compact, even as is our own physical world that our senses tell us of, somewhat of at least; but of substances and energies much more ethereal and subtil than the substances and energies which function in and animate, in fact compose, the visible and tangible worlds that our physical senses cognise.

3. There are likewise worlds much more material and gross than is the world cognised by our physical senses; and these are as invisible and intangible to us as are the more ethereal and more subtil worlds just referred to; and these grosser and more material worlds are unknown to our physical sense-apparatus for the same reason precisely that the higher worlds are unknown to us: because our physical senses do not respond to the vibrational rates that these higher and lower worlds possess, but only to those particular and restricted vibrational rates that characterize our own particular physical world, the mother of our senses and also their field of action.

4. Just as our physical world, and others like ours that belong to this physical plane or sphere, have inhabitants of many and various kinds and classes, so exactly do these higher and lower worlds have inhabitants, which are their own particular offspring, with

senses and minds built to know and to respond to the vibrational rates of them, just as our physical senses are so built and evolved that they respond to the vibrational rates of a part only of the gamut of life belonging to the physical plane.

5. But just as Man, for instance, knows dimly of other planes and spheres, because of his more delicate psychical and mental faculties: and will in the future know vastly more about them than he now does, as evolution perfects these interior senses and faculties: just so is it with the inhabitants of these higher and lower worlds: evolution or progressive growth in faculty and senses brings all entities and beings slowly into contact and communication and knowledge with other planes and spheres, whatever their present plane or sphere of action and consciousness may be.

6. These higher and lower worlds than ours are so thickly sown over and in the illimitable fields of the spaces of Space, that they interpenetrate each other in all directions, and are thus all interlocked and interlinked and in very fact form or actually compose a limitlessly vast Whole, the Kosmic Organism. These higher and lower worlds, including our own world or plane or sphere — call it what you like — are literally as incomprehensibly numerous as are the atoms of our own physical matter, which latter but reflects or copies or mirrors the pattern or plan of the universal scheme.

For instance, in a particle of even our physical matter, the numbers of

atoms that form or compose its substance are so incomputably immense that they must be reckoned in sextillions of sextillions in a body of physical matter no larger than a bean or a small grape.

The higher and lower worlds of the spaces of Space are at least equally numerous, for they are but the atoms of the universe on a larger scale. There being but one Life, one series of laws of Nature, so called, Nature inevitably must repeat itself everywhere; for what exists in the whole must of necessity exist in every part of that whole. You cannot have radical discord in an organism every part of which hangs together with every other part inseparably. All of it is coherent, even as man's physical body is in forming his self-contained and living physical vehicle.

7. This interpenetration and interlocking of the vast hosts of worlds, both higher and lower, and illimitable in both directions as to high and low — these words, high and low, meaning quality, mind you, not directions in space — grading off into each other, as it were, is the root-idea in the Theosophical teaching of Kosmic Hierarchies of which I shall have more to say.

8. Each one of these numerous Hierarchies, however, has its own summit and its own depth; in other words, its own highest plane or world or sphere, and its lowest; and the highest plane of any one Hierarchy grades off into the lowest of the next succeeding and superior Hierarchy; while its lowest plane grades off into the highest or

summit of the next succeeding Hierarchy on the downward arc of descent, and endlessly in all directions, therefore inwardly as well as outwardly.

9. Every point of Space, therefore, is the abode of life and of lives, and on many planes to boot; and these Hierarchies are densely populated with all-various kinds and classes of living entities in all grades of evolution, from the divine through the most spiritual down to the lowest or most material of any such Hierarchy; and every one unit of these countless Hosts of Lives is a learning and evolving entity on its upward way towards ever larger degrees of evolutionary perfection.

10. To the inhabitants or populations of any one of these higher or lower worlds, their own matter is as sensible and real to them as is ours to us; and actually on the other hand and in truth as *unreal* as is ours to us, when we understand how unreal our physical matter is — a subject which we have fully discussed on preceding Sundays in this our Temple of Peace.

11. Matter in the higher worlds and composing the higher worlds is energy *to us*; and our matter is energy to the world below or rather inferior to our own. Physical ultra-modern science today likewise, very recently indeed, has begun to teach us that matter and energy in our world are fundamentally one thing, which is an old, old Theosophical doctrine.

12. All these energies and matters are really only various and innumerable manifestations of the KOSMIC LIFE — what else can they be? — existing

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in truly infinitely large variety. The KOSMIC LIFE, therefore, is what? It is the REALITY behind all the infinitely varied hosts of entities and things. But this REALITY is not a person: it is precisely what Theosophy calls it: the Boundless and, in its totality, incomprehensible LIFE: energy, movement, if you like other words for the same thing. We prefer to say LIFE, and our preference is logically founded as I believe you yourselves will see if you think the matter out.

13. What is called objective existence or being is that part of the boundless Whole which, on any one plane or in any one World or Sphere is cognised by the beings whose consciousness at the time acts and functions there; but — and please note this well — this objective is *subjective* to beings whose consciousness at the time acts and functions on other planes or in other worlds or spheres. Obviously, therefore, our entire physical universe is as subjective, therefore as invisible and as intangible, to beings whose consciousness at this time is acting and functioning on other planes or on other spheres than our physical universe, as these inner and invisible worlds of which I have been speaking are subjective to us.

14. As said in this our Temple of Peace on last Sunday afternoon, it is not our tiny globe — Earth, a speck of Kosmic dust — which populates the invisible worlds and spheres of the spaces of illimitable Space, with our 'dead,' so called, for there are no 'dead,' as I have shown you on other

occasions here in this Temple; but the populations, or inhabitants, of these other worlds and spheres, invisible and physically unknown to us humans, *belong to these other higher or lower worlds or spheres* as the case may be; just as we belong to our present physical world because we live in bodies arising out of it — out of this physical world. But as all these infinitely varied worlds or spheres are more or less in intercommunication, all being connected by the Universal KOSMIC LIFE: and as evolution is universal everywhere: these innumerable hosts of living beings pass in time from world to world or from sphere to sphere as they grow in evolutionary development of inner faculties and powers, thus fitting them for life on other planes and in other and to us at present unknown Worlds or Spheres, which at present are to us invisible and intangible.

Now you see, friends, this is indeed a large subject for thought and study. The time that we have to study together on any one Sunday afternoon is thirty-five or forty minutes, perhaps; and how on earth is it possible in one afternoon, during the space of so short a time, to go again over the ground that we have covered on other Sundays, and after that is done, to continue with our study set apart for today? Limitations of time prevent my doing this; so I am going to continue from the point where we dropped our subject of study on last Sunday.

As I have said before, Theosophy is not new. Nobody has invented it. It is the ancient Wisdom-Religion, as

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old as thinking humanity; and the proof of this any intelligent man or woman may find for himself or herself by honest study. That is all that we Theosophists ask: Study, and abide by the results that your souls will draw from your study.

You know of course somewhat of the European history that ensued after the downfall of the Roman Empire, and of the religious ideas which then began to grow apace with the coming on of the Dark Ages — in fact, leading to those Dark Ages and very largely responsible for them. A certain small part of these religious ideas pertain to what would now be called ideas appertaining to scientific study, such as astronomical notions derived mostly from Claudius Ptolemy, the Alexandrian astronomer and mathematician, who wrote a book in Greek, remarkable for its time, called *He Megale Syntaxis*, which may be translated as 'The Great Composition,' meaning in other words, the Complete Outline of Astronomy, which the Arabs took over and rendered as *Almagest*, which was an outline of astronomy as astronomy was taught during the time of Claudius Ptolemy.

Part of this work was actually based on astronomical and astrological ideas taken over from the Mesopotamian regions — Babylonia and Assyria. There were great astronomers in Mesopotamia in those earlier days; and here is a point that I ask you to remember, please: that back of the wording and figurative expressions of these old astronomical ideas there lies an esoteric

explanation which is truly wonderful when properly understood. This explanation Theosophy supplies.

Now the part which Ptolemy took over from the Babylonian astronomers was somewhat as follows. I may add as a prefatory remark that this likewise very neatly, although most incompletely, will set forth what the Theosophist means when he talks of a 'Kosmic Hierarchy.' These Babylonian astronomers said that the Universe — meaning our own Home-Universe — is composed of a scale or ladder of existence, consisting of ten degrees or steps of matter ranging from earth, or the grossest matter, up to the tenth or most ethereal, which tenth was called the *primum mobile* — the 'first movable.'

These ten degrees or steps on the ladder of life, of Kosmic life, and forming the substance of our Home-Universe surrounding us, they set forth after the following manner: first and lowest, Earth; next, the Sphere of Water; then that of Air; then that of Fire; next the Sphere of the Moon; then that of Mercury; then that of Venus; then that of the Sun; then the Sphere of Mars; then that of Jupiter; then that of Saturn; then (leaving aside for a moment the four first, Earth, Water, Air, and Fire) the eighth, or the Sphere of the Fixed Stars; then the ninth they called the Empyrean — the sphere in which move the comets and in which the nebulae are seen; then tenth and last, the *primum mobile* surrounding as with a crystalline shell the entire universe just enumerated. The usage

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of this word 'crystalline' did not mean actually real crystal or glass; but the reference is to its transparency: we in our modern days would call it etheric. This Hierarchy, this consistent and coherent and self-contained whole, they said was contained in the limitless and surrounding 'Waters of Space'—in other words, Infinitude.

Ptolemy took these ideas over from the Babylonians, and the Mediaevalists during the European Dark Ages drew their astronomy from Ptolemy's ideas and taught, as did he, that there were ten spheres composing our Universe. They did not fully understand Ptolemy, however; yet in this tenfold conception of our universe they retained nevertheless a principle of the archaic astronomical teaching of the formerly universal Wisdom-Religion.

Now, we Theosophists do not teach the matter in this degenerate form; but we do teach the doctrine of Hierarchies extending through the Boundless Kosmos, each Hierarchy being fashioned of ten steps on the so-called ladder of life; but of these things we Theosophists have in Theosophy an explanation which is fully satisfying and curiously in line with modern scientific ideas.

However, newer ideas forming the basis of later discoveries in Europe came in with the theories and studies of Nikolas Krebs of the fifteenth century, and of Pico Count di Mirandola of the sixteenth century, and of others, and especially of Kopernik (or Copernicus), the German-Pole. These new ideas and teachings aroused a great

deal of antagonism on the part of the authorities, ecclesiastical and civil alike. Indeed, the men who thereafter adopted these new ideas, followed later by Galileo and a rapidly increasing host of thinkers, suffered the usual fate of pioneers in human thought; but their labors and their thoughts finally prevailed.

No longer did the advancing knowledge concerning astronomical truths permit the teaching that our physical earth, this small earth on which we live, was the center of the Boundless Universe, and that all the planets, the sun, and the moon, and the stars also, circle around our earth in concentric spheres. These newer teachers in the fifteenth and sixteenth centuries harked back to the old teachings of Pythagoras of Greece and of his school, whence they drew as from a fountain of wisdom and knowledge. And this newer science now taught that the sun is the center of our solar system, and that the planets revolve around this central sun, and that the earth is one of these planets so revolving.

These innovators were treated rather badly. You know, friends, when Columbus appeared before the doctors of the University of Salamanca and argued his case that the world was spherical and that there must exist continents beyond the Western sea, he was told: "You are wrong. The Fathers of the Church knew of this fantastic doctrine of a rotund and spherical earth, and they said that it was untrue. Turn to Lactantius, for instance," they said, "and you will

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see what he has to say of Pythagoras and his teaching of the spherical nature of the earth.”

Nevertheless Columbus persisted, and sailed his three little vessels westward over the stormy Atlantic, despite a threatened mutiny on the part of his men, who felt that they were approaching the edge of the earth, a flat earth in which they believed, and that a few more days' time would bring their three little ships to the edge of the world, whence they would fall over it into the bottomless abyss. *Á Castilla y á León nuevo mundo dió Colón:* To Castile and to León, Columbus gave a new world!

The doctors of Salamanca were not alone in their mistaken and fantastic ideas. The entire Christian world held the same notions, with the exception of the noble-minded few of whom I have spoken. What did Martin Luther have to say of his contemporary, Copernicus? He said:

People listen to an unknown astrologer who tries to show that the earth rotates, and not the heavens nor the firmament nor the sun and the moon. Everyone who hankers after being thought clever forthwith devises some new-fangled system, which of course is considered to be the very best of all systems. This fool desires to overthrow the entire system of astronomy; but Holy Writ tells us that Joshua commanded the sun to stand still, and not the earth.

You see, they thought that the sun moved around the earth, and the proof was positive for them because Joshua, according to their Holy Writ, told the sun to stand still, and it stood still! But Martin Luther was not the only one of

his day to turn against the heliocentrism of Copernican astronomy; his co-worker in Germany, Melanchthon, wrote of Copernicus as follows:

Our eyes themselves prove to us that the heavens revolve around the earth in the space of twenty-four hours. But certain men, whether from love of novelty, or in order to display their ingenuity, are teaching that it is the earth that moves; and they assert that neither the eighth sphere nor the sun revolves [around the earth]. . . . It is simply a lack of honesty and decency to declare such fantasies in public, and the example is pernicious. It is the part of a sound mind to take the truth as revealed by God and to accept it.

What did Calvin say about Copernicus?

Who is it who dares to place the authority of Copernicus above that of the Holy Ghost?

Now, friends, you know that we Theosophists — and I say this with restraint, because it is a modest declaration considering what I might say — have been in the past somewhat in the relation that Copernicus and his fellows held to the people of their time. Even as those noble-minded and far-seeing men were called imbeciles, idiots, lunatics, heretics, what not, so have we in the past; but no longer so much. People now are beginning to know us better and to understand us more; they see that we have something well worth while giving to the world.

For instance, today Reincarnation is known everywhere and believed in more or less everywhere: it is used as a theme in the movies, in novels and romances and plays. Everywhere we hear of it. And our doctrine of Kar-

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man, the Law of Consequences, of Cause and Effect, is likewise common knowledge everywhere today; and the same is the case with some others of our teachings. So when I stand before you this afternoon, friends, I know that I am speaking to people who have heard something of our teachings, to intelligent men and women who know somewhat at least of the teachings of Theosophy, and I feel therefore as if I were indeed talking to friends.

Now, these invisible worlds of which I have spoken form the background of the visible Universe that we see, for they are within it, in the back of it: as the saying is, 'in the back of behind,' behind the things that we see and feel. Does the physical universe exist alone, without causal roots, hanging in nothingness, so to say, and completely without those invisible roots from which it derives its life? It is either so or it is not so. It must be so, or, on the other hand, there must be vital continuity extending limitlessly within.

We Theosophists say that life is continuous and derived from within: from these inner and invisible and intangible worlds. Life is as continuous inwardly, interiorly, as it is over the fields of the space of our own physical universe. We are taught that these inner worlds contain inhabitants, countless hosts of them, and that they are as numerous, relatively speaking, as are the inhabitants of our own physical world: the human species, the beasts, the vegetation; yes, say we Theosophists, even the mineral world; because it is full of and composed of energy;

and energy we say is life. Life is infinitely various in its manifestations. Too bold indeed and too short-sighted is the man who says: "Life goes so far and no farther. It has limits." How does he know? Life is limitless, because life is energy; or rather, as we Theosophists say, energy is Life and we know of nothing that is lifeless in this sense.

Yes, all these invisible worlds have populations. These populations inhabit countries of their own respective planes in all cases varying according to the world or plane, whether it be high or low, that is to say, more ethereal or more material. These populations or inhabitants of these inner worlds live in habitations, and may we even venture to call them houses, after the human fashion? Why not? Who knows anything to the contrary? Who who loves truth dare deny? Have you ever thought that there is a cause for our world being what it is and as it is? Or did it 'just happen so'? We Theosophists say that things do not 'just happen so'! Our world is an effect: the result, the product, in other words, of inner and preceding vital causes making it just what it is and as it is.

One of the foundation-doctrines of the ancient Wisdom-Religion is what we call the Law of Analogy; that is to say, that the Great is mirrored in the minute, in the infinitesimal; in other words, the infinitesimal reflects the cosmic. Why? Because the universe is one vast organism ensouled by one Universal Life; and one Law runs,

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as it were, through all; therefore what is on one plane or in one world or in one sphere must be in all, *mutatis mutandis* — making due and necessary allowance for differing degrees of ethereality or materiality of the substances of these respective worlds.

Therefore our world is as it is, with the things and beings that we can see and feel, with the humanity of our present time, with our types of civilization, bearing the humans, vegetation, beasts, and minerals, which live on it, because it is a reflexion, a mirroring, an effect, in other words, of inner, hid, vital causes.

Let me read to you in this connexion what H. P. Blavatsky has to say in *The Secret Doctrine*, perhaps her greatest work. My extract I take from Volume I, pages 605-607. She says: "The Occultist," that is to say, the Theosophist who studies the hid and secret laws of himself and of Nature, because these laws are one:

The Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world — interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. . . .

. . . each is entirely under its own special

laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being blended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. . . .

. . . such invisible worlds do exist. Inhabited as thickly as our own is, they are scattered throughout apparent Space in immense number; some far more material than our own world, others gradually etherealizing until they become formless and are as 'Breaths.' That our physical eye does not see them, is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor 'modes of motion,' or Forces. Yet they accept and teach them. . . .

But, if we can conceive of a world composed (for *our* senses) of matter still more attenuated than the tail of a comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with *our* rocky, hard-cruled earth, no wonder if we do not perceive them, nor sense their presence or even existence.

How could we, when we have no senses fit to perceive them or capable of reporting them on this, our physical plane? But we have, nevertheless, our interior apparatus of understanding of which I have spoken, and which is the true man, the inner man: that part of our constitution whose inner parts are linked to the inner parts of the kosmos or the universe, even as our physical body is similarly, indeed identically, connected, linked, to this physical world. Nature repeats itself everywhere, as I have so often said before.

And now, friends, my time for closing again has come; yet I have not told you a tithe, a tenth part, of what

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I wanted to talk to you about this afternoon. However, let me close with one thought, because in a way it is very important, lest we misunderstand each other.

These interior worlds, so numerous that the human mind cannot understand the vast number of them, are not populated with our 'dead.' I tell you that there are no 'dead.' There are dead bodies innumerable, of course, but no dead living things. How can a thing which is alive be dead? The essential part of us, which we call the Monad, and its vital rays forming our constitution, takes up bodies various and many and uses these for a while; then casts them aside and then passes on; but itself tastes never of death; for its very nature is life, being an integral part of the kosmic life as much as an atom is an integral part of matter, and the dead bodies that it leaves behind are merely composite entities, not integral entities, unitary integrals; and these bodies, being but composite things of necessity must wear out, fall to pieces and disintegrate into their respective elements. The body lives on account of the monadic life which fills it, and when that life is withdrawn, the body of necessity decays. Bodies are dreams, so to say. Hence there are no 'dead.'

No, these numberless hosts of worlds are not populated with our mistakenly called 'dead.' But each unit-world, each one of these inner and invisible

and intangible worlds, has its own populations, just as our own globe-realm has. Slowly through the ages, as these populations of the hosts of worlds grow through evolution, as the faculties and senses of those populations thereby develop: and because these worlds both inner and outer are all of them permeated and infilled by the kosmic vitality: and because all these worlds on the endless ladder of life interpenetrate each other: therefore the populations of any one world or plane or sphere will, in the course of time, pass into other realms and spheres and worlds, and thus know these latter, because those populations will become a part of these latter worlds, because these evolving populations shall have bodies and sense-apparatus fit, built, prepared to report the nature of and experiences gained in these inner worlds to the indwelling consciousness of each evolving entity.

Indeed, we inhabitants of this, our Earth, have so come here ages and ages and aeons and aeons agone; and in the aeons of the future we shall pass out of this physical world into these inner and now, to us, invisible and intangible realms, as the entire evolving human host: and when that time comes in the far distant future, we shall be as gods, because the divine part of us will have begun to act and to function, and in consequence we shall then know and feel and therefore act and function as truly divine beings.

CHRISTMAS THEN AND CHRISTMAS NOW

(From *The Theosophist*, Vol. I, December, 1879)

HELENA PETROVNA BLAVATSKY

WE are reaching the time of the year when the whole Christian world is preparing to celebrate the most noted of its solemnities — the birth of the Founder of their religion. When this paper reaches its Western subscribers, there will be festivity and rejoicing in every house. In northwestern Europe and in America the holly and ivy will decorate each home, and the churches be decked with evergreens; a custom derived from the ancient practices of the pagan Druids “that sylvan spirits might flock to the evergreens, and remain unnipped by frost till a milder season.” In Roman Catholic countries large crowds flock during the whole evening and night of ‘Christmas-eve’ to the churches, to salute waxen images of the divine Infant, and his Virgin mother, in her garb of ‘Queen of Heaven.’

To an analytical mind, this bravery of rich gold and lace, pearl-broidered satin and velvet, and the bejeweled cradle do seem rather paradoxical. When one thinks of the poor, worm-eaten, dirty manger of the Jewish country-inn, in which, if we must credit the Gospel, the future ‘Redeemer’ was placed at his birth for lack of a better shelter, we cannot help suspecting that before the dazzled eyes of the unsophisticated devotee the Bethlehem

stable vanishes altogether. To put it in the mildest terms, this gaudy display tallies ill with the democratic feelings and the truly divine contempt for riches of the ‘Son of Man,’ who had “not where to lay his head.” It makes it all the harder for the average Christian to regard the explicit statement that — “it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,” as anything more than a rhetorical threat. The Roman Church acted wisely in severely forbidding her parishioners to either read or interpret the Gospels for themselves, and leaving the Book, as long as it was possible, to proclaim its truths in Latin — “the voice of one crying in the wilderness.” In that, she but followed the wisdom of the ages — the wisdom of the old Āryans, which is also “justified of her children”; for, as neither the modern Hindû devotee understands a word of the Sanskrit, nor the modern Pârsî one syllable of the Zend, so for the average Roman Catholic the Latin is no better than Hieroglyphics. The result is that all the three—Brâhmanical High Priest, Zoroastrian Mobed, and Roman Catholic Pontiff, are allowed unlimited opportunities for evolving new religious dogmas out of the depths of their own fancy, for

the benefit of their respective churches.

To usher in this great day, the bells are set merrily ringing at midnight, throughout England and the Continent. In France and Italy, after the celebration of the mass in churches magnificently decorated, "it is usual for the revelers to partake of a collation (*réveillon*) that *they may be better able to sustain the fatigues of the night,*" saith a book treating upon Popish church ceremonials. This night of Christian fasting reminds one of the *Sivaratree* of the followers of the god Śiva,—the great day of gloom and fasting, in the eleventh month of the Hindû year. Only, with the latter, the night's long vigil is preceded and followed by a strict and rigid fasting. No *réveillons* or compromises for them. True, they are but wicked 'heathens,' and therefore their way to salvation must be tenfold harder.

Though now universally observed by Christian nations as the anniversary of the birth of Jesus, the 25th of December was not originally so accepted. The most movable of the Christian feast-days, during the early centuries, Christmas was often confounded with the Epiphany, and celebrated in the months of April and May. As there never was any authentic record, or proof of its identification, whether in secular or ecclesiastical history, the selection of that day long remained optional; and it was only during the fourth century that, urged by Cyril of Jerusalem, the Pope (Julius I) ordered the bishops to make an investigation and come finally to *some*

agreement as to the *presumable* date of the nativity of Christ. Their choice fell upon the 25th day of December,—and a most unfortunate choice it has since proved! It was Dupuis, followed by Volney, who aimed the first shots at this natal anniversary. They proved that for incalculable periods before our era, upon very clear astronomical data, nearly all the ancient peoples had celebrated the births of their sun-gods on that very day. "Dupuis shows that the celestial sign of the VIRGIN AND CHILD was in existence several thousand years before Christ"—remarks Higgins in his *Anacalypsis*. As Dupuis, Volney, and Higgins have all been passed over to posterity as infidels, and enemies of Christianity, it may be as *well* to quote, in this relation, the confessions of the Christian Bishop of Ratisbon, "the most learned man that the Middle Ages produced"—the Dominican, Albertus Magnus. "The sign of the celestial Virgin rises above the horizon at the moment in *which we fix the birth of the Lord Jesus Christ,*" he says, in the *Recherches historiques sur Falaise, par Longevin prêtre*. So Adonis, Bacchus, Osiris, Apollo, etc., were all born on the 25th of December. Christmas comes just at the time of the winter solstice; the days then are shortest, and *Darkness* is more upon the face of the earth than ever. All the sun-gods were believed to be annually born at that epoch, for from this time its Light dispels more and more darkness with each succeeding day, and the power of the *Sun* begins to increase.

