



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
 O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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G. DE PURUCKER, D. LITT.

GREAT SEERS VERSUS VISIONARIES

FRRIENDS: The subject upon which I am going to talk to you this afternoon is one very dear to all Theosophical hearts on account of the implications contained in it — especially that part of it which deals with our teachings concerning the existence of Great Seers; and also indeed, but in smaller degree, on account of the protection to earnest seekers that our glorious Theosophical teachings provide, that part of them which teaches us concerning those more or less erratic individuals who appear from time to time, quite frequently indeed in the history of the world, and whom we call, and rightly call, 'visionaries.'

[Stenographic report of the thirty-second of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on September 23, 1928, and broadcast, by remote control, over Station KFSD San Diego — 680-440.9]

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They see 'visions,' indeed; but we believe — and because we base our belief on Nature itself, we may assert — that they see false visions; and the world has frequently been led astray by these visionaries, many of them sincere, some indeed imposturous. But in any case they have led their fellows astray, because they see not beyond the veil into the Heart of Being, and therefore can give forth only that which their imaginations — vagrant, wandering, unguided — and their intellects untaught, cause them to give voice to in the utterance of teachings and ideas which are not for the spiritual and intellectual good of mankind.

You know, I suppose, friends, that there is no single Theosophical doctrine which is so dear to us, no individual teaching of Theosophy which is so dear to us and which makes so ready and so quick an appeal to all men who listen to it, as the one teaching us of the existence of Great Seers, of men who can see and who therefore know. Think what this fact means! It means that the human race is guided, as well as protected and inspired, because the noble ideal of these Teachers, of these great Sages, these Seers, is the guidance of their fellow-men, the teaching to them of high and noble ideals, not merely of thought and belief, but of conduct. This means in fact and in effect the opening of the "lotus of the human heart" to the rays of the spiritual sun; it means that the Pathway is shown — the Pathway to the Gods; because those who follow that Pathway and who have traveled it send back to us along the way messages through their brethren less progressed than they, but far beyond, even these latter, the average of the human race.

What an inspiration this doctrine is! And the implications that it contains regarding evolution and the nature of the universe and of man! How inspiring they are! We learn therefrom that man is not an abandoned thing, an abandoned entity, wandering blindly along life's routes, without guidance and without teaching, in a universe which is built upon no consistent and coherent scheme, and is tossed from stage to stage, from phase to phase, fortuitously and blindly, as was the teaching of our fathers and grandfathers — the scientific and philosophical, yes; and more or less also the incertitude of the religious teachings that they believed in gave our fathers little or no light upon the meaning of the universe and of human life.

Instead of that, our Theosophical teaching shows us a universe coherent with itself, every part entirely consistent with the whole,

every single part, indeed, linked by inseparable bonds with every other part. This fact of Nature forms the basis of the one doctrine, or rather conviction, which we require from anyone who wants to join the Theosophical Movement; and this one doctrine or conviction is the Universal Brotherhood of Men as a fact of Nature — much more, indeed: the Universal Brotherhood, or more accurately, the essential unity, of all that is, wherever it may be and in whatever period of time; because all are one in their spiritual fundamental; all derive from one Divine Source; all pursue one common pathway in evolution, and none can follow that pathway alone, because it is the pathway of the universe, the path leading inwards, as I have often before said: and that inwards is towards the inmost of the inmost in the inmost of the being of each one of us; and that inmost is Divinity — the source, the fountain-head, whence came forth all that is and all that ever was, and whence shall come forth all that ever shall or can be — for it is the divine Root of Things, the Kosmic Life.

It is in following this pathway faithfully, undeviatingly, with indomitable courage that nothing can daunt, that men become the supernally great human beings whom we call by various names, such as our Elder Brothers, our Teachers, our Masters, because they teach us; or, we use the Sanskrit word 'Mahâtman' signifying 'Great Selves,' in other words, Magnanimous Souls — in the original Latin meaning of the word 'magnanimous,' 'great souls.'