However it may be, the Christmas

CHRISTMAS THEN AND CHRISTMAS NOW

festivities that were held by the Christians for nearly fifteen centuries, were of a particularly pagan character. Nay, we are afraid that even the present ceremonies of the church can hardly escape the reproach of being almost literally copied from the mysteries of Egypt and Greece, held in honor of Osiris and Horus, Apollo and Bacchus. Both Isis and Ceres were called 'Holy Virgins,' and a DIVINE BABE may be found in every 'heathen' religion.

We will now draw two pictures of the Merrie Christmas; one portraying the 'good old times,' and the other the present state of Christian worship. From the first days of its establishment as Christmas, the day was regarded in the double light of a holy commemoration and a most cheerful festivity: it was equally given up to devotion and insane merriment. "Among the revels of the Christmas season were the so-called feasts of fools and of asses, grotesque saturnalia, which were termed 'December liberties,' in which everything serious was burlesqued, the order of society reversed, and its decencies ridiculed"—says one compiler of old chronicles. "During the Middle Ages, it was celebrated by the gay fantastic spectacle of dramatic mysteries, performed by personages in grotesque masks and singular costumes. The show usually represented an infant in a cradle, surrounded by the Virgin Mary and St. Joseph, by bull's heads, cherubs, Eastern Magi [the Mobeds of old], and manifold ornaments." The custom of singing canticles at Christmas, called Carols, was to recall the

songs of the shepherds at the Nativity. "The bishops and the clergy often joined with the populace in caroling, and the songs were enlivened by dances, and by the music of tambours, guitars, violins, and organs. . . ." We may add that down to the present time, during the days preceding Christmas, such mysteries are being enacted, with marionettes and dolls, in Southern Russia, Poland, and Galicia; and known as the *kolyadovki*. In Italy, Calabrian minstrels descend from their mountains to Naples and Rome, and crowd the shrines of the Virgin-Mother, cheering her with their wild music.

In England, the revels used to begin on Christmas Eve, and continue often till Candlemas (February 2), every day being a holiday till Twelfth-night (January 6). In the houses of great nobles a 'lord of misrule,' or 'abbot of unreason' was appointed, whose duty it was to play the part of a buffoon. "The larder was filled with capons, hens, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar, and honey. . . ." "A glowing fire, made of great logs, the principal of which was termed the 'Yule log,' or Christmas block, which might be burnt till Candlemas Eve, kept out the cold; and the abundance was shared by the lord's tenants amid music, conjuring, riddles, hot-cockles, fool-plough, snap-dragon, jokes, laughter, repartees, forfeits, and dances."

In our modern times, the bishops and the clergy join no more with the populace in open caroling and dancing; and feasts of 'fools and of asses' are enacted

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more in sacred privacy than under the eyes of the dangerous argus-eyed reporter. Yet the eating and drinking festivities are preserved throughout the Christian world; and more sudden deaths are doubtless caused by gluttony and intemperance during the Christmas and Easter holidays, than at any other time of the year. Yet, Christian worship becomes every year more and more a false pretense. The heartlessness of this lip-service has been denounced innumerable times, but never, we think, with a more affecting touch of realism than in a charming dream-tale, which appeared in the *New York Herald* about last Christmas. An aged man, presiding at a public meeting, said he would avail himself of the opportunity to relate a vision he had witnessed on the previous night. "He thought he was standing in the pulpit of the most gorgeous and magnificent cathedral he had ever seen. Before him was the priest or pastor of the church, and beside him stood an angel with a tablet and pencil in hand, whose mission it was to make record of every act of worship or prayer that transpired in his presence and ascended as an acceptable offering to the throne of God. Every pew was filled with richly-attired worshipers of either sex. The most sublime music that ever fell on his enraptured ear filled the air with melody. All the beautiful ritualistic church-services, including a surpassingly eloquent sermon from the gifted minister, had in turn transpired, and yet the recording angel made no entry in his tablet! The congregation were

at length dismissed by the pastor with a lengthy and beautifully-worded prayer, followed by a benediction, and yet the angel made no sign!

"Attended still by the angel, the speaker left the door of the church in rear of the richly-attired congregation. A poor, tattered castaway stood in the gutter beside the curbstone, with her pale, famished hand extended, silently pleading for alms. As the richly-attired worshipers from the church passed by, they shrank from the poor Magdalen, the ladies drawing aside their silken, jewel-bedecked robes, lest they should be polluted by her touch.

"Just then an intoxicated sailor came reeling down the sidewalk on the other side. When he got opposite the poor forsaken girl, he staggered across the street to where she stood, and, taking a few pennies from his pocket, he thrust them into her hand, accompanied with the adjuration, 'Here, you poor forsaken cuss, take this!' A celestial radiance now lighted up the face of the recording angel, who instantly entered the sailor's act of sympathy and charity in his tablet, and departed with it as a sweet sacrifice to God."

A concretion, one might say, of the Biblical story of the judgment upon the woman taken in adultery. Be it so; yet it portrays with a master-hand the state of our Christian society.

According to tradition, on Christmas Eve, the oxen may always be found on their knees, as though in prayer and devotion; and, "there was a famous hawthorn in the churchyard of Glastonbury Abbey which always budded

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on the 24th, and blossomed on the 25th of December"; which, considering that the day was chosen by the Fathers of the church at random, and that the calendar has been changed from the old to the new style, shows a remarkable perspicacity in both the animal and the vegetable! There is also a tradition of the church, preserved to us by Olaus, archbishop of Upsala, that, at the festival of Christmas, "the men, living in the cold Northern parts, are suddenly and strangely metamor-

phosed into wolves; and that a huge multitude of them meet together at an appointed place and rage so fiercely against mankind, that it suffers more from their attacks than ever they do from the natural wolves." Metaphorically viewed, this would seem to be more than ever the case with men, and particularly with Christian nations, now. There seems no need to wait for Christmas Eve to see whole nations changed into 'wild beasts'—especially in time of war.

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The Astronomical Key

P. A. MALPAS

"THE SEVEN KEYS open the Mysteries," says H. P. Blavatsky in *The Secret Doctrine* (Vol. I, p. 325). She indicates elsewhere that all perfect symbolism has seven keys. One of these is the astronomical.

The Gospels, as we have them, are a strange patchwork of all sorts of mysteries jumbled together in confusion by people who did not understand, or only partially understood, them. But they are based on true and important symbolism, of which one key is purely astronomical. The only key which does not fit at all is the imaginary, *historical* one. Even the indicated historical dates are no dates at all, but cunningly devised symbology. Yet, astronomically, there is an important date-

element bound up in the origin of Christianity.

It is amazing that so little has been said in the literature of Christian origins about the Mithraic Mysteries, which are plainly and professedly based on astronomical symbolism. There seems to be hardly a ceremony or symbol, hardly a feature of the Christian cult, that cannot be found far earlier in the Mysteries of Mithras. These Persian Mysteries were very ancient indeed, but though long known in the East, they are said to have come to Rome only a few decades before the birth of the Christian era, the common era. They spread very rapidly throughout the Roman Empire, because they became what might be called the Free-

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masonry of the Roman Army. Everywhere the Roman arms penetrated, there the Mithraic Mysteries went with them.

So, when Christianity came to these different countries, it was no new thing at all. All that really was new was the externalization of the ceremonies, myths, and symbols, and the inevitable degradation caused by such publicity and externalization. This accounts, simply enough, for the rapid spread of Christianity in Europe.

What then were the Mithraic Mysteries? They were centralized around the adventures of the Invincible Sun, the Unconquered Sun, the Sol Invictus. In Christian exotericism that Sun became the Christ or, conversely, the Christ was the Sun. Naturally the spiritual meaning was deeper than the physical meaning, but the Jesus and Christ of the Gospels were simply, in one key of their interpretation, the Sun passing through the Zodiac and the seasons of the year. Whether some of them were actual men or not, the Twelve Apostles were signs of the Zodiac grouped around their Sun, just as were the twelve tribes of Israel, the Sons of Jacob.

In one symbolical aspect, John the Baptist is the Moon. "He must increase, but I must decrease," is said by the Moon of the Sun (*John*, iii, 30). John is said to have had twenty-nine disciples and one woman disciple. It appears obvious that the symbolism is that of the twenty-nine and a half days of the month, the lunar period, as opposed to

the solar year of twelve months.

It is not my purpose here to go very deeply into the solar symbolism of the Gospels, but merely to indicate that there is such a key to their interpretation. One may ask, "What is the use of such a system?" The reply is that it is like the index to a book. By means of solar symbolism the process of soul-growth and evolution may be very aptly described, and with admirable conciseness. Every science has its technical language. Why not the most important science of all, the cultivation of the soul? The process itself can hardly be put into words; therefore, these symbols are very useful pointers along the pathway of the true student, the pilgrim on the way to the liberation of the soul of humanity in general, and himself in particular as part of that whole.

But the symbolism, the allegories, all point to dangers besetting the unprepared candidate for real knowledge. Therefore it is well that the symbolism should be more or less obscure. But when such symbolism is brought into publicity there are dangers enough along the way in its distorted interpretations. So it is best that it should be veiled in the privacy of the mysteries. But there is no harm in noting that certain interior soul-processes do take place, and may be beautifully described in terms of astronomical symbolism.

The theme of the Solar progress is the birth of the Sun at the solstice, its growth and rise to the equinox, its further rise to the height of the temple of the heavens at Midsummer, its gra-

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dual decline and fall through the autumnal equinox, when it suffers fearful blows at the hands of the astronomical giants between whom it passes, until at the winter solstice they lay it dead at their feet with their appropriate working tools or weapons. The story does not stop here, but the grandest and most significant figure of all is the resurrection, the reincarnation, the rebirth of the Sun and the Soul. So strange is the parallel that in some languages the words used for Sun and Soul are practically, if not quite, identical. Who does not know that the Latin word for Sun is Sol? Even the word Solus, the One, the Solitary Pilgrim, is at base the same, just as the soul is the Atom of the Universe, standing alone in its pilgrimage towards identification with the greater unity of the All.

Unfortunately there has grown up a habit among some of relating most symbolism to 'Solar Myths,' leaving it to be inferred that there is nothing more behind it all than a pretty and ingenious epitomizing of all sorts of natural processes in the motions of the (physical) planets and heavenly bodies. It is really a fact that the heavenly system is admirably adapted to such a universal symbology; but Theosophical students know that the material planets and suns are merely the physical aspects, so to say, of the real entities which are behind them, or, if preferred, within them. Especially is this the case with the Sun, which is described by H. P. Blavatsky as a lens through which the Real Sun sends a

portion of its energy, a sort of reflexion or mirror of the Central Spiritual Sun. Similarly, the human body and the personality are merely outward symbols of the real soul and the man within, the Divine Man; often enough very feeble symbols and reflexions.

Listen to what a glorious Initiate, the Roman Emperor Julian, says of the Sun and its symbolism [p. 221 King; (Bohn), 'Upon the Sovereign Sun']. He is speaking of keeping the birthday of the Unconquered Sun, which we have made over into Christmas.

Come then, and let us celebrate in the best way we can the anniversary festival, which the Imperial City is keeping by sacrifices, with unusual splendor. And yet I feel how difficult it is for the human mind even to form a conception of *that Sun* who is not visible to the sense, if our notion of him is to be derived from the sun that is visible; but to *express* the same in language, however inadequately, is, perhaps, beyond the capability of man! To fitly explain His glory, I am very well aware, is a thing impossible. . . .

Julian had been initiated into the Mithraic Mysteries, and had *seen the Sun at midnight*, as the expressive phrase goes.

The Christ of the Gospels has come to be regarded as *a man*, instead of *the man*, the divine MAN that stands behind and within all men. It is a degradation of the real, the glorious, Sun-Christ to make him out to be merely the physical man, just as it is a degradation to talk of sun-myths and sun-worship when really referring to the hidden, secret Sun, which is but feebly represented by the visible solar orb.

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Just as one symbolism has deteriorated, so has the other. They are really the same symbolism in different aspects, the Sun and the Soul, the Soul and the Sun.

How are we to use this knowledge, this symbolism, how make it practical?

In the first place, the esotericism of the Gospels was designed, from the astronomical point of view among others, to state emphatically the semi-secret doctrine of Reincarnation. The Sun-Christ, like man, does die. According to one beautiful symbolism he is buried under a twig of mimosa or acacia, which in its golden floral spheres represents the Sun itself. But after three days he is again raised, reborn and resurrected, the child of the Ever-Virgin Mother Nature. For the increasing number of ignorant men, this knowledge, preserved in the secrecy of the temples and in the temple-rituals, was the only doctrine of hope, of optimism, of the eternity and divinity of man. This is a magnificently useful teaching, now as then. Even exoteric religions love to claim that they are doctrines of hope, although, not so long ago, some of them were more insistent than anything else on the hope of a material hell—for people other than themselves.

For the deeper students, the passage of the Sun-Christ through the signs of the Zodiac is a very real guide to the soul-processes through which the candidate for human perfection must inevitably pass. Knowing the symbolism, he is not dismayed before his trials, but goes forward on the accelerated path of evolution, self-directed evolu-

tion, to the very end, when he dies in hope and resurrects—a God, or a Christ, if you like.

In lesser degree, if this esoteric symbolism is translated into daily life, it is a message of hope and encouragement in an otherwise dark world, destroying pessimism and the fear of death. For, after all, initiation is only a forcing-house of life and evolution, and ordinary life follows the same symbolic course in lesser degree. Sometimes I have thought that although the expression has been used of symbolism and myth, that “anything is good enough for the profane, the uninitiated, crowd,” there is still a purpose in such stories for the multitude. I think that it is in this way that the story of the inner life is told—in dark sayings, quite uncomprehended by the brain-mind. But when the time arrives, the whole teaching comes in one intuitional flash and the candidate recognises clearly that which the subconscious mind—whatever that is—has known all along as the subconscious truth behind the outer body of the myth.

As in ‘The Conquest over Death,’ an early Lomaland symposium, written by a Student of Esotero:

The Universe is built by number. Throughout its vast expanse, with mathematical exactitude, both law and order rule. The heavenly spheres, the stars in their great orbits, the earth and planets moving round the sun, and that great orb around its greater sun, keep each in place.

That is the astronomical statement, but translate it into another key:

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Man himself is built by number. Throughout his vast organism, with mathematical exactitude, both law and order rule—or should rule. The centers of consciousness, the faculties with their organic seats, the seven principles within their starry orbit, and that great unity revolving round its greater unity—keep each in place.

The knowledge of Him-SELF is man's final goal of attainment. But because of the dangers of amateurism in which law and order never do rule, it is best, at first and for a long time to come, to guard these truths in symbols and esotericism.

But I think the ordinary student of Christian exotericism, if he keeps an open, uninfluenced mind, will be able when the time is ripe to grasp the real esotericism of the Gospels, which is the same as any other esotericism of the same degree. And in so doing he will save time in grasping it by reason of his temporary devotion to the exoteric symbolism. And saving time is very important indeed in the progress of Mr. Everyman towards human perfection, towards the Christhood, towards his own unveiled Divinity.

DRUIDISM

KENNETH MORRIS, D. LITT.

INTEREST in this subject would seem to be recrudescing: three recent books* on it lie open here: hailing, to name them in ascending order of usefulness, from Wales, England, and Scotland.

The Welsh book must at any rate be praised for a certain civilized, even brotherly, attitude one finds in it. Sir John Daniel regards the ancient Celts as human beings, in possession of a great measure of what he would consider true religion; and when one thinks of the gruesome pictures we were brought up on, this is a very great deal, indeed. He shows good sense in

accepting as evidence as to Druidic belief, a mass of tradition that has come down in his country; which, however, he interprets in the light of Swedenborgianism. There is this much excuse for doing so: Swedenborg possessed some of the keys of mysticism; and without mysticism there can be no valuable interpretation of Druidic philosophy. But what is needed is that core of mystical truth which underlies all the great religions; and Sir John Daniel, with fine intentions and considerable breadth of mind, loses his way for lack of a more universal outlook.

The English book holds itself strictly to what its author considers well-ascertained fact, and with an attitude severely unmythical; and so attains to very little real vision. But Mr. Ken-

**The Philosophy of Ancient Britain*, by Sir John Daniel; London, Williams and Norgate. *The Druids*, by T. D. Kendrick; London, Methuen. *The Mysteries of Britain*, by Lewis Spence; London, Rider.

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drick is free from the miserable dogmatism that disgraces most people with an attitude like that; if he claims to see little, he does not spend his strength in bludgeoning those who see more. And he gives something we may be very grateful for: namely, every classical reference to the Druids in full; so that here the student has before him all the extant evidence as to the way the Greco-Roman world regarded these people. It is interestingly self-contradictory. What succeeding generations have mostly noticed in it is what is said about human sacrifice; so that the average modern, when he hears Druids mentioned, thinks at once of huge wicker cages packed with human beings soaked in gasoline. But after careful notice of all these references, one feels that the average Roman, on the contrary, when *he* heard the Druids mentioned, reacted rather in this way: "Ah — they are the folk who believe that the soul is immortal!"

Julius Caesar is the only one who is quite certainly responsible for the human sacrifice story;* and there are reasons for doubting his testimony. In the 1924 edition of *Ploetz's Manual of Universal History*, into which nothing enters but what has become orthodox knowledge, we read of the Gauls that "long before Caesar's time they had

*Some think Poseidonius of Marseilles may have told human sacrifice stories against the Druids before Caesar's time; but we have no direct evidence that he did. And if so, Marseilles was a Greek colony in the midst of hostile Gauls; and the Greeks were also whole-hearted liars about their enemies.

developed a high civilization, in many ways more advanced than that of the Romans"; and that "Caesar grossly understated the degree of their cultural development"; and we remember Asinius Pollio's opinion as to his carelessness and inaccuracy. I never can think of those wicker cages without remembering certain committees that sat in several European capitals recently, whose whole business was to invent lies about enemy nations . . . and the vats that came out of their imagination, in which corpses were said to have been boiled down for their fat. We are no worse than the Romans, really; they could lie as well as we; they understood the value of *Propaganda*. Remember that high-souled Carthaginian they never mentioned but as "*perfidus Hannibal!*" Caesar for his ambition's sake had attacked and conquered Gaul, with its civilization "in some respects more advanced" than his own; and had caused the death of from three to five million of its inhabitants; he had taken their hero-king Vercingetorix to Rome and butchered him in cold blood there: a series of actions without a shadow of ethical excuse: — had he no temptation to lie against his victims to justify himself before Rome and posterity?

M. Salomon Reinach, in a recent letter to *The Times Literary Supplement* of London, points out that Caesar, detailing day by day in *De Bello Gallico* the events of the war and all that came under his notice, never states that he saw or came upon human sacrifices, as he certainly would have done if he had had the chance;

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never gives a single instance when it was done. All he does is to make the general accusation that the Druids disposed thus of criminals; and when there were not enough of these, he says, they added innocent men. This last, says M. Reinach, is an obvious slander; and adds that the truth was merely that the legal system was in the hands of the Druids, who not only judged and sentenced criminals, but executed the sentences they had passed. Possibly, M. Reinach! but for two reasons it may be doubted.

What was true of Gaul, was true of Britain in the main, and *vice versa*. They were not two separate nations, as now; but two seats of the same civilization; probably, not so long *before* Caesar's time, under the same sovereignty; *in* Caesar's time, both split up into numbers of small monarchies; but feeling their kinship sufficiently to make the Britons send help to the Gauls attacked by Caesar. Now in Britain a code of laws comes down, that exceedingly probably represents, in all essentials, the laws in vogue there in pre-Roman times; and if there, then also in Gaul. It is the code of Hywel Dda, who was king of Wales, then a united country, in the early part of the tenth century. He summoned a 'parliament' at the White House on the Taf, near Carmarthen, by which body the code was formulated. Tradition says: and it is far more likely to be substantially true than otherwise, that Hywel and his senate, recording customs and legalizing them, simply brought up to date and reinstated laws

that had been previously operative. Though southern Britain had been under the Romans for over three centuries, Hywel's code is purely Celtic and without Roman influence of an appreciable kind; which fact becomes more comprehensible when we remember that the Romans governed Britain, outside the *coloniae*, in much the same way as the English use in some of their West African possessions today: they supported the kings and 'senates' of the various tribes, who enforced their own laws. Had the Romans applied *their* laws in Britain, Celtic law could hardly have survived the occupation; but it did survive, as Hywel's code shows. It is ascribed traditionally to an ancient king by the name of Dyfnwal Moelmud: as good a name for the purpose as any other, although there is no particular reason why he should not have been an actual monarch and legislator.

Now Caesar is careful to specify that the Druids were eager to execute murderers. They thought the gods offended unless a life was taken for a life, he tells us. But the Code of Hywel thinks quite differently; and although under certain circumstances thieves were killed, a murderer had to 'pay *galanas*.' The code puts a certain value on every life: a king's the highest, a slave's the lowest: the man that killed a king paid a king's *galanas*, and the man who killed a slave paid a slave's. This is something different in kind from the idea and practice of exacting a life for a life. The introduction of Christianity worked the change? Well;

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there may be a country or countries in the world where the introduction of Christianity affected the abolition of capital punishment; but somehow we have never heard of one. On the contrary, in England for instance, the chief argument in favor of capital punishment used to be that the Bible ordained it; and one recollects the rumor of a straw vote taken — or perhaps a division in the House of Lords — on the question; in which the Bench of Judges was against it, and the Bench of Bishops solidly for it. At any rate, that was common talk.

But now let us call the gentle Julius himself into the witness-box; premising that we take the translation given in Mr. Kendrick's book; who says he takes it from H. J. Edward's translation in the *Loeb Library* edition of *De Bello Gallico*. Caesar says, then:

If any crime has been committed, or murder done, or there is any dispute about succession or boundaries, they [the Druids] also decide it, determining rewards and penalties; if any person does not abide by their decision, they ban such from sacrifice, *which is their heaviest penalty*.

— *De Bello Gallico*, VI, 13

The italics are ours; to indicate that the sentence with all its bearings should be pondered well. But then, three sections further on, in Book VI, 16, the grand inspiration came upon him; he forgot, in the joy of the inventor, what he had said, and set down his sublime imagining about the wicker cages. "That will settle the Huns' hash!" quoth he; for no doubt he called them *Huns*; and patted himself on the back for a good ingenious fellow.

But now to see what had been said about the Druids before him.

By great good fortune we have something. Diogenes Laertius, writing in the first half of the third century A. D., chances to quote from two lost works: "a treatise on magic, then ascribed to Aristotle, but now known to be apocryphal," says Mr. Kendrick, and "a big book by a Greek, Sotion of Alexandria, who must have written somewhere about 200 B. C." So here is evidence entirely uninfluenced by Caesar. We quote Mr. Kendrick's translation:

Some say that the study of philosophy was of barbarian origin. For the Persians had their *Magi*, the Babylonians or the Assyrians the *Chaldaeans*, the Indians their *Gymnosophists*, while the Celts and the Galatae had seers called *Druids* and *Semnotheoi*,— or so Aristotle says in the *Magic* and Sotion in the twenty-third book of his *Succession of Philosophers*.— Diogenes Laertius, *Vitae, intro.*, I

And again, in *Vitae, intro.*, V:

Those who think that philosophy is an invention of the barbarians explain the systems prevailing among each people. They say that the *Gymnosophists* and *Druids* make their pronouncements by means of riddles and dark sayings, teaching that the Gods must be worshiped, no evil done, and manly behavior maintained.

Thus we see that the first classical voices to mention the Druids did not scruple to class them with the Brahmins and Magi, and found the opinion worth noting that philosophy came to Greece from all three. It certainly came to Greece from somewhere; just as it came from Greece to the Arabs, and from the Arabs to Europe; philosophy, like art and music, comes to

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each people in its turn from some other; and by each is added to, purified or worsened, and sent on. It came to Greece most certainly from India, for example, or we should not need the *Bhagavad-Gîtâ* to explain Plato; that is to say, certain aspects of Indian thought affected certain aspects of Greek thought; the same is true no doubt of Egypt, and of Persia; and if anyone will advance a really adequate reason for believing it could not also be true of Gaul, or, since Britain was the headquarters of Druidism, of Britain: one would be glad to hear of it. Indians, Persians, Egyptians, and Celts were all, to the Greeks, barbarians — that is, *barbaroi*, speakers of languages that sounded to Greek ears a mere *baa-baaing*; but that did not mean, to the Greeks, that they were uncivilized: they knew very well that the Egyptians and Persians, for example, lived as civilizedly as themselves, to say the least of it. And they saw nothing strange in the idea that philosophy came to them from, among the rest, the Druids.