These Theosophical ideas are in fact nothing new. Examine the literatures of the world and you will find that the great poets and thinkers everywhere have sensed them and have taught them, each in his own respective period.

You know, I suppose, if you love the reading of noble literature, of the New England Transcendentalist school which has produced some really great men in a way, such as Emerson and Thoreau — men who had many inklings of truth. What does Emerson say on the subject of the existence of men of surpassing intellectual splendor in the world? In one of his beautiful poems he sings as follows:

From high to higher forces
The scale of power uprears,
The heroes on their horses,
The gods upon their spheres.

Yes, friends, this is exactly the truth as Theosophy teaches it —

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and I mean by that, not truth because a certain system called Theosophical promulgates it, but because it is a truth of Nature, a fact of Being. Therefore does Theosophy teach truth, because Theosophy is a formulation of natural truths. Now, you have heard me speak in other lectures of what the Theosophical teaching is regarding kosmic hierarchies, or in other words, our own kosmical universe, and of the existence of hierarchy within hierarchy in ever enlarging scale in the endless Ladder of Life, and of how the greater hierarchy includes numbers of smaller ones.

If we divide our Kosmic Hierarchy, which here means our own Home-Universe, into two natural contrasting extremes, we can point to the material atom, as we know it, on the one hand, which is an entity beginning its evolutionary progress upwards in that Hierarchy and learning in that particular scale of kosmic life before it graduates into a higher one; and, at the other extreme, the hierarchical Divinity — the Divine Hierarch, signifying not merely “the gods upon their spheres,” but that which includes all the gods in Itself as the sphere includes all smaller lives in itself that it contains; and our Kosmic Hierarchy is but one of many, as I have just said, in all-various degrees of development. And the traveling souls, the pilgrims, pass from stage to stage, from planet to planet, within the bounds and metes of any particular Hierarchy, until they pass out of that particular Hierarchy upon graduation, to a higher and more ethereal Hierarchy; and this pathway of progress is endless and continuous for ever. Sings Emerson again:

Roomy Eternity
Casts her schemes rarely,
And an aeon allows
For each quality and part
Of the multitudinous
And many-chambered heart.

If I may be allowed to alter these lines a little, I would put thus the beautiful thought that they contain:

Roomy Eternity
Casts her schemes rarely,
And an aeon allows
For each quality and rôle
Of the multitudinous
And many-chambered Soul.

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For, indeed, friends, the Spiritual Soul, which I here have in mind, is in one way by which we may vision it a many-chambered thing, filled by haunting memories of the past, which are the recollections of lessons it formerly had and which have been inbuilt into the fabric of its being by the spiritual alchemy of constructive and ever-evolving consciousness. The Spiritual Soul is indeed many-chambered in this sense; and how could it be otherwise in Nature's scheme, for every such Spiritual Soul is an embryo-divinity, destined to blossom forth as time flows on into a divine Hierarchy on its own account, comprising within its vast boundaries hosts of lives and stars and globes innumerable, each one of which may be said to be an expression of the haunting memories which fill and echo in the many-chambered recesses of the Consciousness Divine.

Yes, it is time, space, and consciousnesses, which produce the things that are; and an Aeon, the kosmic Aeon my mind tells me to add, can allow for many things to fall out of its bosom—"the heart," as Emerson truly says, using the ancient and esoteric and also Oriental word, 'heart,' signifying the invisible core of things. And the Spiritual Soul, if you wish to understand the idea more easily, is indeed many-chambered, full of the haunting memories of by-gone stages of life, stages of consciousness through which even we, in our own small respective spheres, have been, and lived, and learned to be the receptacles of high-minded thought for the future, when we shall have evolved into — each one of us — such a Kosmic Hierarchy, the summit or apex of the enclosing Hierarchy. Even man, as he now exists, exemplifies this universal law of Nature: that the greater comprises the smaller; for man himself is a hierarchy of lives, and in his own small sphere of consciousness and action — small as compared with a Divine Hierarchy — man is a copy of the Great, and the Over-lord and Living Root of the multitudinous lives which compose his constitution.

These great Sages and Seers of whom I am speaking: who are they? Gods? No. 'Kosmic spirits'? No. Men? Yes. Men, great men, evolved men, high-minded men, magnanimous men, spiritual men, men in whom the god within them shines forth as the sun shines forth in its kosmos, and as a light, a beacon, will shine forth from a temple-dome. They have become 'at one' with their essential spiritual nature, and the result is a Great Sage, a Great Seer, a Teacher of men and of the world, a Leader on the Pathway to the Gods.

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The only thing that prevents us from being greater than we are is our illusions, the dimming of our sight, and the beclouding of our insight, above all. We know nothing of the wonders, supernal, majestic beyond all power of human words to describe, of this Mystic Wonder which is within each of us, the essential divinity of each one of us. Every Great Seer of the past has taught this sublime doctrine to his fellows, and upon this one doctrine as its main foundation-pillar he built one or more of the great religions of the past. This doctrine is expressed tersely in the archaic teaching to men: *Look within!* and *Man, know thyself!*

Within you are all the mysteries of the Universe; and when you can know these, even a little, interpret them somewhat, somewhat read them, then you are a Great Man, a seer of spiritual verities; and when you can do this better than others, yet utterly devoid of any personal and selfish will and desire for individual profit — mental, spiritual, or other — but from a love of sheer truth and in the unspeakable joy of allying yourself with the kosmic forces, then you become godlike and are a World-Seer, a Sage, a Teacher, such as those I have been speaking of.

But we humans sleep; we are not awake. You know, I suppose, that Henry David Thoreau wrote of this idea another beautiful thought that I jotted down today: "I have never yet met a man who was quite awake. How could I have looked him in the face?" Oh, how true this is! We imperfect human beings as a rule dare not face truth when we see it. Is it not a pity? Truth is so friendly and it is so easy to obtain.

All the elements of our nature are working towards this end; to wit, that we shall see Truth and follow it, indeed *become it* — in other words, become an exemplification of the laws which hold the universe in the grip of the spiritual consciousness of the Divine Hierarchy. We cannot avoid this path ultimately, do what we will and mis-hew our pathway as we may; we must follow it ultimately; there is no other way, no other path in evolution.

Oh, if men had that love for Truth which so fills the heart that it allows nothing else to enter in there! But we are blinded, we are misled; we are blinded by doubt and beclouding skepticisms, and we are so proud of it; for we think that a man is not strong-minded unless he be naturally a skeptic. Oh vain, vain delusion! Strength of intellect, friends, and spiritual perception, see and know and never

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doubt. The doubter, the skeptic, is a proof of inner discord and weakness. When you know, you never doubt; and this is an obvious truth. But lest I be misunderstood and this observation be held as contradictory of what I have said elsewhere, let me also add that I do not here speak of that alert and lively consciousness of the intellect, whose proper function it is to investigate problems that present themselves to it; nor am I alluding to that sane and healthy disinclination to accept off-hand any assertion or statement that may be made to one. These are other things, and are not the corroding and beclouding skepticism which denies off-hand, from an egoistic love of one's own notions. The former faculties of the mind which I here except, have played a very useful and indeed necessary part in human evolution, and I am certainly far from any desire to deride or denigrate that which I know greatly to have helped man in the past in his search for Reality as contrasted with illusion.

And besides our depressing doubts and our egoistic skepticisms, there is the honeyed and cloying working upon us of our many and varied passions — some of them by no means evil in themselves, some of them even necessary; but it is wrong and works mischief upon us to allow any one of them to obtain an overmastering grip upon our hearts and upon our minds. There, in this subservience to a by-product of our own constitution, we abdicate our inner spiritual dignity and become a slave of a slave. There, indeed, is where the evil comes into our hearts. It is as you have heard about money: Money itself is not the thing that does us harm; it is the love of money, the enslavement to it, that is wrong.