Nor, as we shall see, did Caesar succeed in killing out that idea; in spite of him it still held its own in much later times.

Now we come to that part of Caesar's own evidence which was not tainted with the spirit of war-propaganda. He says:

The cardinal doctrine which they seek to teach is that souls do not die, but after death pass from one to another. They have many discussions touching the stars and their movements, the size of the universe and the earth,

the order of nature, the strength and power of the immortal Gods.

In connexion with this reference to their 'scientific' studies, Cicero says that his Druid friend, Divitiacus the Aeduan, "claimed to have that knowledge of nature which the Greeks call *physiologia*."

The other writers who mention the subject are: Diodorus Siculus and Strabo, writing about 8 B. C., Timagenes, a lost author probably contemporary with Caesar, quoted by Ammianus Marcellinus in the fourth century; Suetonius, Pomponius Mela, Valerius Maximus, Lucan, Pliny, Tacitus, Dion Chrysostom, Hippolytus, and Clement of Alexandria. Of these, the first two mentioned, and Pomponius Mela and Tacitus, refer to human sacrifices; Suetonius speaks of their "barbarous and inhuman religion"; Pliny says "then they kill the victims," without making it quite clear whether these were human or the 'two white bulls' he has just mentioned. Pomponius Mela wrote at the time of the Claudian conquest of South Britain; Tacitus was related to Agricola, who completed that conquest: their patriotic bias is therefore understandable; history pays little attention to Suetonius in any case. Not one of them but drew upon the master mind of Caesar, whose account each embellished in his own way. But what do they all say of a *pro*-, and not *anti*-, Druidical nature?

Note first that sentence of Caesar's: "The cardinal doctrine they seek to teach is that souls do not die"; and judge presently whether there must

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not have been something ringing and dynamic about their belief in the soul and its immortality, that so to say startled the materialistic Roman mind. Diodorus Siculus begins about them, in *Histories*, V, 28:

The Pythagorean doctrine prevails among them, teaching that the souls of men are immortal and live again for a fixed number of years inhabited in another body.

Strabo, also of the human-sacrifice faction, says:

However, not only the Druids, but others as well, say that men's souls, and also the universe, are indestructible.

Timagenes, whose account may be earlier than Caesar's, is better still; he speaks of the —

Druids, members of the intimate fellowship of the Pythagorean faith; they were uplifted by searchings into secret and sublime things, and with grand contempt for mortal lot, they professed the immortality of the soul.

Pomponius Mela, a human-sacrificist, says:

One of their dogmas has come to common knowledge, namely, that souls are eternal, and that there is another life in the infernal regions.

Lucan's reference to them is particularly interesting; he says that either they alone knew the secrets of the Gods, or they alone were ignorant of them; he pokes fun at them a little; then says that they say

that the shades of the dead seek not the silent land of Erebus and the pale halls of Pluto; rather they tell us that the same spirit has a body again elsewhere; and that death . . . is but the mid-point of long life.

Valerius Maximus, writing in the reign of Tiberius, says:

An old custom of the Gauls must now be mentioned: for it is said that they lend to each other sums that are repayable in the next world, so firmly are they convinced that the souls of men are immortal. And I would call them foolish indeed, were it not that what these trousered barbarians believe is the very faith of Greek Pythagoras himself.

One notes that these Roman writers had no very precise knowledge of the manner of immortality the Druids taught: that their best guess was that they were Pythagoreans; — and we must remember that Pythagoreanism represented perhaps the highest spiritual belief in the Roman world. But Valerius Maximus's story clearly indicates that they believed in Reincarnation: this world's money lent must be repayable with this world's money, in this world. And note that animals don't use money: were the borrower to come back a pig, or an eagle, or such: he could not repay to the lender, now a dog or a peacock or monkey, the ten sesterces he borrowed when they both were men. No; reincarnation: once a man always a man: was the belief that was such a living power in Gaulish life. There was something *electric* in their anti-materialism, we repeat.

Two or three more passages must be quoted. Pliny, writing after the Claudian conquest, says:

Britain is still fascinated by magic, and performs its rites with so much ceremony that one might think it was she who imparted the cult to the Persians.

When the conquests, of Gaul and

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Britain, were things of the past, and the voice of Roman patriotism stilled and quiescent, the first view of the Druids—that of Sotion and the author of the pseudo-Aristotle's *Magic*—returned. Dion Chrysostom, writing about 100 A. D., says:

The Persians . . . have men called *Magi*, the Egyptians their priests . . . and the Indians their Brahmans. . . . On the other hand the Celts have men called Druids who concern themselves with divination and all branches of wisdom.

Here they are ranked with the wise men of the other civilized 'barbarians' again. Hippolytus, in the third century, says that they "applied themselves thoroughly to the Pythagorean philosophy," having been missionarized by Zamolxis, a Thracian slave of Pythagoras. Clement of Alexandria, however, writing a little earlier than Hippolytus, seems to think it was the other way round; he says:

Alexander, in his book on the Pythagorean symbols, relates that Pythagoras was a pupil of Nazaratus the Assyrian . . . and will have it that, in addition to these, Pythagoras was a hearer of the Galatae [another word for Celts] and the Brahmans.—*Stromata*, I, xv, 70, 1

And again:

Thus philosophy, a science of the highest utility, flourished in antiquity among the barbarians, shedding its light over the nations; and afterwards it came to Greece. First in its ranks were the prophets of the Egyptians; and the Chaldaeans among the Assyrians; and the Druids among the Gauls; and the Samaneans among the Bactrians; and the philosophers of the Celts; and the Magi among the Persians.

Thus we see that the view which derived Greek philosophy from Druidism

among other sources, lasted for about four centuries—from Sotion to Clement, both of Alexandria.

It is the bias of the age to accept whatever is said against the Druids, and reject the rest. But the noble-minded hold, like the Druids, that the soul of man is eternal and divine; and do not doubt that its influence has been exerted, to divine ends, among all peoples sometime, and in every age somewhere. Such, I think, would not find it hard to believe that Theosophy, the Divine Wisdom, was to be found among the Celts in their heyday; or that the Druids were just as likely to have been its guardians as were the Egyptian priests, the Magi, and the Brahmans. The quotation from Clement given above, and I believe a passage in Iamblichus's *Life of Pythagoras*, suggest that he, the great Cycle-opener of Greek wisdom, learned his doctrine from Druids among the rest. All we know is that, discontented with the fallen mysteries of his native Greece, he went abroad seeking the Hidden Wisdom: to Egypt of course; to India it is a hundred to one; no doubt to Persia also. Well; westward of him was a civilization "in some respects more advanced than the Roman" five centuries later; and one can see no inherent unlikelihood in his having gone there too. To Gaul, that is; and even to Britain; which was the headquarters of Druidism. You laugh, no doubt. Why, you say; the idea of Greeks of his time having so much as heard of Britain!—Well then, what about that passage from Hecate-

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us, Pythagoras's contemporary, quoted by Diodorus Siculus, and so preserved for us, about the island not smaller than Sicily, lying to the north of, and opposite, the coast of Celtic Gaul, wherein there was a magnificent grove of Apollo, and a remarkable temple to him, circular in form; and a city sacred to the same God, most of the inhabi-

tants of which were harpers in the temple; the island whose people had "a remarkable attachment to the Greeks, especially to the Athenians and Delians"? That temple, circular in form, is still standing on Salisbury Plain, perhaps; having the name of *Stonehenge* now.

It sounds like it, anyhow; doesn't it?

TS'UI HAO GOES BOATING ON THE RIVER JO-YEH

Kenneth Morris, D. Litt.

THROUGH blueness bluer than the sky,
And greener treetops we glide by;
And o'er and round us, and below
Classed where these slow, clear waters flow,
In swift arked flight the swallows go;
And in our diamond-purling wake
Green heights and blue peaks quivering break,
And broken white the cloudlets fly.

Stark precipices, when we sing,
With echoes join our caroling;
And tutelars of crag and steep,
In tune with us, the rhythms keep
Of poems sung and long oar-sweep;
And forests, when our songs are o'er,
Give silence back from either shore,
Our mood and silence echoing.

Down this same Jo-Yeh, long ago,
With the years' and the calm water's flow,
What saints and dynasties foregone
Midst skies and treetops floated on
Where we —

Ah, what was that that shone
Ghostlike in front —'neath that far blue
Dim-shadowed height?

They still shine through
This peace, and beckon us into the glow. . . .

*International Theosophical Headquarters,
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H. P. BLAVATSKY: THE MYSTERY

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

PART TWO: PHILOSOPHICAL AND SCIENTIFIC

CHAPTER VIII — THE GREAT SAGES AND SEERS (*Continued*)

“The hero of today must be a hero of heroes. The ideal must no longer be left remote from life, but made definitely human, close, and intimate, as of old. Now is the day of spiritual resurrection. Man, looking up, will see the old ideals restored, and seeing, live.”

— KATHERINE TINGLEY

THE brief outline of a mental picture that we have made for ourselves in the preceding chapter regarding the long evolutionary journey of the Monad from un-self-conscious spirit to self-conscious god, shows us, as remarked in the preceding chapter, that our attention is at once held and fascinated by the continuity of the Ladder of Beings and of Life, and by the utter consistency of the doctrine which deals with the sublime facts of Nature therein involved.

So far as our own earth is concerned, Man really stands at the midway point of the evolutionary ladder: below him are the hosts of beings less than he is; above him are other hosts greater than he is only because older in experience, riper in wisdom, stronger in spiritual and in intellectual fiber and power than he is; and these beings are such as they are because of the evolutionary unfoldment of the inherent faculties and powers immanent in the individuality of the inner god — the ever-living, inner, individualized spirit.

As man is to the creatures below him,

so are other beings in Nature unto man. As man himself is split up into different stages of progress, or, to put it in another way, as the human race is composed of families differing among themselves in mental, psychical, and spiritual power, even so do we find the same wonderful phenomenon of diversity among the creatures lower than man; even so our majestic Theosophical doctrines tell us, may we find the beings above man differing among themselves in power, wisdom, and expansion of consciousness.

Is not all this just as it should be and just as it must be in Nature's wondrous fields, bringing individualized experience? Do we find anywhere in Nature a dreary uniformity of universal sameness, arid and uninspiring identity among the beings that are? Nowhere indeed; but everywhere we see diversity, change, movement, progress, with all that the word implies as regards scale and difference and growth.

Of course all this manifold diversity, springing from the hierarchical

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unity of Nature herself, makes for, and actually is, the explanation of the fascination of the study of Nature, including under that word, as we must do, *all that is*; for as the Theosophist always implies, when he uses the word Nature without qualification, he means not merely the gross, physical nature which our imperfect senses of report tell us of, but more particularly inner and invisible Nature, and especially the invisible and spiritual realms which verily are the Heart of Nature.

Who can deny the obvious truths set forth in the preceding paragraphs? Who even would wish to deny them? Yet if the reader does not deny them, he tacitly admits all of the argument, and he needs only to follow the logical sequence of his admission to see, ay, and to accept on his own initiative, all that our Theosophical doctrines set forth regarding the existence and nature and powers and faculties of the Order of Perfected Men already spoken of, who are the great Teachers of mankind.

There is an absurd, logical dilemma in which anyone must necessarily entangle himself who should attempt to deny what is so obviously true, so transparently logical. Men do or they do not differ among themselves in body, psychological power, intellect, consciousness, and moral sense. Now, we know that they do so differ among themselves: no fact is of more universal acceptance; and this being so, common knowledge of mankind likewise recognises that these differences are of many kinds: they exist not only in

such obvious instances as in the complexion of the skin, or in the muscular proportions of the body, or in the shape of the head; but they exist also in the mental, psychological, and moral factors of his being; and it is these very factors last spoken of which really most remarkably distinguish the different families of men from each other.

If men therefore differ among themselves as they do, as regards racial families or so-called racial stocks, probably few students of Ethnology and of Anthropology — indeed, no really observing eye — can fail to note that men as individuals vary far more widely than do the families of men one from another. That is to say, that the evolutionary differences among men as affecting individuals, are vastly more profound and of greater psychological reach than the differences between races, as for instance, the differences as regards a Homer, a Dante, a Goethe, a Shakespeare.

It is immediately seen that such men stand head and shoulders, in their own particular line, above the average of the race, and that no race of Homers, of Dantes, of Goethes, of Shakespeares, is known on the globe. Such men are geniuses, and so are other men whose natural aptitudes pursue other lines of activity; and yet these geniuses stand in evolutionary development as children to Others as much greater than they (nay, much greater) as they are above the average man of our most advanced races on earth today.

These Others of course are the great World-Teachers, men whose names

are household words, at least in most instances, in every home that is above the level of the savage's hut; and it is these other and greater men who have sent forth into the world Messengers, as the human vehicles of Messages are called, of such power and spiritual vitality that their Messages persist, even though stifled, as the ages pass, under the cloaks and by the gags of fear, superstition, and hatred: these Other Men are the Men who are, in very truth, the Fine Flowers of the human race. So great were they, that succeeding generations of men invented marvelous tales concerning them, sometimes founded upon more or less of truth and fact, but often the mere products of pious and reverent phantasy: they were given a divine birth, a divine origin, that is to say 'miracles,' so called, attended their steps in life, and sometimes they were worshiped by the unthinking as incarnate gods, which, indeed, considered merely as a fact, they were in more senses than one; but not in the sense that unguided reverence and unilluminated piety have felt.

Such legends also tell us that celestial spirits or angels, or the inferior gods, according to the race in which they appeared, announced their conception or their birth, as it happened to be, or that swans sang a dulcet melody: all Nature trembled in joy at their coming, while the Great Mother of Men herself, the mighty Earth, moved with feeling. During their lives they were also sometimes said to have been tempted by evil powers, and to have

conquered them: they passed their existence on earth in works of benevolence and labors of compassion, teaching their fellow-men a lofty doctrine, and in anticipation of their death training disciples to spread abroad the glad tidings.

Legends also tell us sometimes how they 'raised the dead,' healed the sick, comforted the afflicted and heart-broken, and stayed the hand of vengeance and cruelty; and finally how they passed out of this life in different ways, but usually in a so-called 'miraculous' manner. The legends also tell us in some cases that at their respective deaths Nature again was in travail: perhaps it was the sun which was shorn of its light, so that darkness fell upon all the earth; or there was a mighty earthquake; or the sheeted dead walked the streets; indeed, many are the various phenomena of wonderment that have been believed in.

The reader need not accept any of these legends; the thoughtful and reverent mind has no need of them in order to understand the greatness of the Great Men in whose honor simple piety and unthinking worship gave birth to 'miracle.' Indeed, to the reverent mind, such things often work a detriment, and distract the thought away from the essentials of the life and of the teachings of these Great Ones.

Still, it is perhaps only fair to remark in passing, and making all reservations that may be necessary, to say that probably most of these legendary tales have some basis of distorted natural fact in them, some misunderstood

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or half-forgotten memory of incidents which have been warped by later minds out of any accurate semblance to the reality.

The only real value of these legends, taking into account the mighty impress made on the minds of succeeding generations of men by these Great Ones, lies in the testimony that they bear to the lofty spiritual and intellectual stature of the Great Men who have lived. This it is which it is desirable here to bring sharply to the reader's attention, brushing aside once for all, as it is entirely foreign to the purpose of this book, all the glittering fabric of imagery that faith, unguided by knowledge, has woven around these sublimely beautiful Flowers of Mankind.

We must realize more clearly that only titanic genius, indeed titanic capacity immeasurably over-topping mere genius, could have so stupendously affected the minds of the generations in which these Great Men appeared, and the numerous generations of men who followed them in time. Such men of titanic capacity stand like gigantic figures before the mind's eye, their proportions striking us properly only as we note the environing circumstances. Probably not one of them was welcomed by his fellows when openly and deliberately he came into the world in order to guide them and to teach: virtually always we find the same tale of bitter opposition, and sometimes of bitterer hatred on the part of those whose interests seemed — and only seemed — to be menaced. So true is this that it has become a proverbial

saying that a true prophet is not honored in his own time or country.

Such Great Men stand not merely head and shoulders above their fellows, as the saying runs: they tower over them by almost a whole plane of consciousness; but they are men withal; even as the ordinary human genius, say an Edison, a Tesla, a Marconi, a Dante, a Homer, and all the other brilliant array, towers over the Australian Blackfellow.

However much myth, legend, worship, and pious, reverent fancy, may have inwrapped them in the garments of phantasy: however much their true lineaments may be thus hid from our scrutiny: so that in trying to observe the truth clearly about them, we seem to be walking in enchanted realms of romance and of faery, yet behind it all we sense their presence, and know them to some extent for what they really were — Great Souls, titanic figures they were; truly Masters of their ages, Teachers, Leaders and Guides, Elder Brothers of the humanity among whom they appeared.

No capable student of history, indeed, no sane man, doubts this fact; no capable reasoner has two thoughts about it, whatever he may think of the later accretions of story and of song that have almost hid their real figures from our gaze. This fact, as just stated, admits virtually all that we Theosophists claim; only we go logically to the end, and point out that what has once been can again be, indeed must again be: and, as the race moves farther onwards towards the dis-

tant but splendid goals of the future, such figures must reappear more frequently than before, due to the ever-enlarging perfection of faculty and understanding appearing in and through all manifested beings, and in the human race in particular. The same figures reappear, say we Theosophists, except that the ranks of them are growing in number as new recruits in the sublime army take the places awaiting them — growing in number as others at one time less developed evolve into the spiritual and intellectual stature of their former teachers.

Is not this, then, a noble teaching? Does it not appeal with wonderful force to every faculty in us? Is it not consistent with all the facts of Nature as we know them, and furthermore does it not offer the best, the most reasonable, explanation of the facts of Nature and of human history as far as these latter are known?

That these Great Men differ among themselves, has already been pointed out in this book; that is to say, they differ in the sense of being some more, some less, advanced; yet they can in perfect truth be called an Order of Perfected Men, using the word 'perfected' in a relative sense, because there is no such thing as absolute perfection, and the sooner this is realized the better. Absolute perfection would mean a stopping, a ceasing, of all possible growth and future development; and the idea is truly an untrue and idiotic one. *There are no limits placed for advancing souls, no barriers beyond which they cannot or may not pass; but in-*

stead there is constant growth in an ever-widening consciousness, and in an ever-deepening love.

Do these Great Souls spend a single earth-life among their fellows, thereafter to vanish away forever into other spheres? How can that be? Our Theosophical doctrine of Karman, old as thinking humanity, the doctrine of 'consequences' as it may rightly be called, of 'cause and effect' as it is usually called, steps here into the argument and shows us that even as they came among us *because* they were men, so must they continue to incarnate again and again and again and again, as long as the present cycle of manifestation lasts.

In each life they set in motion karmic causes (although these karmic causes are of a far higher and more subtil kind than is the karmic chain of causation working in ordinary men), because they live to benefit mankind, and thus of their own choice deliberately incur these bonds and relations of karmic destiny. In other words, they make new chains of causation, while working out those of other lives, albeit this is done for the sole benefit of their fellow-men; and as one short human life is obviously insufficient for the full evolution of all the effects necessarily flowing forth from these precedent causes, therefore must they return to the sphere — our Earth — where those precedent causes were initiated and set in movement along the courses of destiny.

Doubtless the greater they are the more subtil become the karmic links

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of causation, as has just been said; but such links connecting them with human life there must be, for otherwise never would they reappear among us, as Leaders, Teachers, and Guides.

This noble doctrine of Karman declares, further, that there comes a time in the evolution of man wherein he reaches such a point of moral strength, and will-power, and understanding, and of universal sympathy also, that he becomes not indeed superior to death (which is inevitable sooner or later to all composite beings and things), but that he becomes able to control the forces of Nature to some extent as he pleases; so that he can, within certain defined limits, stave off the time of physical dissolution, thus attaining twice or thrice the normal length of life in one physical human body that the ordinary man can attain.

The cases of unusual longevity known among ourselves support this as showing that there is nothing of the 'miraculous' in it, which of course there is not; but that human flesh, under certain circumstances, can last in health and strength beyond the common bounds of human life. Yet this is, relatively speaking, a very small thing; far greater in fact is the power which these progressed men have of leaving at will one worn-out body, and of entering another fresh and strong from Nature's hands, in it to carry on with scarcely a break in consciousness the Sublime Work to which their lives are wholly consecrated.

Never — such is the teaching — since the human race first attained self-

consciousness, has this Order or Association or Society or Brotherhood of Exalted Men been without its representatives on our earth; and further, it is increasing in numbers constantly, as new recruits become ready, by inner growth, to share the high duties and responsibilities of their former Teachers, as has already been said; and although this increase in numbers is necessarily slow: first, because such men are of necessity the rare Flowers of the Race, few and far between: and second, because it also happens that the time comes when some who have been members of this Order are called upon to take up loftier duties elsewhere than on this earth: yet the number of them is, for all that, slowly but steadily increasing.

It is for good reasons that these Great Men have been called the 'Guardian-Wall,' for they form in fact a living, spiritual and intellectual, wall of protection around mankind, guarding it against whatever evils these men are unable to neutralize, in view of the dominant Karman of humanity; for against this, the racial Karman, they can no more work than against any one, or against all, of the other 'laws' of Nature. They help, they inspire, they protect, they succor, whenever they can, and in such fashion as their profound knowledge of the karmic chain of cause and effect permits them to do, the humanity over which they stand as Elder Brothers and Guides. This is their Great Work; this is their sublime duty.

Where do they live? it may be asked.

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The answer is simple, for the teaching about them in this respect is that they live wherever they please; but that when not actually mixing with men — a rare occurrence — and unknown as a general rule to these latter, they find it best and most convenient and in harmonious accord with their duties, to select spots on certain lands of the earth which are usually far away from the hurly-burly of human activities such as our great cities are, or the thickly inhabited lands. There are associations of them in Asia Minor and in Egypt, in America, and elsewhere; but the chief Seat, it is said, of the greatest among them, is in a certain district of the less known part and least inhabited portion of Tibet. There, far from the stifling atmosphere and the bustle of the heavy material life of our cities and thickly populated districts, they live, when not in actual physical intercourse with other men, for the working out of their sublime and self-appointed task.

This task is, as has several times before been either said or hinted at, the teaching of their fellows in an unceasing and never interrupted effort to raise the level of humanity constantly higher; and secondarily to take unto themselves as disciples for direct instruction and training the noblest individuals chosen from out the vast multitude of the human host.

Few doctrines have ever been taught which are so pregnant with thought and suggestion as this of the existence and living reality of these great Seers and Sages; none perhaps which appeals

more to the reflective mind. It is so consistent with what we know of ourselves and of our aspirations, with what we know of Nature herself and with the lessons of history, that the man must indeed be dull of wit, and slow of understanding, and without the fire of spiritual imagination, who does not feel its force and sense the appealing charm that it holds.

Yet the reader should remember that we Theosophists have no dogmas 'necessary to salvation' in our Society; no man among us is called upon to sign a formal creed or a creed of any kind, or to accept any merely authoritative exposition of belief. Our doctrines, when once understood, are seen to be as certain and sure in fundamentals as are the principles of mathematics; so that one is led on by trains of thought from one to another, just as in the latter science; and, like Mathematics again, they are wholly self-consistent and their proofs are found in themselves.

As this is equivalent to saying *found in Nature*, the reader therefore will perceive that Theosophy is in fact 'ordered knowledge,' in other words, science *per se*, and we frequently speak of it as 'the synthesis of Science, Religion, and Philosophy.' It merits well that definition.

This is also the definition that H. P. Blavatsky printed on the title-page of her greatest work, perhaps, *The Secret Doctrine*; and it is what may be called a popular definition rather than a technical one. The meaning which she tried here to set forth was not that

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Theosophy, as a system, was a mere syncretism or collection of various religious and philosophic and scientific ideas gathered in many or several quarters and more or less successfully woven into a consistent whole; but, on the contrary, that Theosophy was that single system or systematic formulation of the facts of visible and invisible Nature, which, as expressed through the human mind, takes the apparently separate forms of science and of philosophy and of religion.