Yes, friends, Truth is the noblest thing in the Universe, because it involves and includes all else; and Truth is what we want. As Thoreau said again:

Rather than love, than money, than fame, give me truth. I ate at a table where were rich food and wine in abundance, and obsequious attendance, but sincerity and truth were not; and I went away hungry from the inhospitable board. The hospitality was as cold as the ices. I thought there was no need of ice to freeze them. They talked to me of the age of the wine and the fame of the vintage; but I thought of an older, a newer and purer wine, of a more glorious vintage, which they had not got, and could not buy.

Naturally, because the truths of the spirit are never purchased in the marts of men. You cannot purchase them; yet they are eter-

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nally in you; in every one of you; and you cannot take them from outside. You may find in yourself undreamed-of treasuries of wisdom, of knowledge, of light; yea, and of peace that passeth all understanding of men. Follow, therefore, the Pathway of the Gods.

Now, I have here the Items that include the various parts of my lecture for this afternoon, and I have talked somewhat about certain ones of them already, and other ones I hope to touch upon more or less briefly when I shall have read this list of them to you.

1. From time to time in the history of the human race there arise among men very unusual characters, whose entire nature is above, far above, the average run of men and women. In spiritual grandeur, in intellectual power, and in psychic — which is to say mental and emotional — structure, they tower over their fellow-men. Further, among these great men themselves, there are rather widely varying degrees of development; so that there are the highest among them, the intermediate class, and the lower or rather less evolved. But all, without exception, are truly Great Men or Women.

2. In each and every case of the appearance among men of these Great Characters their work is of an important nature in philosophical, religious, and scientific type. Some of them found religions, others erect philosophical schools, which gather into their ranks the choicest spirits of a certain number of succeeding ages. Others, again, work more openly among the masses, this difference of work evidently depending upon the character of the age in which each appears.

3. An examination of what they have done shows us that a common and therefore universal system of teachings, of doctrines, is in the background of all the various religious or philosophical schools founded by these Great Sages or Seers, so that while the forms in which this Fundamental System is couched vary according to the age and the people among whom these Great Men come, we find the same background, the identic system, in all these religious and philosophical schools.

4. This last fact is so striking, so remarkable, that the impartial student is irresistably led to conclude that these Great Sages or Seers are all members of some secret or esoteric Parent-Body or Association, which sends forth from time to time during the passing of the ages these Great Men, in order to arouse anew in the multitudes the same keynotes of thought and ideals and aspirations that each

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predecessor of every new-comer had brought and taught in former times.

5. This fundamental system of teaching and doctrine does exist, and is a fully comprehensive, complete, and satisfactory formulation of the truths and facts of Universal Nature, that is, of the Universe. In so far as this System has been given out to the world in our own age, it is called Theosophy; and this modern formulation of this System, which is called Theosophy, comes forth from, or out of, the Parent-Body or Association of Great Sages or Seers just spoken of. In other words, Theosophy is the System above spoken of, adapted to, fit for, and appropriate to, modern times and conditions; and Theosophy in its deeper and more secret reaches of teaching is that Fundamental System in its entirety.

6. Contrasted with this System and with the Great Sages or Seers in whose guardianship and keeping this Fundamental System exists, there very frequently appear in the world other men and women of more or less mystical or religious or philosophical but fanatic type, who promulgate with more or less success among the multitudes various sorts of teachings or doctrines based, as is always claimed, on the doctrines and teachings of some one (or more) of a great preceding religion or religious teacher. These innovators always claim to speak with spiritual, that is to say, religious, authority; sometimes claim to be inspired by 'God,' or by some high-sounding spiritual authority or dignitary. They usually ignore natural truths and verities as comparatively insignificant or unimportant; or, if indeed they recognise such natural verities, these innovators claim and teach explanations of them which have no other basis of fact than the personal views or quasi-mystical and incorrect interpretations of ancient religious and philosophical tenets which these innovators or would-be seers emit as dogmas. These innovators or semi-mystics are what we Theosophists call 'visionaries,' for such they truly are.