Our meaning should be clear. These three departments of human thought are not naturally separate things, but merely, as just said, three forms by which the human mind aspires to attain an understanding of invisible and visible Nature, and the methods by which human reasoning follows those three forms. In other words, Religion, Philosophy, and Science, are but three sides of the triangle of Truth; and in the Theosophical view, it is as impossible to separate one from the other two, as it would be to separate away one of the three sides of a triangle, and to claim that the two remaining sides form the Euclidian figure called a triangle.

Human religion is the expression of that aspect of man's consciousness which is intuitional, aspirational, and mystical. Philosophy is that aspect of the human consciousness which is correlative, and which seeks the bonds of union among things, and exposes them, when found, as existing in the manifold and diverse forms of natural processes and the so-called laws which

demonstrate their existence; while Science is the third aspect of human thinking, and is the activity of the mentality in its inquisitive, researching, and classifying, functions.

It is obvious, therefore, that these three being but three diverse manners of the human consciousness in expressing its inherent powers and capacities, the results must be, as said above, fully correlated, only apparently distinct, any one from the other two; for man's consciousness, as just said, is the root of all three, and from it they spring forth clad in three varying garments of human thought.

This conception alone is one which does infinite credit to the penetrating power of H. P. Blavatsky's strength of intellect. It is at once seen, then, from what precedes, that for the Theosophist the notion that there could be a conflict between Science and Religion, or between Science and Philosophy, or between Religion and Philosophy, is absurd on the face of it; and any such apparent conflict arises solely out of the untoward and wholly mistaken idea that the so-called 'soul' of man is a radically separate function, or is a radically different thing from that of his philosophic intellect, or of his researching and ratiocinative brain-mind mentality.

The reader must readily see, therefore, that any religion or any philosophy or any science which deliberately casts imaginary frontiers around its own province of thought, is necessarily limiting its field of expression; for such frontiers are wholly imaginary, and

have no other existence in Nature itself, nor, indeed, in the human consciousness, than the fantastic figment of the imagination, that, because these three — Religion, Philosophy, Science — arise out of the three divisions of the human consciousness, they are necessarily different things.

The preceding paragraphs, therefore, show amply enough that any scheme of things, any outline-sketch of the facts and laws of Being, or any formulated system of thinking which departs in any degree from this essential truth of the fundamental unity of all things and faculties, is, *de facto*, an imperfect and therefore in proportionate measure, a false system. No system can be true which does not take in the entirety of *things as they are*, and of all planes of the interpretative human consciousness.

Now, this universality of conception and exposition is precisely what characterizes Theosophy, and for this reason the Theosophist so frequently speaks of the Ancient Wisdom as wholly based on Nature — using the word Nature in the sense that has hereinbefore been set forth, as including not merely physical nature which is but the outward shell of things, but all that is visible and invisible, past, present, and future.

In his moments of quiet reflexion, it must have struck every thoughtful man, that the rigidly co-ordinated phenomena of Nature *must* be subject to a thoroughly logical and wholly inclusive explanation of what things are — in other words, of what *life is*. Things are, and this is only saying that there

is an explanation of them, and of all other phenomena, could we grasp it; and this all-inclusive explanation is what is claimed for Theosophy.

Those people, relatively few in number nowadays but in H. P. Blavatsky's time more numerous than now they are, who proclaim as a discovery of their own that 'Theosophy is nothing new,' are simply but unconsciously to themselves telling the holy truth, and are but showing what we Theosophists have been voicing from the housetops, so to say, ever since the foundation of the Theosophical Society in 1875. Indeed, most emphatically it is not new; it is the oldest human system of thinking on earth; it has existed in all lands and in all times; and its Guardians are those Great Men of whom this and the preceding chapter treat.

The authors of this book would be deeply chagrined were any hasty reader to imagine from a superficial perusal of the contents of the preceding paragraphs, or from a misunderstanding of the phraseology therein used, that the Theosophist is a preacher of dogmas, which he favors merely because they happen to be his own dogmas. Such an idea wanders wide from the truth, for we have no dogmas whatsoever; should anybody honestly refuse to accept a part, or, indeed, the whole, of our teachings, that is his own affair; nevertheless — and we say this as a matter of simple information, and as a matter of justice — those of us who have been in the work of the Theosophical Movement for many years, and who have spent our lives — some of us —

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in the study of these grand verities, know that the man who thus refuses or rejects, because of ingrown personal predilections or prejudices, any part of our teachings, thereby amputates from his own consciousness, intuitions which we may truly call 'keys' to the various mysteries of Nature, both cosmic and human. These mysteries would become clear to him, and open up for him vast fields of fascinating thought, did he but open his mind to receive these intuitions, or keys, or did he but realize that truth, if anything, must be one unitary whole: not diverse, nor builded of conflicting parts, nor mingled with error.

As a matter of fact, very few people enter the Theosophical Society who reject any one of our doctrines, for the simple reason that they are so coherent and hang so inseparably together, that a rejection of a part is equivalent to a self-denial of a man's own logical faculty, and of his own confidence in its power.

This is obviously an instance of the appeal which these doctrines make to sensible and thoughtful men. As we have said, they are so consistent, they hang so inseparably together, they so clearly prove each other, that the mind of the student is led insensibly from one teaching to another teaching, precisely as occurs in a demonstration of mathematical reasoning, or as occurs in a study of Nature, from the standpoint of the scientists.

It is apparently, therefore, a necessary deduction from what has been said in the preceding paragraphs, that the

Theosophist is at once the most truly religious, scientific, and philosophic, as well as the freest-thinking type of mind, probably, that could be found anywhere; he stands for law and order without reserve, on the one hand; but is at all times searching to improve himself and all his faculties, and this, on the other hand, makes him as powerful and energetic a supporter of progress as it would be possible to find in any civilized land.

The Theosophist derides the religion of no man, but as one of the main objects of our Society is the "study of ancient and modern religions, arts, sciences, and philosophies," he retains his right as an individual to subject to the most rigid criticism and searching investigation any form of belief that may interest him, and, of course, to publish the results of his study if such seems desirable and wise.

Truth, Light, and Liberation, as one of the authors of this book so often says, are the objective purposes of the Theosophical Movement, and it would be simply imbecile to suppose that unless the Theosophical teachings show us the foundations of the spiritual and moral laws inherent in these objects, it would be possible for the Theosophist honestly and successfully to follow them.

Truth, therefore, is what the Theosophist is searching for, the goal upon which his eyes are fixed, and the ideal to which he has given his heart; and he considers nothing of greater value than an increase in human knowledge and wisdom, which is Light, and the

resurrection in the human heart of those divine impulses of self-forgetfulness — and this is Liberation — which spring from that fountain of truth within us, one's own inner god.

Truth, Light, and Liberation, outside of being the ideal or the composite ideal upon which our eyes are fixed, should also be understood to be very practical rules by which human life should be guided. It is well enough to talk about beautiful ideals resting on the far-distant horizons of the future, or on the horizons of our soaring imagination; but this is not enough to guide men's feet along what is often a difficult pathway in life.

We must make our ideals living realities — and not adjourn them to a distant future when mayhap we shall be more evolved and stronger in evolution than now we are. Ideals must be made real and put into practice; and this is the royal road, the great highway, of progress; otherwise all talk is but fine preaching, and noble ideals become but glittering generalities.

The great Seers and Sages are precisely they who put into practice the ideals which they preach; and this uninterrupted practice of ideal living is what has made them what they are.

The radiant light which streams forth from that immortal center or core of our inmost being, which we have called our inner god, lightens the pathway of each one of us; and it is from this light that we obtain ideal conceptions; and it is by this radiant light in our hearts that we can guide our feet

towards an ever larger fulfilling in daily life of the beautiful conceptions which we dimly perceive.

A man is not great merely because he thinks lofty thoughts, or has sublime ideas, or is a preacher of beautiful phrases. He is great only in proportion as these, through his own deliberate will, show themselves in his life. Doing this he becomes the light lighting not merely his own pathway on the pilgrimage of eternity, but becomes a light unto his fellows, an inspiration to their hearts, and a teacher by example as well as by precept of their minds.

Greatness lies not alone in thinking; greatness rather is in doing; although of course it is obvious enough that in order to do, we must think. This idea of the necessity of individual action along high lines of conduct, is H. P. Blavatsky's own, and it is a very true rule to follow in life. Many are the men and women who have aspired to be disciples of the Great Ones; but of them, it may be said as was said on another occasion: "Many are they who are called, but few are they who are chosen." Discipleship consists in doing. It is the empty vessel that makes the most noise; but it is the full vessel that nourishes and strengthens.

The greatest claim, therefore, that the Seers and Sages of the ages have upon our gratitude, is not that they have been merely Teachers of men, but that they have been Teachers and Ennoblers of men's souls; and they are Ennoblers because they are Doers — because they put into example —

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themselves first of all — the sublime spiritual ethic which is at the heart of their Message to men.

And this is precisely what H. P. Blavatsky, the Messenger in our age of the Great Ones, did. History, far better than the present time, will unveil in even larger degree the record of her uninterrupted life of work, of doing, of practical occultism. She never faltered, and therefore she never failed; she never stopped working, and therefore she accomplished; she never

stopped teaching and proving her teachings by her own life, and therefore she gathered around her the large body of earnest men and women who, after she passed, have kept burning the light that she brought to men.

Her life, as shown in her work, is an example to us all, and an example that the least among us can try to follow, however inadequate he may think his own abilities may be for the task of self-conquest and consequent spiritual grandeur.

THE CAVE OF THE ECHOES

A STRANGE BUT TRUE STORY*

HELENA PETROVNA BLAVATSKY

IN one of the distant governments of the Russian empire, in a small town on the borders of Siberia, a mysterious tragedy occurred more than thirty years ago. About six versts from the little town of P——, famous for the wild beauty of its scenery, and for the wealth of its inhabitants — generally proprietors of mines and of iron foundries — stood an aristocratic mansion. Its household consisted of the master, a rich old bachelor and his brother, who was a widower and the father of two sons and three daughters. It was known that the proprietor, Mr.

Izvertzoff, had adopted his brother's children, and, having formed an especial attachment for his eldest nephew, Nicolas, he had made him the sole heir of his numerous estates.

Time rolled on. The uncle was getting old, the nephew was coming of age. Days and years had passed in monotonous serenity, when, on the hitherto clear horizon of the quiet family, appeared a cloud. On an unlucky day one of the nieces took it into her head to study the zither. The instrument being of purely Teutonic origin, and no teacher of it residing in the neighborhood, the indulgent uncle sent to St. Petersburg for both. After diligent search only one Professor could be found willing to trust himself in such close proximity to Siberia. It was an old German artist, who, sharing his affections equally between his in-

*This story is given from the narrative of an eye-witness, a Russian gentleman, very pious, and fully trustworthy. Moreover, the facts are copied from the police records of P——. The eye-witness in question attributes it, of course, partly to divine interference and partly to the Evil One.— H. P. B.

strument and a pretty blonde daughter, would part with neither. And thus it came to pass that one fine morning the old Professor arrived at the mansion, with his music box under one arm and his fair Munchen leaning on the other.

From that day the little cloud began growing rapidly; for every vibration of the melodious instrument found a responsive echo in the old bachelor's heart. Music awakens love, they say, and the work begun by the zither was completed by Munchen's blue eyes. At the expiration of six months the niece had become an expert zither player, and the uncle was desperately in love.

One morning, gathering his adopted family around him, he embraced them all very tenderly, promised to remember them in his will, and wound up by declaring his unalterable resolution to marry the blue-eyed Munchen. After this he fell upon their necks and wept in silent rapture. The family, understanding that they were cheated out of the inheritance, also wept; but it was for another cause. Having thus wept, they consoled themselves and tried to rejoice, for the old gentleman was sincerely beloved by all. Not all of them rejoiced, though. Nicolas, who had himself been smitten to the heart by the pretty German, and who found himself defrauded at once of his belle and of his uncle's money, neither rejoiced nor consoled himself, but disappeared for a whole day.

Meanwhile, Mr. Izvertzoff had given orders to prepare his traveling carriage

on the following day, and it was whispered that he was going to the chief town of the district, at some distance from his home, with the intention of altering his will. Though very wealthy, he had no superintendent on his estate, but kept his books himself. The same evening after supper, he was heard in his room, angrily scolding his servant, who had been in his service for over thirty years. This man, Ivan, was a native of northern Asia, from Kamschatka; he had been brought up by the family in the Christian religion, and was thought to be very much attached to his master. A few days later, when the first tragic circumstance I am about to relate had brought all the police force to the spot, it was remembered that on that night Ivan was drunk; that his master, who had a horror of this vice had paternally thrashed him, and turned him out of his room, and that Ivan had been seen reeling out of the door, and had been heard to mutter threats.

On the vast domain of Mr. Izvertzoff there was a curious cavern, which excited the curiosity of all who visited it. It exists to this day, and is well known to every inhabitant of P—. A pine forest, commencing a few feet from the garden gate, climbs in steep terraces up a long range of rocky hills, which it covers with a broad belt of impenetrable vegetation. The grotto leading into the cavern, which is known as the 'Cave of the Echoes,' is situated about half a mile from the site of the mansion, from which it appears as a small excavation in the hill-side,

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almost hidden by luxuriant plants, but not so completely as to prevent any person entering it from being readily seen from the terrace in front of the house. Entering the Grotto, the explorer finds at the rear a narrow cleft; having passed through which he emerges into a lofty cavern, feebly lighted through fissures in the vaulted roof, fifty feet from the ground. The cavern itself is immense, and would easily hold between two and three thousand people. A part of it, in the days of Mr. Izvertzoff, was paved with flagstones, and was often used in the summer as a ball-room by picnic parties. Of an irregular oval, it gradually narrows into a broad corridor, which runs for several miles underground, opening here and there into other chambers, as large and lofty as the ball-room, but, unlike this, impassable otherwise than in a boat, as they are always full of water. These natural basins have the reputation of being unfathomable.

On the margin of the first of these is a small platform, with several mossy rustic seats arranged on it, and it is from this spot that the phenomenal echoes, which give the cavern its name, are heard in all their weirdness. A word pronounced in a whisper, or even a sigh, is caught up by endless mocking voices, and instead of diminishing in volume, as honest echoes do, the sound grows louder and louder at every successive repetition, until at last it bursts forth like the repercussion of a pistol shot, and recedes in a plaintive wail down the corridor.

On the day in question, Mr. Izvert-

zoff had mentioned his intention of having a dancing party in this cave on his wedding day, which he had fixed for an early date. On the following morning, while preparing for his drive, he was seen by his family entering the grotto, accompanied only by his Siberian servant. Half-an-hour later, Ivan returned to the mansion for a snuff-box, which his master had forgotten in his room, and went back with it to the cave. An hour later the whole house was startled by his loud cries. Pale and dripping with water, Ivan rushed in like a madman, and declared that Mr. Izvertzoff was nowhere to be found in the cave. Thinking he had fallen into the lake, he had dived into the first basin in search of him and was nearly drowned himself.

The day passed in vain attempts to find the body. The police filled the house, and louder than the rest in his despair was Nicolas, the nephew, who had returned home only to meet the sad tidings.

A dark suspicion fell upon Ivan, the Siberian. He had been struck by his master the night before, and had been heard to swear revenge. He had accompanied him alone to the cave, and when his room was searched, a box full of rich family jewelry, known to have been carefully kept in Mr. Izvertzoff's apartment, was found under Ivan's bedding. Vainly did the serf call God to witness that the box had been given to him in charge by his master himself, just before they proceeded to the cave; that it was the latter's purpose to have the jewelry reset, as

he intended it for a wedding present to his bride; and that he, Ivan, would willingly give his own life to recall that of his master, if he knew him to be dead. No heed was paid to him, however, and he was arrested and thrown into prison upon a charge of murder. There he was left, for under the Russian law a criminal cannot — at any rate, he could not in those days — be sentenced for a crime, however conclusive the circumstantial evidence, unless he confessed his guilt.

After a week had passed in useless search, the family arrayed themselves in deep mourning; and, as the will as originally drawn remained without a codicil, the whole of the property passed into the hands of the nephew. The old teacher and his daughter bore this sudden reverse of fortune with true Germanic phlegm, and prepared to depart. Taking again his zither under one arm, the old man was about to lead away his Munchen by the other, when the nephew stopped him by offering himself as the fair damsel's husband in the place of his departed uncle. The change was found to be an agreeable one, and, without much ado, the young people were married.

Ten years rolled away, and we meet the happy family once more at the beginning of 1859. The fair Munchen had grown fat and vulgar. From the day of the old man's disappearance, Nicolas had become morose and retired in his habits, and many wondered at the change in him, for now he was never seen to smile. It seemed as if

his only aim in life were to find out his uncle's murderer, or rather to bring Ivan to confess his guilt. But the man still persisted that he was innocent.

An only son had been born to the young couple, and a strange child it was. Small, delicate, and ever ailing, his frail life seemed to hang by a thread. When his features were in repose, his resemblance to his uncle was so striking that the members of the family often shrank from him in terror. It was the pale shriveled face of a man of sixty upon the shoulders of a child nine years old. He was never seen either to laugh or to play, but, perched in his high chair, would gravely sit there, folding his arms in a way peculiar to the late Mr. Izvertzoff; and thus he would remain for hours, drowsy and motionless. His nurses were often seen furtively crossing themselves at night, upon approaching him, and not one of them would consent to sleep alone with him in the nursery. His father's behavior towards him was still more strange. He seemed to love him passionately, and at the same time to hate him bitterly. He seldom embraced or caressed the child, but, with livid cheek and staring eye, he would pass long hours watching him, as the child sat quietly in his corner, in his goblin-like, old-fashioned way.

The child had never left the estate, and few outside the family knew of his existence.

About the middle of July, a tall Hungarian traveler, preceded by a great reputation for eccentricity, wealth and mysterious powers, arrived at the town

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of P—— from the North, where, it was said, he had resided for many years. He settled in the little town, in company with a Shaman or South Siberian magician, on whom he was said to make mesmeric experiments. He gave dinners and parties, and invariably exhibited his Shaman, of whom he felt very proud, for the amusement of his guests. One day the notables of P—— made an unexpected invasion of the domains of Nicolas Izvertzoff, and requested the loan of his cave for an evening entertainment. Nicolas consented with great reluctance, and only after still greater hesitancy was he prevailed upon to join the party.

The first cavern and the platform beside the bottomless lake glittered with lights. Hundreds of flickering candles and torches, stuck in the clefts of the rocks, illuminated the place and drove the shadows from the mossy nooks and corners, where they had crouched undisturbed for many years. The stalactites on the walls sparkled brightly, and the sleeping echoes were suddenly awakened by a joyous confusion of laughter and conversation. The Shaman, who was never lost sight of by his friend and patron, sat in a corner, entranced as usual. Crouched on a projecting rock, about midway between the entrance and the water, with his lemon-yellow, wrinkled face, flat nose, and thin beard, he looked more like an ugly stone idol than a human being. Many of the company pressed around him and received correct answers to their questions, the Hungarian cheerfully submitting his mes-

merized 'subject' to cross-examination.

Suddenly one of the party, a lady, remarked that it was in that very cave that old Mr. Izvertzoff had so unaccountably disappeared ten years before. The foreigner appeared interested, and desired to learn more of the circumstances, so Nicolas was sought amid the crowd and led before the eager group. He was the host and he found it impossible to refuse the demanded narrative. He repeated the sad tale in a trembling voice, with a pallid cheek, and tears were seen glittering in his feverish eyes. The company were greatly affected, and encomiums upon the behavior of the loving nephew in honoring the memory of his uncle and benefactor were freely circulating in whispers, when suddenly the voice of Nicolas became choked, his eyes started from their sockets, and with a suppressed groan, he staggered back. Every eye in the crowd followed with curiosity his haggard look, as it fell and remained riveted upon a weazened little face, that peeped from behind the back of the Hungarian.

"Where do you come from? Who brought you here, child?" gasped out Nicolas, as pale as death.

"I was in bed, papa; this man came to me, and brought me here in his arms," answered the boy simply, pointing to the Shaman, beside whom he stood upon the rock, and who, with his eyes closed, kept swaying himself to and fro like a living pendulum.

"That is very strange," remarked one of the guests, "for the man has never moved from his place."

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“Good God! what an extraordinary resemblance!” muttered an old resident of the town, a friend of the lost man.

“You lie, child!” fiercely exclaimed the father. “Go to bed; this is no place for you.”

“Come, come,” interposed the Hungarian, with a strange expression on his face, and encircling with his arm the slender childish figure; “the little fellow has seen the double of my Shaman, which roams sometimes far away from his body, and has mistaken the phantom for the man himself. Let him remain with us for a while.”

At these strange words the guests stared at each other in mute surprise, while some piously made the sign of the cross, spitting aside, presumably at the devil and all his works.

“By the by,” continued the Hungarian with a peculiar firmness of accent, and addressing the company rather than any one in particular; “why should we not try, with the help of my Shaman, to unravel the mystery hanging over the tragedy? Is the suspected party still lying in prison? What? he has not confessed up to now? This is surely very strange. But now we will learn the truth in a few minutes! Let all keep silent!”

He then approached the Tchuk-tchene, and immediately began his performance without so much as asking the consent of the master of the place. The latter stood rooted to the spot, as if petrified with horror, and unable to articulate a word. The suggestion met with general approbation, save from

him; and the police inspector, Colonel S——, especially approved of the idea.

“Ladies and gentlemen,” said the mesmerizer in soft tones, “allow me for this once to proceed otherwise than in my general fashion. I will employ the method of native magic. It is more appropriate to this wild place, and far more effective as you will find, than our European method of mesmerization.”

Without waiting for an answer, he drew from a bag that never left his person, first a small drum, and then two little phials — one full of fluid, the other empty. With the contents of the former he sprinkled the Shaman, who fell to trembling and nodding more violently than ever. The air was filled with the perfume of spicy odors, and the atmosphere itself seemed to become clearer. Then, to the horror of those present, he approached the Tibetan, and taking a miniature stiletto from his pocket, he plunged the sharp steel into the man’s forearm, and drew blood from it, which he caught in the empty phial. When it was half filled, he pressed the orifice of the wound with his thumb, and stopped the flow of blood as easily as if he had corked a bottle, after which he sprinkled the blood over the little boy’s head. He then suspended the drum from his neck, and, with two ivory drum-sticks, which were covered with magic signs and letters, he began beating a sort of *réveille*, to drum up the spirits, as he said.

The bystanders, half-shocked and half-terrified by these extraordinary proceedings, eagerly crowded round

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him, and for a few moments a dead silence reigned throughout the lofty cavern. Nicolas, with his face livid and corpse-like, stood speechless as before. The mesmerizer had placed himself between the Shaman and the platform, when he began slowly drumming. The first notes were muffled, and vibrated so softly in the air that they awakened no echo, but the Shaman quickened his pendulum-like motion and the child became restless. The drummer then began a slow chant, low, impressive and solemn.

As the unknown words issued from his lips, the flames of the candles and torches wavered and flickered, until they began dancing in rhythm with the chant. A cold wind came wheezing from the dark corridors beyond the water, leaving a plaintive echo in its trail. Then a sort of nebulous vapor, seeming to ooze from the rocky ground and walls, gathered about the Shaman and the boy. Around the latter the aura was silvery and transparent, but the cloud which enveloped the former was red and sinister. Approaching nearer to the platform the magician beat a louder roll upon the drum, and this time the echo caught it up with terrific effect! It reverberated near and far in incessant peals; one wail followed another, louder and louder, until the thundering roar seemed the chorus of a thousand demon voices rising from the fathomless depths of the lake. The water itself, whose surface, illuminated by many lights, had previously been smooth as a sheet of glass, became suddenly agitated, as if a pow-

erful gust of wind had swept over its unruffled face.

Another chant, and a roll of the drum, and the mountain trembled to its foundation with the cannon-like peals which rolled through the dark and distant corridors. The Shaman's body rose two yards in the air, and nodding and swaying, sat, self-suspended like an apparition. But the transformation which now occurred in the boy chilled everyone, as they speechlessly watched the scene. The silvery cloud about the boy now seemed to lift him, too, into the air; but, unlike the Shaman, his feet never left the ground. The child began to grow, as though the work of years was miraculously accomplished in a few seconds. He became tall and large, and his senile features grew older with the ageing of his body. A few more seconds, and the youthful form had entirely disappeared. It was totally absorbed in another individuality, and to the horror of those present who had been familiar with his appearance, this individuality was that of old Mr. Izvertzoff, and on his temple was a large gaping wound, from which trickled great drops of blood.

This phantom moved towards Nicolas, till it stood directly in front of him, while he, with his hair standing erect, with the look of a madman gazed at his own son, transformed into his uncle. The sepulchral silence was broken by the Hungarian, who, addressing the child phantom, asked him in solemn voice:

"In the name of the great Master,

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of him who has all power, answer the truth, and nothing but the truth. Restless spirit, hast thou been lost by accident, or foully murdered?"

The specter's lips moved, but it was the echo which answered for them in lugubrious shouts: "Murdered! murdered!! mur-der-ed!!!"

"Where? How? By whom?" asked the conjuror.

The apparition pointed a finger at Nicolas and, without removing its gaze or lowering its arm, retreated backwards slowly towards the lake. At every step it took, the younger Izvertzoff, as if compelled by some irresistible fascination, advanced a step towards it, until the phantom reached the lake, and the next moment was seen gliding on its surface. It was a fearful, ghostly scene!

When he had come within two steps of the brink of the watery abyss, a violent convulsion ran through the frame of the guilty man. Flinging himself upon his knees, he clung to one of the rustic seats with a desperate clutch, and staring wildly, uttered a long piercing cry of agony. The phantom now remained motionless on the water, and bending its extended finger, slowly beckoned him to come. Crouched in abject terror, the wretched man shrieked until the cavern rang again and again: "I did not . . . No, I did not murder you!"

Then came a splash, and now it was the boy who was in the dark water, struggling for his life, in the middle of the lake, with the same motionless

stern apparition brooding over him.

"Papa! papa! Save me. . . . I am drowning!" . . . cried a piteous little voice amid the uproar of the mocking echoes.

"My boy!" shrieked Nicolas, in the accents of a maniac, springing to his feet. "My boy! Save him! Oh, save him! . . . Yes, I confess. . . . I am the murderer. . . . It is I who killed him!"

Another splash, and the phantom disappeared. With a cry of horror the company rushed towards the platform; but their feet were suddenly rooted to the ground, as they saw amid the swirling eddies a whitish shapeless mass holding the murderer and the boy in tight embrace, and slowly sinking into the bottomless lake.

On the morning after these occurrences, when, after a sleepless night, some of the party visited the residence of the Hungarian gentleman, they found it closed and deserted. He and the Shaman had disappeared. Many are among the old inhabitants of P—who remember him; the Police Inspector, Colonel S—, dying a few years ago in the full assurance that the noble traveler was the devil. To add to the general consternation the Izvertzoff mansion took fire on that same night and was completely destroyed. The Archbishop performed the ceremony of exorcism, but the locality is considered accursed to this day. The Government investigated the facts, and—ordered silence.

EINSTEIN AND UNITY IN NATURE

C. J. RYAN, M. A.

ALTHOUGH few are qualified fully to understand the difficult mathematics of Einstein, the broader features of his work, so far as they have been interpreted for the non-technical reader, have attracted unexampled attention. Even the 'man in the street' has heard of Einstein, aroused perhaps by a kind of romantic atmosphere surrounding the Einstein legend. A somewhat romantic halo also accompanies the story of Newton, his great predecessor. We all know the apple-story and the instances of Newton's patience and self-mastery under most trying conditions.

When it was declared that a crucial test of one of Einstein's fundamental points would be made by the determination of the positions of certain stars during a total eclipse of the sun, a kind of sporting sentiment was aroused in multitudes who had probably never heard his name till then, and when the event practically justified his claim the world resounded with applause. Again, when he presented his recent six-page pamphlet of equations, extraordinary interest was aroused by the possibility indicated of a specific relation between electro-magnetism and gravitation which might provide the first scientific weapon to attack the profound mystery of gravitation, and possibly lead to a method of neutralizing it by electric contrivances.

It will be remembered that Faraday's theory of the relation of electricity to magnetism resulted in the modern dynamo, and Hertz's demonstration of the connexion between electro-magnetism and light laid the foundation for radio and television. Einstein's latest investigation into the relationship or basic unity of all natural forces will now be examined with the greatest rigor by competent investigators, and at least five years must elapse before final judgment can be given. Einstein himself has already modified it and progressed to further conclusions.

If Einstein succeeds in demonstrating the basic unity of natural forces his work will really be the re-statement of knowledge possessed by the Ancient Wisdom but put in modern, mathematical form. This can be shown by a study of H. P. Blavatsky's great work, *The Secret Doctrine*, where the unity of all forces as an absolute necessity is worked out as an essential principle of the Esoteric philosophy. There are other methods of discovering and analysing the deeper laws of Nature even more effective than those known to our scientists, but they are not available to them because they have not yet directed their energies in the right course. A profound Islâmic philosopher was recently quoted as saying that the Western world was not *simple-hearted*

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enough to penetrate behind the veil (*Fortnightly Review*, London, 1928, page 43).

From all accounts, however, Einstein, like Newton, possesses qualities of simplicity and impersonality which open the way to real knowledge, and it is possible that he may reach unexpected heights. He is quoted as saying:

In every naturalist there must be some kind of religious feeling; for he cannot imagine that the connexions into which he sees have been thought of by him for the first time. He rather has the feeling of a child, over whom a grown-up person rules.

This looks significantly like a Theosophical intuition. In his modest way he says further:

A law cannot be definite for the one reason that the conceptions with which we formulate it develop and may prove insufficient in the future. . . . In the very far future the average man may be as high above Galileo as Galileo was above a Papuan.

On the subject of personality and desire, he speaks plainly:

I believe with Schopenhauer that one of the most powerful motives leading towards art and science appears in the form of a desire to fly from the workaday life, with its painful roughness and dreary wilderness; from the chains of everchanging desires. It drives the more sensitive mind away from personal existence in a world of objective seeing and understanding. It might be compared with the longing that draws the citizen from his noisy, entangled surroundings toward the quiet mountains where his far-reaching gaze penetrates the clear air and follows restful forms which seem created for eternity. But to this negative motive is added a positive one; man tries to form a simplified and clear conception of the world in a manner somehow adequate to himself, and to conquer the world of

reality by replacing it to a certain extent by this picture. The painter, the poet, the speculative philosopher, and the naturalist do it; each of them in his own manner. He places in this picture the center of gravity of his sentimental life in order to find the tranquility and constancy which he cannot find within the narrow circle of his personal experiences.

One of the most striking features in the Relativity concept is the suggestion that Time and Space are a unity — ‘Space-Time.’ It is difficult, however, to combine in our consciousness such diverse notions as Space and Time. As a critic remarks, “We can move backwards and forwards in Space, but in Time we can only go forward.” Without necessarily accepting that statement in regard to Time, the Space-Time hypothesis may be the best geometrical or physical symbol available of the unknown Reality which requires, for its comprehension, the development of faculties higher than the ordinary reasoning powers.

It may be news to some of our readers to learn that the Space-Time concept has long been studied by the Sages of the East. We cannot follow this subject any further at present, but those who wish for information may read H. P. Blavatsky’s *The Secret Doctrine*, Volume II, pages 611, 612, etc., from which the quotations below are taken, to show the significance of the Ancient Esoteric Wisdom in view of the reawakening of such advanced ideas today:

In Hymn xix, 53, of *Atharva-Veda* (Dr. Muir’s translation) one reads . . .

“Thus Time moves on *seven wheels*. . . .

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He is at present *all these worlds*. . . . We behold him existing in many forms. He is all these worlds in the future. They call him 'Time in the highest Heaven.' . . ."

H. P. Blavatsky comments:

Now add to this the following words from the Esoteric volumes:

"Space and Time are one. Space and Time

are nameless, for they are the incognisable THAT, which can be sensed *only through its seven rays*. . . ."

She continues:

Remembering that the Purânas insist on the identity of Vishnu with Time and Space; and that even the Rabbinical symbol for God is MAQOM, 'Space.' . . .

DID I MEET A MAHÂTMÂ?

ION OF DELPHI

IN the early days of the Theosophical Society I was residing in India. H. P. Blavatsky was there, and I was caught in the general curiosity aroused by her wonderful personality, becoming interested in the philosophy she propounded, and in the existence of the Mahâtmâs, those wonderful men living in the fastnesses of the Himâlayas and beyond.

I had the means and the leisure to indulge a hobby for botany and geology, so, keeping my purpose strictly to myself, I determined, while ostensibly following my scientific tastes, to spend a considerable time in those parts of the mountains where rumor indicated the presence of some of those great men.

In six successive seasons I had gained much valuable information in the line of my hobby, but no knowledge whatever of the whereabouts of the Mahâtmâs. The seventh year I determined would be my last — and it was, in an unexpected way. The hotel in which I was staying caught fire one evening while I was but a short dis-

tance away, and in rushing back to my room in an endeavor to save my valuable manuscripts and specimens, I stumbled upon a Hindû servant lying overcome by the heat and the smoke. I managed to get him out of the building, but by that time my only chance for saving my property had gone, and I had to stand by in grim resignation and witness the ruin of my loved labor of many years.

As I stood watching, my resolve definitely took shape that I would abandon my hope of finding the Mahâtmâs. I stayed at the house of a friend that night, and rose very early next morning with the full intention of completing my arrangements for departure. As I stepped outside, a Hindû, whom I knew well as an employee in the local bank, seemed to be waiting for me. He greeted me respectfully; and then his next words made my heart leap and thump in my breast:

"I am directed to say that you may come and meet one of the Great Lodge if such is still your wish. If you will come immediately, everything you need

for the journey is provided at the edge of the town, and your friend within the house will be duly informed of your absence and safety."

The first impulse of caution brought the question into my mind: "How am I to know whether — ?" Before I had time to finish the unspoken question the messenger said: "One must trust intuition in these matters." I started and stared at him silently.

. . . After several hours of travel we were still on ground quite familiar to me. "Indeed," I thought, "it would be difficult to find any unfamiliar place within a day's journey of my last headquarters." But as we traversed a tortuous path along a rocky spur, a blinding rainstorm descended suddenly upon us. Still we pressed on, and in half an hour it had ceased. "Where are we now?" was my first thought as the sun became visible by glimpses. "Are we going back the way we came? The sun is on my right instead of on my left as before." But we were on totally unfamiliar ground. I tried to get my bearing by the higher peaks, but the clouds had gathered there.

My pride was piqued. I grew weary and irritable, and in spite of all my efforts to the contrary and against my better judgment, all the pettiness possible to human nature seemed to rise in me and distort the simplest happenings. "What can be the matter with me?" I pondered as we continued; and I was so self-absorbed in my mental turmoil that it was startling to come suddenly upon a wonderfully pleasant spot, well shaded, and with comfort-

able buildings of the bungalow type here and there in appropriate places. Several young men, quiet and studious-looking, were to be seen engaged in various duties. "Effeminate!" was my terse and critical estimate of them.

We entered one of the houses, and I was invited to rest. "It would be well," said the one who brought me food and a change of clothing, "not to leave the house just now. In an hour one will come who will guide you." I thanked him, but with a mental reservation, made no promises. I recall with shame even now that in half an hour I had left the house and proceeded to wander along in the shade of the trees.

Apparently there was no one about to hinder me, and I walked along with the deliberate intention of seeing all there was to be seen, presently, in a beautiful glade, coming upon an immense boulder standing alone. Going closer to examine it, I found set upon the face of it, at a height of about nine feet, a large bronze plaque. It was perhaps eighteen inches wide and more than that in height, oval-shaped, and with a design that I could not easily make out. Standing at an appropriate distance, I concentrated my attention upon deciphering it.

I became conscious of a vague uneasiness. What was it the plaque reminded me of? Yes, I remembered: it was the time when a sudden turn of fortune had brought me my wealth. There had been a choice as to whether I should enjoy it for myself or —. But confound it! what had that to do with my present purpose — I intended to

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know what design was on the plaque.

But whatever the figures or characters were, they eluded me. What was the matter with my eyes: now the plaque seemed to be moving! Yes, it had changed into a living, glowing heart. Grand organ music flowed from it, inexpressibly sad. It beat upon me; it weighed me down; the woe of the world was in it; the deep, questioning sorrow of millions; the weary sobbing of misunderstood children; this and more, and still more; until I sank upon my knees, and was pressed backward upon the ground, gasping, and with an unsupportable weight upon my heart. Heavier and heavier it became, until the great boulder itself seemed to be bearing upon it, and I cried out in agony.

And then I saw one of the young men, whom earlier in the day I had dubbed effeminate, step between me and the plaque, facing it and standing there steadily. Gradually the weight lifted from me; but I lay without power to move. Someone took me by the arm, and a quiet voice said, "Come, my son!" I arose trembling, and with the assistance of a venerable old man, went back to the house. When, with the tenderest of care, he had placed me in a comfortable chair, I was so overwrought that I burst into a sobbing that I tried in vain to control.

Presently the old man said: "For whom are those tears? For yourself or for —?" The unfinished question called forth something stronger in me, and in a little while I grew silent,—and

then, inwardly in some manner, more silent, and yet more silent — until my consciousness merged into some vast quietness of being in which the old man and I seemed to converse wordlessly. And from that I passed into a deep slumber.

Next morning, as I stepped from the house, the preparation for my departure was before me. I knew without a word being spoken that I was to return. It was just. The old man bade me a kindly farewell, and I was too depressed to do other than thank him for what kindness had been shown me. He replied: "One who considers a human life of more value than his beloved labor of many years is worthy of regard."

As I turned to go, an idea occurred to me, and I said: "Perhaps, after all, I *have* met a Mahâtâmâ."

He answered gravely: "Is that so very important? Is it not of far more value that you have come by a greater knowledge of yourself? And if I should say to you I am a Mahâtâmâ, would that make me one, either in your eyes or in the eyes of the Great Law? And if I should say I am not one, could that alter the facts of being?"

"I think I see your meaning," I said. "One who has sufficient insight to recognise a Mahâtâmâ does not need to ask that question."

He smiled and said, "To see that truth is better than to see a Mahâtâmâ."

I returned, haunted by a desperate sense of failure, but with an intense resolve to make my life tell in the helping of my fellows.

APHORISMS

Kenneth Morris, D. Litt.

MOUNTAINS, mountains, when I see
Crag and forests seek the sky,
And what joyous majesty,
Purple-flushed, you rear on high:
Then I know you kin and kind
With the peaks above my mind.

You, my lovely Lord the Sun
Whose dear beauty comforts me
When your topmost noon is won,
When your setting gilds the sea —
Then I say, 'It were not so
Did no Sun in my heart glow!'

Ocean, when I hear you roar
Such delight and mystery,
Druid-toned along the shore,
What were that, dear heart, to me,
Spoke the Spirit no such speech
As booms and anthems o'er the beach?

*International Theosophical Headquarters,
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THEOSOPHY AND RELIGION

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

III

IN this article we maintain that Religion is rightly an affair of daily life, not of special occasions; and that in other times it was so regarded; we answer the question whether a church member can be a Theosophist; show that there is no valid separation between Religion, Philosophy, and Science, but that Knowledge is one and single; that the pursuit of knowledge cannot be separated from ethics; that it is the duty of man to exercise the Spiritual powers with which he is endowed, and to repudiate them is a mortal sin; that Theosophy is at once mystical and practical; and that it restores Religion to the status which it ought to hold.

Religion is man's sense of obligation to the laws of his divine nature, and is

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to his spiritual nature what hygiene is to his physical nature. These laws, in the one case as in the other, not only rule his own conduct, but govern his relations with what is outside himself, whether other human beings or any other members of that family of living beings which constitutes the universe. As such, religion is an affair of daily life in all its concerns, and must be the lodestar of man always and in everything; for man is a divine being in the higher and essential part of his nature, and must either follow or ignore the laws of this divine nature; and the latter he does at his peril.

It is therefore clear that we have done amiss in removing, or attempting to remove, religion into a separate category. That this is only a temporary phase, and that it was not always so, history tells us. It is not many centuries ago in Europe when there was no such separation between the functions of church and state. It was considered part of the duty of a sovereign to maintain whatever was regarded as the true religion, and to do his best to extirpate what were considered heresies. People who did not conform to the state religion were looked upon as rebels against the state, which in many cases they actually were. Rulers are often blamed for persecuting people on account of a difference of belief, when in fact they were trying to hold in check people who inspired the same fear as an anarchist does today, and who, in many cases, would actually have realized those fears, if they had the chance.

So seriously was religion taken in

those times; and we find it held up to admiration, as a boon due to superior wisdom, that nowadays we have learnt to live together peaceably under one government, regardless of religious beliefs. It is a boon in one sense; but at the same time it implies that we do not take religion quite so seriously today. Or it might be argued that our professed creeds are not any longer our real religion; but that we have developed another religion consisting of that undefined body of codes and customs which constitutes Western civilization.

Among the Romans we find that the chief magistrate was *ipso facto* the chief priest. With the ancient Greeks religion entered into the affairs which now we call secular or mundane, and sports formed an important part of sacred ritual.

Recent times have witnessed a growing tendency to separate church and state, an inevitable and necessary reaction against abuses of ecclesiastical authority; and, if we say that we should like to see a closer union between religion and daily life, we must not be understood as advocating a return to wisely discarded institutions of former days. The kind of religion we have in mind is *unsectarian*; its authority must rest, not on traditional codes or autocratic pronouncements, but on an appeal to the awakened conscience and intuition of man.

Membership in the Theosophical Society does not require that anyone should abandon his religion; for the only requirement is a belief in the principle of universal brotherhood. It is

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possible for an earnest church member to fulfil the broad definition of a Theosophist as given by H. P. Blavatsky:

Any person of average intellectual capacities and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

So there must be some Theosophists in this broad sense, within the churches. Yet it must in candor be said that anyone wishing to study the Theosophical teachings, and to enrol himself, either virtually or actually, in the society of Theosophists, would soon find his views becoming too broad and tolerant to harmonize well with the ordinary religious life of a particular church; so that it seems rather stretching a point to say that the Theosophical Society includes many church members.

But if we pass from the word 'church' to the word 'religion,' and ask what is the attitude of Theosophy towards Christianity, we can confidently assert that Theosophy interprets Christianity, brings out the real essential and original significance of it, and resurrects it from its tomb. For it will be found that Christianity, like other great religions, was originally a proclamation of the great eternal Wisdom-Religion, proclaimed by a Teacher sent as a Messenger from the Lodge of Masters of Wisdom who guard and preserve that Wisdom-Religion, and having both secret teachings given to a band of

disciples, and public teachings given to the multitude.

It is always necessary to bear in mind that the field of knowledge has become separated into departments regarded as distinct from one another; which we may enumerate broadly as Religion, Philosophy, Science. And we find in some quarters a desire to reconcile these different departments. But, rather than seek to botch them together, we should endeavor to find the original unity from which they sprang. Theosophy has been described as Religion-Philosophy-Science, by which is indicated that it concerns the whole field of knowledge possible to man, whether that embraced by his spiritual faculties, or his intellectual, or his physical. In one word, Theosophy is concerned with the knowledge of Reality.

One important corollary to this is that knowledge cannot be separated from ethics, the question of knowing from the question of conduct. Such a thing as 'pure science,' pursued regardless of all ethical considerations, is a delusion. A man's conduct is actuated by motives, by desires, either tending upwards and towards that unity which we call universal brotherhood, or downwards towards selfishness and animalism. If therefore he has not learned to govern his lower impulses, any discoveries he may make are likely to subserve the purposes of these lower impulses. When this is not the case, then the man is living on a capital fund of morality derived from the past; as is the case with those who

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strive to make a religion of humanism or positivism or atheism a basis for conduct. Unless the source of inspiration is renewed, the course is bound to end sooner or later in bankruptcy. To quote again from H. P. Blavatsky:

Theosophy is Religion itself — Religion in the only true and correct sense.

Our endeavor has been to uncover the ruin-encumbered universal foundation of religion.

One object of the Theosophical Society is “to investigate the powers innate in man.” The chief of these powers is the divine power of free-will, of deliberate choice, of consciously promoting his own evolution; a power which distinguishes man utterly from all the kingdoms below him. It is madness to deny this power; we have it; it is there. The question is what to do with it. We call to mind the religious teaching that there is an unpardonable sin, called the sin against the Holy Ghost. This Holy Ghost is the Divine Spirit which has its temple in the heart of man; and the sin against it consists in denying it, in repudiating it. This sin is unpardonable, not because there is anyone who refuses to pardon it, but simply because, in committing it, the man would commit spiritual suicide; he would cut himself off from his root, and begin to slide quickly down the hill to extinction.

Now, assuming the existence of a God, and that this God has endowed man with a spark of his own Divine nature, as is taught in religion; we must infer that he intends man to use it. This makes man’s salvation dependent upon his own efforts; for anything

which he might do in obedience to injunction or compulsion would not be an exercise of his free-will; and man would then be a puppet in the hands of his God, instead of the Divine being which he was designed to be. It is therefore incumbent upon man, even according to the ordinary religious teachings, to use every faculty to the full, of which he finds himself possessed; and if he declines or neglects to do so, he is repudiating the Divine power which is in him.

In view of this, what can we think of such an idea as that knowledge is sinful or that there are things which we are not meant to know? Yet such doctrines have been preached seriously when new discoveries have been made, such as that of anaesthetics, or the revolution of the earth round the sun; and there are still many people calling themselves religious who maintain an attitude of bitter hostility towards any advance in speculative inquiry.

Religion therefore, in the only true sense of the word, cannot be opposed to any advance of knowledge, in whatever field, whether scientific or philosophical or what not. It cannot be disconcerted by any *facts* brought to light by archaeology or any other pursuit. It may often find itself opposed to what is mere speculation, but never to well-ascertained fact or to correct inferences therefrom. Thus Theosophy broadens the field of religion, from a special province to a domain concurrent with the whole of our life.

The Theosophical Society has no desire to disturb those who find satisfac-

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tion in their own beliefs; it is not out to convert the unwilling. But it cannot neglect the duty of holding up the light for those many who are seeking for light. It fears no candid examination from such as sincerely wish to understand it — as distinguished from those who merely desire to get Theosophy out of their way and find a specious reason for rejecting it.

The Religion of Theosophy is certainly mystical, in that it enjoins man to seek revelation from the Spiritual fount within, and proclaims that he can rise to perfection here on earth by faith in the Divine power innate in him; but that Religion is at the same time eminently practical, in that it imposes the duty of using all one's powers in the service of a great cause. Against the churches two contradictory accusations are continually brought: (1) That they are remote and other-worldly; (2) that they are merely philanthropic and institutional. These objections can be answered only by showing that they have a message which people want to hear, and by proclaiming it vigorously. Theosophy has such a message and its adherents will not neglect the duty of proclaiming it.

We will conclude our subject by summarizing those particulars in which Theosophy can claim to be restoring Religion from what it has to so great an extent *become*, to what it *ought to be*. It has become an affair of special occasions, or a special atmosphere, of Sundays and Sunday clothes; in contradistinction to other occasions and

another atmosphere, the profane or secular or weekday world. But in the Theosophical idea it is a concern of all life, and no such distinction as that between sacred and secular can hold. And in saying this we must emphasize that Religion is not to be regarded as a matter of gloom and restraint; in that case, the attempt to be religious all the time would have disastrous results and would lead to canting and Pharisaism and libidinous reactions, as has many a time been seen.

We have to find a way of separating our religious feeling from self-conscious, 'pious,' 'righteous,' hypocritical flavors; and making it natural and easy. So far from being difficult and irksome, this would surely be a relief; for we find people are really in earnest to find the proper attitude of mind, but are repelled by the gloomy and restrictive aspects of religion.

Religion should surely find for man a way of escape from the dreariness of life, which so often afflicts him, and from which he is prone to seek relief in detective stories or any distraction. This seeming necessity for keeping the mind active, this fear of quiet and silence, indicates that all is not well with the inner man. The explanation is quite simple; the inner nature is starved, unprovided for; but it exists and must be catered for. Here is where religion should step in to console and cheer, not to threaten or inspire us with misgivings about ourselves. Religion should show a man how to handle his present life, not center all his hopes on a speculative future life.

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Finally, Theosophy shows that brotherhood is not an artificial condition, to be brought about by an enforced union of conflicting elements; but an actual fact, which needs only to be recognised. For, as personal desire and self-seeking are the law of the lower nature, so Love is the law of the higher nature. There is no lack of exhortation about the power of Love

in the scriptures; and those who taught it were but repeating the chief teaching of the Wisdom-Religion. Love is one of the powers innate in man, a magic power, whose center of action is in the Heart. In our cultivation of the powers of the Head, we have too little regarded those of the Heart. Let true Religion concern itself with this aspect of self-evolution.

THE UNITY OF FORCE AND MATTER

BORIS DE ZIRKOFF, B. A.

“The Occultists maintain that the philosophical conception of spirit like the conception of matter must rest on one and the same basis of phenomena . . . 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. . . . He claims . . . 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 and Prakriti are . . . the two poles of the one eternal element, and are synonymous and convertible terms. . . . 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, Svabhâvat or INDESTRUCTIBLE MATTER.”

— H. P. BLAVATSKY, *The Theosophist*, III, September, 1882

THERE is hardly a man who has not, at some time or other, experienced a feeling of awe-inspiring grandeur, of breathless wonderment, and overwhelming majesty, in watching the star-lit sky. The first glance gives the impression of chaos, of unfathomable depths, of boundless infinitude, of solemn silence. Then comes the sense of timelessness and unspeakable sublimity, of stupendous magnitude and the insignificance of human sorrows. And

then, perhaps, if you are attuned to the mighty rhythm of the whirling orbs, to the ceaseless Breath which vibrates from great to small, from systems of worlds to the ephemeral fire-fly, you may perceive in a flash the peaceful cadence of Being, the perfection of endless Motion, and catch a faint echo of some triumphant song.

In the light of modern scientific speculations, a mere glance at the immensities of the firmament reveals a

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truth long known to the student of Occultism, yet totally hidden from even the scientist of a few years ago. When one realizes that the picture one sees of the sky is mainly what occurred and took place in the depths of the Universe thousands, if not millions of years ago; that were the vibrations of light coming to us from the far-off nebulae, the star-clusters and the giant stars—these cosmic crucibles where atoms and elements are being constantly born—were they fully formed pictures or images, instead of, as supposed, mere wave-motions or streams of unknown particles, we should perceive a panorama of overpowering grandeur where the great geological, nay, *pre-geological* and barely conceivable ages, the cosmical stages of evolution, rather, would be marshaled before our eyes in harmonious succession; when we realize that at *any* instant the abysmal depths of the night-sky are a silent witness to universal evolution, a cosmic laboratory in which are present at the same time bodies and systems of bodies in all the possible states of evolution, from fire-mist to the densest known matter and back again to the *prima materia* from which they sprang forth; when we come to think of our puny conception of 'time,' totally annihilated by the mere presence at the *same* moment of all 'times' and of all 'ages,' 'periods' and 'epochs,' the pictures of which travel towards us with inconceivable velocity through spaces apparently void, yet in reality permeated by matter of all states and all forms; and when, soaring on the wings of ancient

wisdom, we come to feel the ocean of countless myriads of 'lives' pulsating, throbbing, evolving, everywhere and always, filling, binding, interpenetrating the great ALL,—our mind reels and, tired of its effort to grasp the incomprehensible and reach out towards the infinite, falls down to more familiar truths.

And yet it is just at those rare moments, when the whole of our Nature is attuned to the great pulse of the Universe, that, if we *dared* only to make a supreme effort, to break the fetters which cling to us, we should tear the veil which hides unspeakable glories and force our way to the very Heart of Things.

There are some who *have* made that supreme effort and 'discovered the illimitable beyond.' They have spoken to us on rare occasions. What have they said?

They have uttered, in veiled language, teachings concerning an age-old Doctrine, the "accumulated Wisdom of the Ages," whose "cosmogony alone is the most stupendous and elaborate system." They have told us that:

The fundamental Law in that system, the central point from which all emerged, around and towards which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. . . . It is the omnipresent Reality: impersonal, because it contains all and everything.—H. P. BLAVATSKY: *The Secret Doctrine*, I, 273

They have told us that "*its impersonality is the fundamental conception of the System,*" that "it is latent in

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every atom in the Universe, and is the Universe itself," and that "it is called 'Substance-Principle,' for it becomes 'substance' on the plane of the manifested Universe, an illusion, while it remains a 'principle' in the beginningless and endless abstract, visible and invisible SPACE" (*Ibid.*, I, 273).

They have proclaimed the teaching that the "Universe is the periodical manifestation of this unknown Absolute Essence" (*Ibid.*, I, 273); that it is an illusion, "with everything in it, MĀYĀ, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun," yet "real enough to the conscious beings in it, which are as unreal as it is itself" (I, 274). And they have declared over and over again that Matter, "that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception" (I, 514) is Eternal, that it becomes periodically atomic, and that "*force and matter are only two sides of the same SUBSTANCE*" (*Ibid.*, I, 623).

And now modern 'exact' science steps out and declares through the mouthpiece of its most advanced representatives that, on the physical plane at least (and science does not admit openly the existence of any other), "knowledge has proved the eternal life of matter," "unchanged although reincarnated countless times"; this in the words of Professor M. Luckiesh, a very broad-minded scholar of today. The same writer admits that science has come to the belief "that energy and matter are interchangeable and that

matter is made from energy under the extreme conditions in the nebulae or stars." What more do we need? Occult teachings in every-day science; teachings even expressed in Theosophical phraseology with the idea of reincarnation underlying them. Verily H. P. Blavatsky and her co-workers have not toiled in vain, and the seed sown in fertile soil is coming up.

But let us look at this problem a little more closely.

The greater part of scientific knowledge concerning the mechanism of the atoms has been acquired through detailed study of radiations; of how they are absorbed by and given out from the atoms. Whether these radiations are wave-motions in a hypothetical ether, or streams of particles flowing with a certain rhythm throughout space is of no importance for the present moment. The significant point is to gain an understanding of how matter interacts with the 'ether' or the radiations, in transfers of energy between them, so that, as a result of our study we could relate the structure of the different radiations to the structure of matter and understand thereby the nature of both.

This problem was for years one of the most difficult subjects of laboratory and theoretical investigations, until the German physicist, Planck, showed that to explain things as we find them in most of our experiments, one should assume "*that there is something discontinuous or jerky in these energy-transfers between the atoms of matter and radiant energy,*" thus placing the

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foundations of the famous and vitally important *quantum-theory*.

To state it in a few words, when an atom is giving out energy in the form of radiation it gives it out in little spurts or bundles each of which is called a *quantum*. The amount of energy in a quantum, the size of the bundle, so to say, depends on the wave-length of the radiation which composes it and all *quanta* of a given wave-length are identical in energy-content. It has been ascertained that the greater the wave-length the less energy is contained in the corresponding quantum. All of which implies that the *energy* in addition to being transmitted in waves is *granular in structure*. The discrepancy which exists, however, between the granular structure of energy and the wave-transmission of radiation, has not yet been reconciled.*

The above considerations amount to this: that energy or force is *atomic* in structure; that it has mass and is therefore influenced by gravitation; that electricity, magnetism, light, heat, sound, and all the other 'modes of motion,' whether vibrations of a hypo-

*It has been shown by Planck that the number of *ergs* (or units of energy) in any quantum is equal to the frequency of the radiation multiplied by a certain number — the same for all quanta — called *Planck's Constant*.

It may be of use to remind the reader that when a wave of radiations is considered, the number of wave-crests passing in a second through a certain point is called the frequency of the radiation; if we divide the velocity of the radiation by the frequency, we get the length of each wave, *i. e.*, the wave-length.

thetical ether, or of some more familiar medium, are *corpuscular*, discontinuous, granular. The apparent chasm between matter and force or energy is bridged henceforth; force has been shown to be material and matter to be energetic; their essential identity is established.

It is of interest to note here that the development of Planck's theory and the experiments on radiations have led to the conclusion that all radiations are merely the energy released by the atomic systems when one or several electrons in them pass from one orbit to another and a readjustment of energy takes place. The atomic systems may pass from one energy-content to another in absorbing energy from the ether or in giving it out to it. Thus modern science is forced to look at the atom as capable of existing in any one of a number of different *energy-states*, with different contents of energy, and of passing from one state to another through absorption or elimination of energy.

We fail to see any essential difference between this conception — referring as it does to the physical plane alone — and the teaching of Ancient Wisdom concerning the different states of consciousness existing throughout the Universe. An identity between these two conceptions will be established on that day when science will have recognised that so-called energy is merely "the phenomenal manifestation of realities we know nothing about, — but which *were known to the ancients and — by them worshiped,*" as

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prophetically remarked by Professor Grove. Then will be vindicated the age-old teaching that:

. . . all the 'Forces' of the Scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system — that 'life' being a portion, or rather one of the *aspects* of the One Universal LIFE.— *The Secret Doctrine*, I, 591

The evolution of scientific conceptions concerning the structure of matter has proceeded with unprecedented rapidity within the last twenty-five years or so. From an absurd idea about absolutely inelastic spheres — called atoms — dead in all respects and acted upon by a problematical 'something' called forces and 'modes of motion,' ultra-modern investigators have arrived by leaps and bounds, truly, at the conclusion that all matter is resolvable in the end into definite *centers of motion*, vortices of energy, revolving around other centers of motion and other vortices of energy. MOTION, ENERGY, VIBRATION — are the most familiar terms in present-day physics; on them is based the whole superstructure of the electronic theory, of the quantum-theory, of radiant energy, and what not. Of these three terms, MOTION seems to be the most important, and to express the *state* of the whole Universe.

Some forty years ago, however, expressing the teaching of Ancient Wisdom, H. P. Blavatsky wrote in *The Secret Doctrine* (I, 507-8, footnote 776), that:

. . . in all cases when matter *appears* inert, it is the most active. A wooden or a stone

block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distance between those particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snowflakes or drops of rain. But to physical science this would be an absurdity.

We know, however, that what at that time appeared absurd and preposterous, has become through the irony of Karmic and Cyclic Law, an unavoidable necessity.

Every educated man has heard of late about the cosmic rays, the shortest known radiations, coming from interstellar spaces and made known by the remarkable researches of Millikan. We are told that it is "natural to ascribe these very short radiations to nuclear alterations which are taking place in atoms among the stars or nebulae or in open space, of a more energetic character than the terrestrial radioactive changes productive of gamma rays."

Since minute calculations have shown that the energy of a quantum or 'particle' of the shortest of the cosmic rays corresponds very closely to the energy produced in forming helium from hydrogen, and approximately to the energy involved in the capture of a free electron by a free proton,— that is the formation of an atom of hydrogen — modern scientists are apparently face to face with the actual birth of atoms of matter out of the fundamental substance which, on this lowest subdi-

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vision of the physical plane corresponds to the primordial Element, underlying all the differentiations of matter. Science openly declares today that:

. . . matter may be formed through a kind of condensation or fixation of energy and that, on the other hand, matter may disappear through conversion into an equivalent energy-quantity. In the light of this theory we may consequently speak sensibly of the birth of matter or of its death.—BAZZONI: *Kernels of the Universe*, p. 178

It was written in 1888 in *The Secret Doctrine*, I, 507, that:

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature

— in the idea that (as Professor Philip Spiller expressed it in his work *Der Weltaether als Kosmische Kraft*) “no material constituent of a body, no atom, is in itself originally endowed with force, but that every such atom is absolutely dead, and without any power to act at a distance.”

“Is anything *dead* or *inorganic* capable of transformation or change?” — Occultism asks. “And is there anything under the sun which remains immutable or changeless?”

To which exact science, previously materialistic but now metaphysical and cautious, replies forty years later:

A so-called living thing dies; but its myriad atoms are as alive as ever. The particular organization of atoms represented by that dead body is mustered out. Molecules break up and most of the atoms of which they were composed join other groups of atoms recruited from far and wide. Some atoms in certain compounds ‘to dust returneth’ to lie

for aeons with their constituent electrons eternally in motion. Others may become parts of short-lived leaves and blades of grass, co-operating with myriad others for a single summer, before passing into another phase of their eternal life. . . . We can imagine many interesting migrations of matter during the course of which many reincarnations take place.—M. LUCKIESH: *Scientific American*, June, 1928

And continues:

Whatever may be the decision as to the origin of the cosmic rays it seems at the present time very likely that conversions of matter into energy . . . are going on in the interior of stars and of the sun and that the bulk of the enormous amounts of energy radiated away from such bodies is produced in this way. It is this energy, absorbed directly or converted, after storage in the form of coal or oil, which is responsible for the maintenance of life on the earth. We see here a very pretty energy Cycle involving both the living and the inanimate forms of matter with immaterial and impalpable energy. We are justified in saying that there is nothing in the Universe but energy — whatever that means.—BAZZONI: *Kernels of the Universe*, page 180

Yes, “whatever that means”! Energy, Force — MOTION, the unrevealed Deity, “the thrill of the creative Breath in Nature” —

. . . the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, . . . unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, ‘a chaos to the sense, a Kosmos to the reason.’—*The Secret Doctrine*, I, 2

Heretofore, in the history of science, whenever knowledge — half-knowledge — replaced ignorance, the necessity for a guiding spirit disappeared. However, as the ultimate was

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approached or dimly sensed, Mind, Life, Soul, entered eventually the stage. For, in the words of an intuitive scholar already quoted:

. . . one cannot intimately view the mechanism of the universe or approach close to the ultimate without at least feeling the urge and even need for belief in God. Not the emotional God of primitive beings, not the record-

ing God of our creeds of narrow outlook, but the omnipresent Mind that is at the bottom of things. Perhaps this Mind, that part of us which not 'to dust returneth'—the human mind—is an *atom* which also is in the process of evolution.—LUCKIESH: *Foundations of the Universe*, 217

And to this the Ancient Wisdom says, "It most certainly is."

THE MYSTICISM IN IRISH FOLK-LORE

ART O'MURNAGHAN

II

IN our first article we referred to the constant use of symbolical numbers in Irish folk-lore, giving instances in relation to Cuchulain, the great Initiate, and we now continue these neglected proofs of the mystical character of many of these traditions.

In the published volumes of *Ancient Laws of Pagan Ireland*, there are more than one hundred and twenty pages devoted to the Brehon Heptads, from which we quote the following (*brehon* means 'judge'):

"There are seven cases of bloodshed for which a physician receives one half of the fines (detailed).

"There are seven absconders whom sanctuary of God nor of man does not save. (The first offenders are "Bees which abscond.")

"There are seven extensions which would put off every battle: (1) Till three days after the arrival of a King, Bishop (Druid), or Poet; (2 to 7) Till seven to ten days after the death of relations (of six degrees stated).

"There are seven loans which it is not obligatory to restore, nor make compensation for the articles if damaged, because they are articles which die in the loan. [Except these, every loan is obliged to be restored, even though there be no security.]:

"A boat upon the sea; a man who dies; arms in the field; a horse in battle; a horse to plow; a hound to hunt with; salt.

"There were maintained five great free Guest-houses throughout the land for the use of travelers on the five Ancient Roads. One is described as follows:

"There were seven doors into it; seven ways through the midst of it; seven hearths in it; seven caldrons, and an ox with a flitch in each caldron."

The Pagan teaching concerning man's being was that he was eightfold. The monkish scribe who copied the older record Christianized the details by introducing the Holy Ghost, and the name 'Adam' for 'Man.'

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"Flesh was of the Earth; Bones, of the Stones; Blood, of the Sea; Face, of the Sun; Breath, of the Wind; Thoughts, of the Clouds; Soul, of the Holy Ghost; Piety, of the Light of the World."

The idea of associating the Face with the Sun is rich in suggestion.

The length of days of those things which remain longest in the earth is said to be:

"Three wattles in a hedge, the life of a hound; three hounds, that of a horse; three horses, that of a man; three men, that of an eagle; three eagles, that of a salmon; three salmon, that of a yew-tree; three yew-trees, that of the ridge of the earth; three ridges, from the beginning to the end of the world."

Triads such as these are a notable feature in both Welsh and Irish records.

In the archaic period spoken of by American Indian and Irish traditions, in which animals are described as speaking to one another and to man, the four longest-lived creatures were:

"The Crow of Achill; the Great Eagle of Leac naBhfaol (Loch na Weal); the Blind Salmon of Eas Ruadh (Assarve); the Hag of Beare, who was as old as the old grandmother long ago who ate the apples."

This old Woman of Beare had seven periods of youth. Every man who lived with her came to die of old age, and her grandsons and great-grandsons were tribes and races. Her house was Teach (T-yakh or Tigh — Tee — More), "the great house furthest west

in Ireland"; identified as Tivore, on the Dingle promontory; she is sometimes called the Old Woman of Dingle. She gave four reasons for her great age:

"I never carried the dirt of one puddle beyond another; I never ate food save when I would be hungry; I never went to sleep but when I would be sleepy; I never threw out the dirty water, until I had taken in the clean."

This inculcates Cleanliness, Moderate Food, and Sleep. A Donegal version (extreme northwest) is:

"I never ate a morsel till I'd be hungry; I never drank a drop till I'd be thirsty; I never sat at the fire without being working; if I had not work of my own to do, I got it from somebody else."

This teaches Constant Action and Moderate Feeding.

There were four Guardians of the World, living through the Deluge, appointed to be the Preservers of Knowledge, of the tribal Descent, and of the universal genealogies of mankind, which must not be lost.

Krishna, speaking to Arjuna (*Bhagavad-Gîtâ*, x, lines 21-23) teaches of the four Manus, "who are of my nature (and) were born of my mind and from them sprung this world."

There were four Pagan feasts:

- (1) The Feast of Brigid, the Mother, Mother Nature — three days (a);
- (2) Bealtaine, Coming forth of the Heroes — five days (b);
- (3) The Lughnasa, of Spirit in Matter, Marriage of Sun and Earth — nine days (c);
- (4) Samhain (Sah-win), Age and the

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Nuts of Knowledge, the Return of the Adept — seven days (d).

(a) February 1st, with the day preceding and following;

(b) May 1st, with the two days preceding and following;

(c) August 1st, with the four days preceding and following, though one month — July 15th to August 15th — was of general observance;

(d) November 1st, with the three days preceding and following.

The Lughnasa was celebrated at Tailtean (Tault-yan), now Teltown near Kells, and was instituted, with its games, by Lugh the De Danaan Sun-god, in honor of Queen Tailte (Tal-tye) his foster-mother, whose burial-mound is shown there to this day. The neighboring Loughcrew Hills are covered

with many remains of inscribed-stone chambers, several similar in plan to the great initiation-temple at New Grange, and on the summit of one of the hills, Sliabh na Caillighe (Slee-av na Calli-he) Mountains of the Hag, is a large stone seat known as the Hag's Chair, or (as restored to dignity by a friend of the writer) the throne of the Ancient Mother. It is believed that these hills were used during the Lughnasa. The god Lugh was the father of Cuchulain, and delivered Ireland from the power of the Fomors, said by William Quan Judge to be Black Magicians of Atlantis. The Spear and Sword of Lugh were of the four Precious Things brought into Ireland by the four De Danaan Sages.

RECENT DISCOVERIES, PROBLEMS, AND ACTIVITIES IN SCIENCE

C. J. RYAN, M. A.

LUNAR INFLUENCES. We recently referred to the remarkable discoveries reported in *La Presse Médicale* (Paris) which demonstrate that certain positions of the moon, not only in its monthly journey round the earth, but in its daily course across the sky, have a marked effect upon the frequency of human births. Well-marked cycles have been ascertained by careful statistical analyses of birth-rate data. *La Presse Médicale*, a thoroughly scientific journal, says:

Although the belief in lunar influence on certain biological phenomena has been consi-

dered a gross superstition, recently the current of ideas has begun to change direction, and an impressive number of serious publications have been appearing in which theses similar to those advanced here have been defended, especially concerning human births.

Students of Theosophy have long known the existence of a marked lunar influence on gestation, and its importance, as taught in the philosophic science of the Orient. When Western science learns more of this subject and is compelled by the hard logic of facts to take a less materialistic view of physiology, it will find a new field where it

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will have the opportunity to help redeem the world from the obsession of sex in a way little suspected by its exponents of today.

Nothing can lead the way to this desired end but the sane and wholesome teachings of Theosophy, and that is one reason why its followers are so enthusiastic in spreading its beneficent influence. The partial discoveries lately made by a few scientists daring enough to defy the taunt of 'superstition' are another testimony to the fact that the ancient philosophers who had thoroughly investigated the subject were far better aware of scientific facts of primary importance to human welfare than their modern successors who are only too apt to despise the achievements of their ancestors.

Another belief that is coming back, in spite of strong opposition, is that the moon has a powerful influence on the weather. The latest convert is Mr. Herbert J. Browne, a meteorologist of Washington, D. C. His theory of the weather is based upon the 18.6-year Nodical Period, and he claims that in certain positions of the lunar nodes the moon's drag upon the oceans influences the massing and distribution of the warm and cold waters in such ways as to cause marked changes in the weather and produce cold or hot, wet or dry, and stormy or calm seasons. He claims that European historical records from the beginning of the Christian Era prove his case. He also shows a definite relationship between Indian famines and the moon's nodal position in regard to the Indian Ocean.

According to the moon's place in relation to the northern or southern hemisphere the weather would be quite different in various regions at the same time; for instance, warm winters in Europe would coincide with cold ones in other parts.

Mr. Browne scored a success by announcing in February last that according to the lunar positions there should be a long dry summer in the United States, and a severe drought in northern Europe. As a practical method of neutralizing hot and dry summers in northern Europe, he suggests breaking up the Arctic ice-fields and so releasing masses of ice to refrigerate the more southerly oceans and cool the air. Before daring to interfere with Nature's processes, however, we should have to be very sure of our ground, or disaster might easily follow.

Modern science has always denied the moon's influence on the weather; popular opinion has affirmed it. The subject is extremely difficult to analyse owing to the complexities and the prejudices involved. While everyone speaks of the moon as if it were the only celestial body involved, it is not impossible that disturbing modifications occur by the influence of the planets. Mr. Browne's theory will certainly have to fight hard for recognition, but it may lead to important discoveries hitherto unsuspected.

SOLAR INFLUENCES: The moon is not the only celestial body suspected of interfering in human affairs: the sun appears to be responsible for conditions seemingly quite unconnected with

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heat and light. Dr. C. Conyers Morrell of London surprised the Conference on Public Health held in Dublin by announcing that his investigations show that there exists a very close correspondence between solar storms and suicides, and, in a less degree, in regard to epilepsy and homicide. Dr. Morrell's guarded statement reads:

I suggest that in some way as yet wholly unexplained, and possibly quite apart from climatic conditions, rays are emitted by solar spots, and their allied phenomena of faculae and prominences, of such a nature (electromagnetic frequencies influencing human processes), and that factors controlling human vitality are definitely influenced either directly or indirectly by them.

The main interest from a Theosophical standpoint of these incipient efforts toward the discovery of hitherto denied or ignored influences on mankind is dual: they lead to a greater respect for the wisdom of the Ancients, who knew of such things, and they must inevitably suggest higher conceptions of Nature, the realization that far more subtil and *intelligent* energies stand behind the forces already partially investigated.

These subtil energies are 'occult' in the sense that their real nature is hidden from our present methods of research, and will continue to be so till we transcend our normal consciousness. We may learn much about appearances and reduce them to mathematical formulae, but there is more behind. Of course they must be in harmony with the known laws of vibration, rhythm, etc., for Nature is a unit. Gases, liquids, and solids are very dissimilar,

but they are not separated by an abyss that cannot be crossed. It is the same with more subtil conditions.

It should, however, be known that the action of fundamental natural forces on more subtil states of 'matter' than we can now imagine gives rise to such amazing effects, results so paradoxical in their nature, that our minds could not face them with equanimity or safety unless prepared by a discipline unknown in the modern West. Mrs. Rosita Forbes, in a remarkable article in the *Fortnightly Review*, 1928 (London), speaks of a Ulema she knows who lives in Morocco—a 'Holy Man' who is apparently an Initiate in the Ancient Wisdom. He told her that the reason the West is not ready for the attainment of the higher knowledge is because the people are not *single-hearted*. This is very significant.

Fortunately, however, a strong tendency away from the cruder forms of scientific materialism is becoming evident in the West; a new cycle is beginning. Externally, this is coming about through the speculations on the nature of the ultimate particles of matter. The electron, not long ago a quite satisfactory particle of — something, is no longer a picturable entity; it is now credited with some of the properties of wave-motion. The highest authorities tell us that the progress of physics consists, at this moment, in establishing mathematical relations between unimaginable entities! As Professor Wolf says:

The theory of relativity attributes supreme

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importance to the *relations* rather than to the 'stuff' of reality. That means that the old habit of referring to 'things' needs reconsideration, for the 'things' have turned out to be 'events'; and if we continue to speak of 'things,' we can only do so for the sake of convenience, just as we speak of the 'rising' of the sun, though we know better. . . . We are so used to thinking of 'things' that we commonly refer even to a ray of light as a 'thing,' as if it were in some way comparable with 'the everlasting hills.' Now we have to revise our comparison, and think of the everlasting hills as events comparable with the vibration of light-waves, though enormously slower. To think of events without permanent material pivots may cause the same feeling of amazement that Alice in Wonderland felt when the Cheshire Cat vanished, leaving nothing but a grin. A cat without a grin, yes; but a grin without a cat! And the thought that some twenty-four centuries ago the Greek Heraclitus thought of the world as an incessant flux of events . . . may serve as a stimulant to a new orientation.

Yes, indeed, and Heraclitus no doubt derived his ideas of the eternal flow of events—not material substance—from Eastern philosophy-science, hoary with age even in his day, and in which there is nothing immutable in the eternal process but Law, which governs it and which even the gods cannot alter.

The control of the rhythm of human births by the relative position of the moon and the earth at certain periods, as mentioned in the French report, is surely valuable evidence of the presence of unknown, occult activities, manifesting through the flux of 'events.'

When matter-of-fact scientists assure us that 'solid matter' has become nothing but a shadow-land of symbol; when a quantum of light is large enough

to cover a 100-inch mirror and small enough to enter an atom at the same time, as Professor Eddington says, and numerous other weird paradoxes are being revealed, we may surely be forgiven for asserting that no one has any right to complain that the more abstruse teachings of occultism are negligible because they are not transparently simple to the uninitiated who, however brilliantly intellectual, cannot comprehend the true import of even their own paradoxical physical discoveries in the external world.

Means do exist, however, to solve the deepest problems of life and Nature, but they are not dependent upon the use of mechanical instruments; they lie within the mysterious depths of man's inner, spiritual nature, because man and the universe are one: the outer is reflected or reproduced within. This is the teaching of the Ancient Wisdom, but we have been so hypnotized on the one hand by the medieval dogma that we are all 'miserable sinners' (forgetting that we 'are gods and the image of God,' as the Bible teaches), or on the other hand by the Darwinian assertion that man is merely 'a monkey shaved' (forgetting the Buddhas, the Newtons, the Beethovens, etc.) that it seems too good to be true. The Ancient Wisdom taught the path of the inner divine nature. Theosophy repeats it today. It is not an easy way for everyone to find; "strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it": we would add, "in their present incarnation."

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Only the pure in heart, the compassionate lover of humanity, and the truly courageous, can find the entrance. To quote H. P. Blavatsky:

There is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail, there are other lives in which success may come.

The 'strong intellect' she refers to is the Higher Mind, illuminated by the spiritual fire, not mere brain-mind intellectualism.

As the Theosophical Movement increases in power and influence its effect on modern thought becomes more evident, and advanced thinkers who *may* not have studied its literature frequently put forth ideas which would have been utterly scouted by such persons before the world's mental atmosphere was charged with Theosophy. Professor Millikan's spiritual attitude in his remarks about natural law has been commented on frequently in these pages, and now Professor Arthur S. Eddington dares to suggest the fundamental Theosophical teaching that truth may be better known by the study of our own consciousness than by reasoning about externals. In his recent lecture on 'The Nature of the Physical

World' before the Society of Friends in London, he says:

We have learned that the exploration of the external world by the methods of physical science leads not to a concrete reality, but to a shadow-world of symbols, beneath which those methods are unadapted for penetrating. Feeling that there must be more behind, we return to our starting-point in human consciousness, the one center where more might become known. There we find other stirrings, and other revelations (true or false) than those conditioned by the world of symbols. Are not these, too, of significance?

Indeed, they are of far greater significance. Why not take the next step, and inquire what the Ancient Wisdom, Theosophy, has to say about widening our consciousness? Theosophy opens the door; it can do no more than this. You must take the momentous step across the threshold. You must find and use the noble powers already within you, but undeveloped. The power to know realities is the result of spiritual unfolding; all so-called knowledge based on other methods is superficial, uncertain, "a shadow-world of symbols." In eloquent words Katherine Tingley warns and advises on this profound subject:

We hunger and thirst for the surface of things, and will never rest long enough in the chambers of the Immortal Man; often taking no step forward in spiritual things because our minds are so immersed in books; burdened with a kind of scholarship that tears out the heart of humanity and explains the universe and all that therein is from the standpoint of matter and the brain-mind alone.

Though we read and studied millions of books and had the greatest Teachers to in-

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struct us, we should find no truth until we believed in our own inner selves, and that, being human, we are more than human — greater than the world imagines or than dog-

mas and creeds allow; because there is within us that which is capable of absolute knowledge, and may not stop, without self-degradation, at faith.

A DREAM (1899)

ERNEST O. KRAMER

THE FIRST NIGHT

AND I entered the great city at the time of the full moon. The sun lighted it brightly by day, and the full round moon by night.

But there was no brightness or joy in the hearts of the people, but I saw that there was a dread upon all, though none would speak of it to his neighbor, nor could he, for none knew what it was, and therefore was the dread more fearful.

And the dread grew to fill all their thoughts so that the ordinary business of life had no interest for them, and they were suspicious, one of the other, and there was no feeling of kindness or comradeship among them; and they sought the open spaces where one could look behind and above and round about to see what was coming.

As night came on, many would not go within the walls of their houses. The bright full moon arose above the city and many were the sleepless and

apprehensive ones who watched her course.

When she was about a third of her way across the heavens, suddenly cries resounded all about, "The moon! the moon!" And all looked quickly up to see a black and crooked band pass swiftly across the moon's face from east to west, followed shortly by another. The moon seemed to shiver.

Consternation and fear seized all the people: they had found the source of the dread; all knew that it was something connected with the moon. Apprehension increased. Some said the end of the world had come.

But nothing more to alarm them happened that night, and it was with relief and joy that the sun was seen to rise at his appointed time the next morning, and there arose in the people a false assurance that all was well.

Thus passed the first night.

THE SECOND NIGHT

BUT the dread persisted and none could dismiss it, and as the day advanced and evening came on, it increased. This night no one could stay

within walls or any confined place, and no one thought of sleep.

And the moon rose clear and full, and when it reached the place of the

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black bands of the previous night, the eyes of all the great crowds were fixed upon it in fearful expectancy.

Suddenly a black and crooked band passed swiftly across its face from east to west, then another and another. These crooked, black, and sinister bands passed with swifter and swifter succession across the face of the bright moon; it shook, it swayed from side to side like a thing in agony under repeated assaults, and suddenly, as if unable to bear any more, with a terrific and deafening detonation that seemed to shake the universe, it shattered into a hundred bright, jagged pieces, which flew off into space like white meteors,

only to go out, one by one, and disappear. Sudden and black darkness settled on the earth. Cries, groans, and prayers resounded on all sides.

And the earth — when the moon shattered, it, too, shook to its center; it struggled to regain its equilibrium. Houses fell, monuments of man's arrogance and ingenuity swayed and toppled to earth, a stupor of despair settled on the people — the end of all was at hand. Huddled together in fear and trembling, they passed the remainder of the black and awful night, waiting for the final catastrophe.

Thus passed the second night.

THE THIRD NIGHT

THE sunrise glow finally appeared in the east, growing brighter and brighter until the flowing disc of the sun appeared to view. Never was sunrise hailed with greater relief and thanksgiving, and as his warming rays thawed the fear in the hearts of the people, some measure of hope was reborn in a people united at last — united in a brotherhood of misery and fearsome hope.

As the sun lighted and warmed the earth, a hysterical exuberance and insincere activity was manifest among the people. Perhaps all was well, after all. But as the day advanced, and the sun sank lower and lower in the west, all this left them and they became again a prey to fear, a prey to dread of the coming night. The moon had been destroyed. The universe was falling to pieces. Perhaps

it would be the earth's turn tonight. Again all sought the open spaces and crowded together for companionship in misery.

The sun sank low, then out of sight. Twilight and then darkness descended over the earth. Hardly a sound was heard, but amid this awesome silence and at the time when the moon should rise, a strange and beautiful glow gradually appeared in the East. It grew brighter and brighter in the awe-inspiring silence. All eyes were fixed in dumb amazement upon this wonder, and as they watched the radiance grew and grew, until slowly a bright and glorious disc, full and round, appeared, and the whole earth was filled with a new and beautiful light.

But who can describe this wonderful new orb and its light? Soft and radiant like a glowing diamond, with-

A DREAM

out heat, it yet gave light and radiance, the most beautiful that ever was seen. Its color — men knew not how to describe it for they had no name for it. And as they watched its course across

the heavens its beauty increased, and all hearts were filled with joy and hope. All knew that something glorious and beneficent had come to them.

Thus passed the third night.

THE NEW DAY

AND the next night, and ever afterward, this new sun arose, shedding peace and joy over the whole world. Always it shone, full and round, with a glorious light all its own.

It radiated health and life. It shone into the minds and hearts of men. All those who could receive its light and gaze undismayed upon its glorious disc, were vivified into men of soul and wisdom. Forgotten were despair and dread, suspicion and hate, selfishness and greed.

As to those who could not receive its light — an irresistible sleep overcame them wherever they happened to be, whether in palace, house or den, on the streets or on the country roads, and so they were found by many hundreds every morning. But they never waked again for all were dead; and this continued until there were no more left.

And all knew who these were, though many had never been suspected before: they were the heartless ones, the soulless ones, those who preyed on their fellows, those to whom the accomplishment of their desires was the only good.

And men were transformed with the light of wisdom and love. The Great City was rebuilt without palaces or hovels, and reinhabited by men who seemed of a new race, without riches or poverty, but all in a

glorious harmony of wisdom and love.

And the beneficence of the wonderful new sun increased as the days went by and men lived according to its light. All foul places and pestilential swamps became dried up and disappeared. Devastating storms ceased. Diseases disappeared. Poisonous and disease-bearing insects were no more.

And soon new flowers appeared in the fields, flowers of many new and beautiful forms and of the most exquisite colors; and these were colors that the eye of man had never perceived before. And merely to look out over a field of these flowers caused the heart to swell with joy and the soul to yearn in thanksgiving to the Great Lord of all.

And the people went in great crowds to the fields and woods to see and feel the glory that surrounded them. And as the flowers increased in number, all poisonous and noxious plants disappeared so that soon none was to be found.

And the cities became places of beauty, where men lived and worked together in joyful harmony.

And I stood looking down the length of a beautiful valley. Green hills enclosed it on both sides. In the center was a broad, green, grass-carpeted floor, and on the hillside beyond, a

village of beautiful, white dwellings nestled. And the children, the youths and the elders of the village, were assembled on the green floor of the valley, all dressed in white garments. And the children formed into a circle, then

the youths, then the elders. And all joined in a dance of beautiful form and movement, whereof every part had a meaning — a dance of joy and thanksgiving. Life was joy. Earth was a paradise. A new day had dawned.

BROTHERHOOD THE ONLY ANTIDOTE FOR WAR

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

IT is an old saying that "it takes two to make a quarrel." Another self-evident fact is that one man may light a match, but lacking tinder in its neighborhood, no fire follows.

It has always seemed strange to logical minds that a theory has arisen, claiming the power of a single nation to light a world-war. A mind quite free from prejudice would rather infer that all the nations involved had been engaged in collecting tinder, not only for years but for centuries, in order to produce such a stupendous conflagration.

Aside from logic, signs of its coming, had, I believe, been recorded as far back as the Middle Ages. Tolstoi had a remarkable vision in 1908, in which the world war was revealed to him, in symbolism, as occurring in 1913, the underlying cause being 'commercialism.' H. P. Blavatsky in 1890 referred to "the next *Terreur* which will affect all Europe and not one country alone." And Victor Hugo in 1871 uttered a prophecy which in part only has been

fulfilled. Let us hope the remainder may have an early fulfilment.

On March 1, 1871, the National Assembly of France convened at Bordeaux to ratify the preliminary articles of Peace concluded with Germany. On that occasion Victor Hugo, after charging Napoleon III with the French *débâcle*, contrasted the future of the contending nations; as a result of her victory, Germany, he declared, would be sternly ruled by a Caesar of 'divine right' whose scepter would be the saber, enchaining thought, muzzling the press, and stifling the national conscience — while conquered France would overcome her misery under the guidance of a sovereign people, with free speech, free conscience, and human rights. Amidst the wildest enthusiasm, he concluded with this remarkable prophecy:

Oh, the clock will strike — and we shall hear the sound for this prodigious revenge — thus will begin 'the Tomorrow' — when France will have one thought alone: to collect herself, to rest from the terrible gloom of desperation, to reassemble her forces, to educate

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her children, to rear with sacred passion these little ones who shall become great, to form citizens, to create an army which shall be the people, to call Science to the aid of war, to study the strategy of the Prussians as Rome studied the strategy of the Carthaginians, to fortify and regenerate herself, to become again the France of '92 — the France of an idea — the France of her Promise! Then one day she will suddenly rouse herself; she will become formidable, she will be seen at one blow to regain Lorraine, to regain Alsace.

Is this enough? No! no! I am thy sister! I have taken all from thee, I return all to thee upon one condition: that we shall no longer be a divided people — that we shall be one united family — one Republic. I will demolish my fortresses—*thou, thine!* My vendetta is Brotherhood! No more frontier, the Rhine *mine* and *thine*. We shall be the same Republic. We shall be the United States of Europe. We shall be the Continental Federation. We shall be the Liberty of Europe. And now let us clasp hands.

LONELINESS AND SOLITUDE

HUGH PERCY LEONARD, B. A.

"Whosoever is delighted with solitude is either a wild beast or a god."—FRANCIS BACON

LONELINESS means something more than the lack of company: it also carries the suggestion that the absence of friends and sympathy is felt as a positive privation. Yet many people of independent habit, or those who wish to use their minds without interruption, seek solitude and never feel more truly themselves than when alone. Though solitary, they are not lonely, for they enjoy the best of company — the living companionship of their ideas.

If you feel only half alive when you are by yourself it is clear proof that you know little of the resources of the inner life. Many there are who, when left to themselves, seem to dread the falling-away of the limiting boundary-line of the personality and the expansion of consciousness which marks the entrance on the life impersonal. They fear that in the Universal Self their

favorite, little, petted personality would be entirely swallowed up.

When we are in company with others the sense of separateness is being constantly reinforced by the clash of opinion, and the strong contrasts of personal tastes and preferences: we are jostled against other clearly defined personalities: we tend to crystallize and become aware of our angles. At social functions some people experience a perfect orgy of egoism for this reason.

There are two great forces in man whose combined effect is to keep him what he is. His spiritual nature is centrifugal, expansive, and "yearns to go out to the Infinite" whence it came. It longs for liberation from the bonds and limitations of the personal life. The lower nature — not necessarily 'evil,' by the way — is centripetal and tends to cohesion and condensation.

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It has to do with the preservation of man's physical vehicle, the body, so necessary during his temporary sojourn in this material world. The mystics say that the illusion of the separated, personal life is one that we have deliberately taken up with in order that we may have the joy of renouncing it.

We are told that in the poet Wordsworth, as a boy, the outward, centrifugal tendency was at times so overmastering that often on his way to school he would lay his hand against a tree or touch a stone, so that he might revive, by a definite sense-impression, the feeling of personality which he felt himself in danger of losing in an ecstasy of vastness and expansion.

The great majority of the human race, however, cling so tenaciously to the life of physical sensation that there need be no fear lest the force which

tends to diffusion should go too far. The will-to-live inheres so deeply in man, beast, plant, and even mineral,* that the higher tendency may be exercised without the slightest danger that the equilibrium of the two forces will be disturbed.

Pre-eminent among the conditions which favor the growth of the higher, impersonal consciousness are solitude and silence, for when we are alone we are for the time delivered from the clash and competition of the other separated fragments of that greater Self, which is the Self of all creatures.

*There are many instances of minerals crystallizing in forms which seem to indicate a wistful groping after the higher life of the kingdom above them. The most familiar example is of course the frost upon the window-panes which often assumes designs strongly resembling moss and ferns.

CONFUCIUS ON EDUCATION

H. A. FUSSELL, D. LITT.

THE *Chinesisch-Deutscher Almanach* for the year 1929-30, is particularly valuable from an educational point of view. It contains numerous excerpts from Chinese compilations of Confucian pedagogics, which have determined the educational system of China for well nigh three thousand years; a system that, whatever its defects in other respects, has produced the remarkably high ethical qualities which mark the Chinese character at its best, and maintained a comparatively high level of morality, fairly uniform

among the Chinese people generally.

According to Ting Wen Yüan, one of the speakers in a discussion which followed the reading of a very interesting paper on 'Education and Morality in China,' by Richard Wilhelm, the distinguished sinolog, at the autumn meeting of the China Institute at Frankfurt-am-Main, the aim of Confucius was that every one should be noble-minded. "The noble-minded Man is his Ideal Man." This, however, is only the first step in the Confucian system of education, and it is

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comparatively simple, "for every one can be noble, if he only has the wish to serve mankind." The next step is 'the Wise Man'; and the highest is 'the Supremely Wise Man.' How difficult it is to merit this latter appellation, is evident from the fact that since Confucius, no one has been considered worthy of it.

The insistence upon the necessity of wisdom is significant. Good inclinations of themselves are not enough. As H. P. Blavatsky says: "It takes a wise man to do good works without danger of doing incalculable harm." In our best moments we all desire to do good and be of service to mankind, but we lack the knowledge to act rightly, that is, with due regard to circumstances and the real needs of those we would help. And sometimes it is the mark of wisdom to refrain from action altogether, and allow the unfortunate and unhappy to work out their own salvation; for there are cases when any interference on our part would only impede their own inner soul-development. Such non-action requires much wisdom in thought, also.

Some of the Confucian sayings quoted remind one of the educational ideals which are being realized in Katherine Tingley's Râja-Yoga System of Education. For instance:

"The noble-minded man takes care that he himself possesses the quality which he wishes that another had; and that he himself is free from what he blames in another. It has never yet happened that he who is without consideration for others has ever made

clear the necessity of being considerate to others."

"Teaching is the half of learning."

"The teacher must know the trend of the pupil's mind, if he is to free the latter from his failings. It is the duty of the teacher to cultivate the good [that is latent] in the pupil, and to guard him against error."

"He who desires to elevate the morals of a nation must necessarily begin with education."

Ting Wen Yüan sums up the whole matter thus: "Confucius does not say, You must not do this; you must not do that; but, You will do this or that, if you desire to remain a man. This inner conviction and self-education is the essence of the teaching of Confucius." Or, as Katherine Tingley puts it, "The secret of human life in its fulness is self-directed effort."

The aim of the Râja-Yoga System of Education is so to train the young that they may grow up to be noble men and women, with sufficient spiritual insight and moral stamina to act rightly in the actual conditions of life, and so make existence, generally speaking, better and happier. To this end it calls forth the good qualities that are *latent even in the youngest child*, and aims at producing that harmony of *all* the faculties — intellectual, moral, and spiritual,— which alone can produce the noble-minded, right-thinking, and right-acting man or woman, who has the will and the power to serve wisely and effectually.

Another article, also by Richard

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Wilhelm, on 'Death and Renewal, according to East Asian Conceptions,' introduces us to ancient teachings on this all-important subject which will certainly be new to many modern thinkers. Confucius directed men's minds away from metaphysical problems to a consideration of ethical and practical ones. A disciple, who questioned him about death, received the answer: "You do not yet know what life is, and you want to know what death is. Wait until you are dead, and then you will know." Lao-Tse, Confucius, and the Buddha, all taught that we shall continue to be born on earth, until we have fitted ourselves "to return to the root of being whence we came forth."

The main part of the article is devoted to a consideration, in the light of modern psychology, of certain an-

cient practices in which the attention was concentrated on the life-centers in man; the necessity of keeping untarnished the mirror of the mind, so that wisdom from above might be reflected in it; and of purifying and developing the nerve-centers, so that the life-renewing forces of Nature might act through them. The aim of this constant meditation and training was to unite the self with the Greater Self, the sustainer of all that lives, and so attain to immortality.

In addition to these more serious articles, there are several lighter ones, beautifully illustrated, treating of Chinese poetry and art, especially bronzes. So all who would fain learn something about the wonderfully rich and manifold life of the Ancient East, may find much of interest and value in this issue of *Chinesisch-Deutscher Almanach*.

WHAT WAR MEANS

B. DE Z.

A BOOK has appeared of late — not merely a book, but a sign of the times. Erich Maria Remarque, thirty-one, French-German, soldier in the World War, then organist, teacher, automobile dealer, critic, is the author. *All Quiet on the Western Front* is the title. Half a million copies have been sold so far. Why?

Because the book is a passionate appeal to awaken from the horrid nightmare of centuries; to arouse the spirit of forgiveness, of brotherhood, of peace; to label war, once for all, as the

most hideous and brutal of crimes, the shame of 'civilization.'

The appeal is not made in words; it is made in pictures, and pictures are mightier than words. Millions of men and women, the world over, still bearing the physical and mental wounds inflicted upon them; still bleeding from the terror; will not pass by a book of the kind without hearing the appeal it voices between the lines. At last, we seem to wake up!

The front is here. Shells whistle. A crimson glow spreads along the sky-

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line. A sinister boom fills space. Searchlights sweep the clouds. Bells ring wildly — it is the gas attack! Lethal clouds of poison envelop everything, seem even to enter the ground. People are writhing in blood-stained dugouts, coughing out their burnt lungs in clots. Howling, flashing, banging, hissing, shells fall everywhere. Fresh recruits — mere children — the hope and pride of heart-rent mothers, the promise of fathers, terrified, run out of the trenches; to be mangled to pieces. Storm-troops are advancing. Artillery mows them down.

One would like to rest now, to get a breath. No. All are driven forward. There is counter-attacking — heads are torn off; bodies piled on bodies; rats invade the field to fatten on warm flesh.

We get a glimpse into battle-front morals — an indescribable inferno; abject darkness lighted by occasional flashes of tenderness, of pity, of self-abnegation.

The *Idea* behind the picture is bitterly condensed in a few words. At the front, "that very crime on which formerly the world's condemnation and severest penalty fell, becomes our highest aim." "Bombardment, barrage, curtain-fire, mines, gas, tanks, machine-guns, hand-grenades — words, words, but they hold the horror of the world."

Paul, one of the characters in this work, "has trained himself to sense without realizing" — the first step towards the animal state. "If one let oneself be fully conscious of the Front,

one would turn idiot or deserter. Yet, stifling the reaction within himself, he only buries it deeper, so that upon all things even behind the Front he sees through spectacles colored by his experience at the Front. All Paul's fellow-soldiers echo this psychological process, a process of permeation-by-repression. *To be permeated by horror is to be destroyed spiritually*" (italics ours).

The *horror of the world!* Yes, indeed. It is the shame of the world, its blindness and stupidity, its savage greed, distorted heroism, instead of the glory of which we have been told so much. And to think that even today thousands who should know better if they were not too lazy to stir their flaccid brains, still talk of the wonderful virtues of courage, of self-sacrifice, of heroic self-forgetfulness, of staunch devotion — and of 'ideals,' if you please, this bestial shambles where man fights not the enemy but Death itself, where the animal in him, flaming with all its uncontrolled sea of passions, driven to despair, face to face with utter annihilation, realizing that the end is at hand, gives way to the accumulated rage of its nature through the channel provided for it on the battle-field!

It is time to throw off the nightmare in which the world has slept away the ages! It is time to open our eyes wide, and still wider; to realize the horror of bloodshed, the bestiality of it, the barbarism of war; to protest from the depths of our spiritual nature; to assert the existence of the Divine within our breast; to assail the world with a

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determination never again, NEVER AGAIN, to believe that war has anything whatsoever behind it to justify it, anything to legalize its savage means, or give it any right to exist.

It is time to unite the world without distinction of race, creed, color, profession, with neither prejudice nor preconceived ideas, and to declare courageously, so that all who have ears to hear may hear, that *Brotherhood is a fact in Nature*, that Peace and Good-

will shall reign henceforth on earth.

It has long been in man's power to wage furious wars against his fellow-men. It is also in his power, and in his power alone, to ban this dreadful specter from this globe, to disperse the hallucinations of the fevered brain, to let the light stream in from the realm of Spirit, the sphere of everlasting Peace.

Then and then only may Victor Hugo's prophecy come true, that "in the twentieth century *war will be dead.*"

HEALTH

ARTHUR A. BEALE, M. B.

JUDGED from the Theosophical standpoint, health acquires a new significance and import, and this knowledge should constitute a challenge; for to the Theosophical student his life becomes a trust, a very sacred trust, since it ceases to belong to him, but to the Movement. Knowing the import of Karman, he sees in his health a reflex of his acts and thoughts: poor health denoting lack of control and often the direst folly. In this view short lives are a disgrace both to the individual and to the race. The traditional threescore-and-ten is a poor estimate of man's capacity. I would rather think of a century as the goal, and a poor one at that: there are reasons for thinking of two centuries as the goal and one as the average.

When, moreover, we realize that the present average life-span is fifteen years, what is the explanation of the discrepancy? I venture to suggest

that it is nothing short of profoundest ignorance and folly; we are all potential suicides, the result of lack of knowledge, of foresight, of self-control and of imagination, with ancestral tradition to boot.

This is where Râja-Yoga education is going to be such a great asset to the world; not that the results of hereditary failure can be wiped out in one generation. We want a generation of Râja-Yoga mothers, to give us a new type of children — children with clean lives, self-control, directed wills, imagination. With these the Mind can conjure a worldly paradise. We must induce the world to *want* the things most required for perfect health, for sure it is that our wants control our appetites, and our appetites are the product of our imagination. "We are what we think."

Considering the present needs of the world, it seems to me that it be-

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hooves us all to feel the obligation to remain in incarnation as long as possible; and any act of deliberate and negligent carelessness is a moral crime. The duty of a physician is to study the laws of Health, to drill those he contacts in the rules of physiological rectitude, and to warn his patients against the danger of outraged natural laws.

What are these so-called laws? They are the conditions for the harmonious, untrammelled working of the body in all its departments.

What are the conditions? We must remember that the body is constituted to operate within certain limitations, and it behooves us to find out these and respect them. Excesses of any kind, excess of cold, light, oxygen, sound, food, exercise, or worry, are detrimental and may be fatal. All are useful factors in their place and under control, and the body accommodates itself to an extent, but — remember your limitations! These vary with everyone. Brain, lungs, heart, digestive organs, generative functions, skin: one and all must revolve within a certain orbit, controlled by or subject to the Mind, which in its turn is subject to higher centers. Hence the old aphorism *mens sana in corpore sano*, in which is justification for the saying: the mind is the great disease-producer. It is also true, however, that the Mind is the great physician, and this emphasizes the two aspects of Mind which Theosophy is always pointing out. Herein we recognise the duality of force in re-

lation to Health, viz., the benefic and malefic, the light and the dark. According to the tenor of our thoughts, so we give life or death.

This brings us into the realm of morality which Dr. Wilson, the old hygienist, says is essential to public health. To quote:

We must drill the public in a rigid subscribing to the laws of morality, for public virtue is essential to public health and both to national prosperity.

This is another sidelight on the Râja-Yoga system of education, which aims at giving balance to all the faculties through the Mind.

The eternal cry "What's wrong with the world?" is answered in one word, "Abuse"—abuse of everything. We abuse rather than use every function in the body. Nature resents this and punishes ruthlessly, the result being disease and early death. I believe that the time is coming shortly when men will be ashamed of their ill-health and will refuse to die at any age less than a century.

It is the true province of physicians to study these things and to advise their patients how to obey; thus, how to live and be happy, at ease. Not to run after 'cures' and isms and metaphysical dissertations, but (in part through systematic examination of the organs) find out where we are physically digressing from the straight path; for so-called 'diseases' are generally the last word in such digression, and we want the first.

WHAT HAPPENS TO MAN AFTER DEATH

WINFRID VON HAHN

“The spiritual Ego of the man moves in eternity like a pendulum between the hours of life and death, but if these hours, the periods of life terrestrial and life posthumous, are limited in their continuation, and even the very number of such breaks in eternity between sleep and waking, between illusion and reality, have their beginning as well as their end, the spiritual Pilgrim himself is eternal. Therefore the hours of his posthumous life, when unveiled he stands face to face with truth and the short-lived mirages of his terrestrial existences are far from him, compose or make up, in our ideas, the only reality.”

— H. P. BLAVATSKY in *Lucifer*, XI, 103

TO understand what happens to Man after death, a knowledge is required of what Man is, of what he is not, and of what is meant by ‘death.’ To the crass materialist ‘man’ is the physical body, ‘death’ the disintegration of it, ‘the hereafter’ a meaningless term. The thoughtless Christian divides man into body, which perishes at death, and something — indifferently called ‘soul’ or ‘spirit’ and generally defined as that which is not body — which presumably survives. If, by analogy, we were to regard the physical body as composed of bone and blood, and define blood as that which is not bone, we would see how far this kind of division can take us. Paul’s tripartite classification into body, soul, and spirit, is reasonable enough, yet inadequate to explain many of the phenomena of life. Alone, the age-old septenary division of Ancient Wisdom provides the key to the true understanding of man’s being and of the states through which he passes after the dissolution of the physical frame he temporarily dwelt in and acted through.

As viewed by the Esoteric Philosophy, Man consists of a perishable Quaternary and an Immortal Triad, forming together the seven ‘principles’ of his entire constitution, which ‘principles’ should not be regarded as entirely separate things, like the coats of an onion, but rather as interpenetrating and interdependent manifestations of the ONE LIFE, by means of which it mirrors itself in every atom of the septenary Cosmos, and descends from plane to plane to reascend again, having attained to self-consciousness.

The perishable Quaternary is composed of:

1. *Sthûla-śarîra* or physical body, the visible, tangible outer form, built up of various tissues — the domain of physiological science.

2. *Linga-śarîra* or the ethereal counterpart of the physical body, the astral double or *eidolon*, the model around which the physical frame is gradually molded during gestation.

3. *Prâna* or vitality, the integrating energy that co-ordinates the astral and physical atoms and keeps them to-

gether — a drop from the boundless ocean of Life Universal.

4. *Kâma* the aggregate energies of passions, emotions, desires, and appetites.

The Immortal Triad consists of:

1. *Manas* or Mind-Principle, the Thinker in us; in its higher part the Reincarnating Entity, the central pivot of man's constitution, the Human Soul.

2. *Buddhi* or Spiritual Soul, the vehicle of

3. *Âtmâ*, the Spirit, a ray of the Universal and One Self.

The link between the Immortal Triad and the mortal Quaternary is *Manas*, which, during the period of incarnation, is dual and functions as Lower and Higher *Manas*. The Higher *Manas* sends forth, as it were, a ray, the Lower *Manas* which functions through the brain as brain-consciousness, the ratiocinating intelligence, the brain-mind. This lower aspect of *Manas* mingles with the *Kâmic* or passion-al nature, forming what may be termed *Kâma-Manas*; this is the battleground, during life, of the Higher and Lower natures of Man, the perishable and the imperishable elements in his constitution.

According to H. P. Blavatsky (*The Key to Theosophy*, 3rd Point Loma edit., 1913, p. 172), *Âtmâ*, the God above (more than within) us, is the HIGHER SELF; *Buddhi* or the Spiritual Soul, in close union with *Manas* — without which the former is only the vehicle of *Âtmâ* — is the Spiritual Divine Ego; *Manas*, the fifth 'principle,' independently of *Buddhi*, is the

Ego (it is the Spiritual Ego only when merged into *Buddhi*), the permanent Individuality, the reincarnating Ego; the physical man in conjunction with the lower self — animal instincts, passions, desires, etc., — in other words, the Lower *Manas* combined with *Kâma* and operating through the physical body and the astral double, is the Lower Personal Ego.

The remaining 'principle,' *Prâna*, or 'Life,' is strictly speaking, the radiating force or energy of *Âtmâ* — as the Universal Life and the ONE SELF — ITS lower, or rather (in its effects), more physical, because manifesting, aspect. *Prâna*, or Life, permeates the whole being of the objective Universe, and is called a 'principle' only because it is an indispensable factor and the *deus ex machina* of the living man. — *The Key to Theosophy*, p. 173

The above sevenfold constitution of Man may perhaps become clearer if we say that ONE LIFE on seven planes pervades the Universe, and on every plane shows itself in a different way. It breathes throughout the boundless expansion of the Cosmos. The ONE LIFE manifests as *Âtmâ* and *Buddhi* in its higher stages, as *Manas* on the plane of thought, as *Kâma* on the plane of emotion, as *Prâna* in the sphere of physical vitality, as attraction, repulsion, cohesion, electricity, etc., on the lowest plane of manifestation; and the 'principles' are but vortices of force, endowed with consciousness and set in motion by the ripples of the ONE LIFE viewed in its most abstract aspect.

What is the physical body? Biological science has conclusively demonstrated that it is a vast congeries of

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animate cells, almost all tissues being of cellular structure and constantly undergoing a process of decay and reconstruction. Each of the myriads of cells has a life and death independent of the life and death of the creature into which it is built. With every instant minute particles, whether cells, molecules, or atoms, are passing away from the body, others streaming in to replace the loss. From the time of its fashioning around the astral model in the womb, the human body is continuously built up by the inseting of fresh material, and the out-going stream is scattered abroad, to enter some other vortex of animal, vegetable, or mineral life, the physical basis of which is the same. Man's body is the least permanent of all his 'principles,' for, owing to the constant state of flux in its constituent parts, it never remains in the same condition even for a minute; it could be compared to a river which, though permanently existing as an Ideal Form, is yet in a state of ceaseless change both as regards the material of its bed and the rushing masses of water.

Recognising a life-force as permeating the countless cells of the body, modern science has not yet dared to endow with life the molecules, atoms, and electrons at which it has arrived. Here it shows itself inconsistent and, unconsciously, gives the right of way to Esoteric Philosophy which, at this precise point, steps into the arena and shows that far beyond the individual cells, the molecules, and even the atoms, the whole of the human taber-

nacle is built up of countless lives, all conscious on their own plane.

Science teaches us that the living as well as the dead organisms of both man and animal are swarming with bacteria of a hundred various kinds. . . . But Science never yet went so far as to assert with the Occult Doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings, which, except larger species, no microscope can detect. . . . The physical and chemical constituents of all being found to be identical, chemical Science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult Doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*. — H. P. BLAVATSKY, *The Secret Doctrine*, I, 260-261

These countless lives in the aggregate form the atoms, molecules, and cells of the physical frame, and, streaming in and out, build a bridge between man and his environment. Controlling them are higher lives which constrain them to work harmoniously, and direct their activity. The Universe in all its realms is formed of hierarchies of beings, the higher guiding the lower, the lower reaching up to the higher. And so it is with the physical body, for analogy is the Great Law.

Prâna, the active energy, the vital solar force animating all things, permeates likewise the physical frame and resides at the very core of the invisible lives. During life the body is polarized

oppositely to it, and in accordance with electro-magnetic laws, a normal interplay is established between the two. The Prânic energy is accumulating steadily during the day, and its positive flood overpowers our negative forces by bedtime. Sleep restores the balance and prevents our being killed by an excess of life. In death, however, we are utterly conquered by the Prânic forces, their tremendous onrush during life having gradually undermined the resistive capacity of cells, the result being inability to withstand the pressure.

When we awake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of energy than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focused in one small human frame.—W. Q. JUDGE, *The Ocean of Theosophy*, pp. 50-51

In the life of every man, therefore, a time comes when the disintegrating tendency reaches a maximum and the body gives up the fight against the natural pressure of the Solar System, the existence of this cyclic period of breaking-up being derived from the past and being largely due to hereditary causes. (Karmic causes are too profound to be touched upon in this study; needless to say, they are the mainspring behind everything which pertains to the phenomena of life and so-called 'death'.)

Blending together the teachings of Ancient Wisdom and the investigations of biological science, it is possible to distinguish three kinds of death: the molecular or cellular death, which finds

its expression in the constant tearing down of cellular and chemical structures in the body, and is as constantly followed by the integrating process of new formation; the somatic death — from the Greek *soma*, the body — which is the more or less sudden final change of the entire complex organism of a living entity; and the so-called 'second death' of Theosophical writers, to be reviewed later on.

It is almost needless to point out that somatic death results from the failure of one of the three great vital, internal systems: the heart and circulatory system, the respiratory organs, and the brain with the spinal cord and nervous system. This is really the domain of physiological science and need not be entered upon more fully. By whichever path death approaches the body, a rapid cessation of the action of the three great vital centers occurs, one after the other. But death is not instantaneous, as some have believed, and no physician would be able, on purely scientific data, to fix the actual moment of the change from life to death. The ebb of the life-wave is a mysterious and secret process.

From the earliest records of opinion and belief which have come down to us, and throughout the ages, a general idea has prevailed that the stage of so-called 'death' is marked by a mental panoramic perception of the experiences of the life just about to end. Esoteric Philosophy accepts the accuracy of this belief and teaches that at the moment of the final transition, the vision of life passes before the inner

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eye of the Ego, and the man, appreciating his own conduct, realizes the meaning and the value of the incarnation about to close.

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshaled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing Ego. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator, looking down into the arena he is quitting. He feels and knows the justice of all the suffering that has overtaken him.—*The Key to Theosophy*, p. 160

This is the time when the thought-images of the passing incarnation interweave themselves into a complex picture and are impressed in their totality on the Astral Light. The Ego reads the Karmic record of its life; it is the first Judgment — a moment of sacred solemnity indeed, during which utmost peace and silence should reign around the departing, aye, the departed as far as medical certificate goes. A Master has written:

At the last moment the whole life is reflected in our memory, and emerges from all the forgotten nooks and corners, picture after picture, one event after another. . . . The man may often appear dead, yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks*, and the Ego lives over in those few brief seconds his whole life. Speak in whispers, ye who assist at a deathbed, and find yourselves in the solemn presence of death. Especially have ye to keep quiet just

after death has laid his clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the past, casting its reflexion upon the veil of the future.

After the last breath is expired, the inner man, reviewing his life, remains for a while concentrated in the deepest centers of the brain, probably unconscious of the body he is leaving; and as his vision sweeps backwards from the solemn present to his childhood days, it is possible that the moment of incarnation coincides with *real* death.

While the retrospect of the past is taking place, and the real man gradually withdraws from the physical body, the bodily form begins to break up under the pressure of a change in polarity.

When a body dies it passes into the same polarity as its male [positive] energy, and repels therefore, the active agent, which, losing hold of the whole, fastens on the parts or molecules, the action being called chemical.—*The Secret Doctrine*, I, p. 526, footnote 808

During incarnated life, while the human form still retains the other principles which make it into a perfect whole, the countless lives are restrained in their activity, are grouped into definite combinations for special purposes, and are marshaled as an army, in regular order and under a supreme command. But as soon as the informing, indwelling power has begun to withdraw, they become a disorderly crowd, a rioting and tumultuous mob, rushing hither and thither, with no common object, or recognised authority. A process

of complete disintegration sets in and the physical frame is gradually transformed into the solids, fluids, and gases which entered into its chemical combinations. This chemical activity of dissolution (and occasional reconstruction of other complex chemical structures, for temporary purposes) is one of the manifestations of the life-principle and is, of course, governed by intelligent forces, though by different ones from those present during the period of incarnated existence. *The body is never more alive than when it is 'dead,'* paradoxical as it may sound. It is alive in its units, dead in its totality; alive as a congeries, dead as an organism.

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the Materialist, the only difference between a living and a dead body is that in the one case that force is active, in the other latent. When it is extinct or entirely latent, the molecules obey a superior attraction, which draws them asunder and scatters them through space. This dispersion must be Death, if it is possible to conceive such a thing as Death, where the very molecules of the dead body manifest an intense vital energy. . . . Says Éliphas Lévi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate."—*Isis Unveiled*, I, 480

It is the *Linga-śarīra*, or astral double, the vehicle of vitality, that exercises the controlling and co-ordinating force on the countless lives of the physical body, of course, under the guidance of the inner man; after the latter has withdrawn from its taber-

nacle of clay, he gradually disengages himself also from the astral form which for a time remains attached to the disintegrating physical body by a delicate magnetic cord.

The final snapping of the thread which connects the astral with the physical body means the breaking of the last magnetic link between the latter and the higher principles of man. Man is now a six-principled entity, and very soon, after his withdrawal from the astral envelop, and the dissipation of the life-principle, a four-principled one, which he will remain for a certain time.

Death, truly, is a process of repeated unrobing or unsheathing. The immortal Pilgrim, casting off one outer casing after another, gradually emerges, like the butterfly from its chrysalis, into a higher and wider state of consciousness.

The disintegration of the Astral Double goes on *pari passu* with the dissolution of the physical frame. The first is an astral corpse as much as the latter is a physical one. The *Linga-śarīra*, formed, like the physical body, of atoms, although of much more subtil ones, meets the same fate, gradually dissipating on its own respective plane. It is probable indeed that the astral form is not entirely dissipated until the last stage of decomposition is attained by the physical body. One of the main advantages of cremation lies in the almost immediate restoration to Nature of the material elements which constitute the physical frame, and the acceleration in the decomposition of the astral form which follows. Needless to say that all dealings with the astral

double of a dead person belong distinctly to 'Black' Magic.

Prâna, the vital energy, inhering in the astral form, is but a drop from the shoreless ocean of Universal Life, and when death supervenes it re-becomes the ocean, "the dewdrop slips into the shining sea," and the Inner Man, still wrapped in his emotional elements, the Kâmic nature, passes into the dreamy semi-consciousness of Kâma-loka.

When the man dies his three lower principles leave him forever; *i. e.*, body, life, and the vehicle of the latter, the astral body, or the double of the *living* man. And then his four principles — the central or middle principle (the animal soul or Kâma-rûpa, with what it has assimilated from the lower Manas) and the Higher Triad — find themselves in Kâma-loka.— *The Key to Theosophy*, p. 142

Loka is a Sanskrit word meaning place, world, region, so that Kâma-loka is really the world of Kâma, of that part of the human constitution which is made up of desires, emotions, and appetites. It is —

an astral locality, the Limbus of scholastic theology, the Hades of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space, *i. e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration and the entire fading out of their astral particles to the last. For the human *eidolon* it begins when the Âtmâ-Buddhi-Manasic Triad is said to 'separate' itself from its lower principles or the reflexion of the *ex-personality*, by falling into the Devachanic state.— *The Key to Theosophy*, p. 142

We should bear in mind that H. P.

Blavatsky uses here the words *astral* and *eidolon* for a much subtler matter than the almost physical astral, which perishes *pari passu* with the dissolution of the physical body.

The Kâmic element of man contains the will to live, the instinct of self-preservation, the animal passions and propensities; it is the sentient agent, translating vibration into sensation. During life it has no independent vehicle, but after death it builds around itself a *rûpa* or form which incloses the Immortal Triad within its ethereal folds.

The 'second death,' then, is the passage of the Immortal Triad, the Pilgrim, the real Man, from Kâma-loka into the higher state of peace and bliss, called by Esoteric Philosophy *Devachan*, the 'land of the gods.' The processes of the 'second death' must necessarily differ with the inherent characteristics of man's emotional nature, and his stay in Kâma-loka varies accordingly, so that no description can be given of something which changes with every man, except that a general outline of the average case may be attempted.

The *Kâma-rûpa* is the subjective being (from the terrestrial standpoint, of course) composed of the whole of the passionate nature of man, and the Higher Ego cannot immediately withdraw from it the Lower Manas, that emanation of itself which, during earthly existence, became entangled with the Kâmic element. Hence the delay. If a person has led a pure life, and has aspired to higher things rather than identified himself with the lower ones, the passionate element in him is compara-

tively weak and will not assert itself to any appreciable degree in Kâma-loka. The Manas may have controlled Kâma to a great extent, and the link between them is now but slight, the aspirations of the Lower Mind being towards its parent-source, the Higher Manas. Gradually, therefore, the Immortal Triad, the true Man, draws in all its forces, the memories of the life just ended, its loves, its hopes, and aspirations, and by degrees frees itself from the last chains which bind it to the material spheres. It leaves behind, in Kâma-loka, the Kâmic form, to disintegrate sooner or later in its entirety, except for the seeds of future action — seeds that have been sown in life and that will come to fruition in some later incarnation. Kâma-rûpa, metaphysically,

is the subjective form created through the mental and physical desires and thoughts in connexion with things of matter, by all sentient beings, a form which survives the death of their bodies . . . the pale copy of the man that was, vegetates for a period of time, the duration of which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices — one of the most pernicious of which is mediumship — the 'spook' may prevail for a period greatly exceeding the span of the natural life of its body.— *Theosophical Glossary*, p. 172

With the disentanglement from the meshes of the Kâmic principle, after a period of 'gestation' and unconscious-

ness, the Immortal Man enters the final state of his post-mortem journey, the Heavenly World or *Devachan*. Volumes could be written in an attempt to describe in words the indescribable, to picture in human speech that which nothing but actual experience of that particular state of consciousness can ever make clear. And so we will limit this part of the subject by merely saying that Devachan is the highest, purest, most peaceful state between two incarnations, a state of temporary release from the bonds of personality, a complete rest for the real Man after the trials of earth-life, when he assimilates the experiences of the past and transmutes them into innate faculties, tendencies, germs, for future incarnations. For the ordinary mortal, his bliss in Devachan is complete.

It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanî* lives . . . surrounded by everything it had aspired to in vain and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.— *The Key to Theosophy*, p. 147

What is called 'death' cannot touch the higher consciousness of Man; it can separate those who love each other only as far as their physical vehicles are concerned, but for the Devachanî "there is no such thing as Death at

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all," for he has passed beyond the limitations of matter.

When the causes that brought the Ego into Devachan are exhausted, the experiences assimilated, Man begins to feel once more the thirst for sentient life which can be assuaged on the terrestrial plane only. The Ego then returns to earth in a gradual descent, meeting on his way downwards the seeds of evil sown in his preceding life. These seeds have remained in a state of suspended animation during his stay in Devachan; they awaken to life as the new personality is slowly fashioned for the incarnation that is to begin; the burden of the past is taken by the Ego, to be lightened or made still heavier, as the case may be. These seeds are what the Buddhists call *Skandhas* and are sensations, abstract ideas, tendencies, material qualities, the aroma of which has been assimilated by the Ego while on his way to Devachan. They are woven into the new 'man of flesh' into which the Immortal Pilgrim is

soon imprisoned again. Such is the Wheel of Life, the Cycle of Necessity, "which none at last can turn aside or stay."

Death is the 'great adventure.' It is the portal through which passes the Immortal Pilgrim on its way to freedom, light, peace. It is the birth of Man into spheres of unspeakable glory, into realms of Universal Life. What but dead-letter dogmas, could ever have disguised death so as to make it appear as a Black Phantom to be dreaded by man? Nature is a compassionate Mother, a Friend to be respected and loved. She provides for us all the rest we need between our days, the peace we yearn for between our lives. There is a continuity of life everywhere in Nature; and the glorious transition which comes to us all at the end of earthly existence is but the starting-point of another and fuller state of being, an opening of the secret flower of our Soul, though for the present we miscall this by the inadequate name of 'death.'

Theosophical University Meteorological Station

Point Loma, California

Summary for the months of September - October, 1929

TEMPERATURE			SUNSHINE		
	Sept.	Oct.		Sept.	Oct.
Mean highest	73.87	72.02	Number hours actual	171.30	234.90
Mean lowest	62.40	59.71	Number hours possible	371.00	351.00
Mean	66.14	65.89	Percentage of possible	46.17	67.00
Highest	92.00	86.00	Average hours per day	5.70	7.58
Lowest	56.00	52.00			
Greatest daily range	33.00	24.00			
PRECIPITATION			WIND		
Inches for month	0.30	Trace	Movement in miles	3708.00	3394.00
Total from July 1, 1929	0.30	0.30	Average hourly velocity	5.15	4.56
			Maximum 5-min. velocity	24.00	15.00