7. These 'visionaries' are very numerous in the history, religious and philosophic, of the world; and they range all the way from simple impostors to earnest and sincere, but erratic and unreliable, fanatics. Any thoughtful student of world-history will have no difficulty in recognising them for what they are. Is there no test by which we may judge the ones from the others? Indeed there is; in fact, there are several. But the easiest and yet infallible one is as

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follows: Does the innovator teach a system which is universal, comprehensive of *all* previous systems, so far as basic, structural principles are concerned? If so, the newcomer should be listened to with respect at the least, and his system be subjected to a searching examination. If not, then the presumption immediately is that he is a mere visionary, sincere or imposturous; and in either event of this latter case, his teachings are, whether sincere or imposturous, naught but personal viewpoints and idiosyncrasies wandering widely from the majestic and eternal verities of the Universe. This test never fails and should be kept constantly in mind when examining history; for it is the test of *universality* in which the human spirit-soul speaks.

8. The difference between these two classes of men, then, is as follows: The Great Sages or Seers belong to a Parent-Body, or Lodge if you like the word, which has existed from immemorial time in the past. They are highly evolved, spiritual initiates in the truths, facts, and mysteries of the Universe; and their entire and whole work and ideal is the sublime one of raising the spiritual and intellectual and psychic, and also the physical, standard of human thought and feeling and conduct, as far as this last may be done. "Come up higher," is their eternal message to men. In order to do this, at certain periods a Messenger appears in the world from out of this great Lodge, and sounds once again the everlasting and identic key-notes of Universal Truth. On the other hand, the other class, the semi-mystics or innovators, the impostors and the sincere but unguided and untaught visionaries, teach ideas and theories evolved out of their own views and feelings or imagination which usually differ very markedly among themselves, often amounting to complete contradictions, and in which, therefore, there is nothing at all of a universal or all-comprehensive nature; consequently, nothing at all that unifies mankind into a universal brotherhood of common thought and feeling; and nothing that partakes of a logical, clear, consistent, and all-inclusive explanation or exposition of natural truths and of the great and absorbing subjects of human and natural origins and future destiny; and no explanation of life as it is that satisfies the human mind and the human heart.

9. Instances of Great Sages or Seers who have worked for our common human kind are the following men: Gautama the Buddha in India, whose title 'Buddha,' by the way, is taken from a Sanskrit

word *budh*, which means 'to awaken'—Thoreau's word oddly enough. Gautama the Buddha means therefore 'Gautama the Awakened One'; inferentially, therefore, or secondarily, 'the Seer,' because he is awakened. In China, instances are Lao-Tse and Confucius. Krishna again in ancient India, as also Śankarâchârya, one of the latest in India; Jesus the Syrian in Palestine; in Greece, among many other names — as also in many other countries — we find Orpheus, Apollonius of Tyana, Pythagoras, Empedocles, Plato, and many more.

These of course are not all of equal grandeur; nobody claims that; but all belong to the Great Lodge spoken of before; for all taught the identical teachings, it may be in varying forms, in different languages, but identic, the same in all ages and carrying the same appeal to the hearts of all men. It is the human heart — meaning not the physical organ, but the inmost secret part of us — who is the final teacher, after all is said.

Instances of the other class of men spoken of — the 'visionaries' — I need not specify, because the names of many of them will doubtless occur to you; they are very many, and assuredly you would not wish me here this afternoon in an atmosphere of peace and brotherhood to tell you names which are as well known to you as to me, and which could import into the atmosphere of this, our Temple of Peace, ideas of unintentional unkindness. You know them: therefore judge for yourselves.

10. Finally, if the average human being of good-will, and sincerely desirous of knowing the truth about Nature and things, will cultivate his inner spiritual nature and his splendid innate intellectual and natural organs and powers by exercising them, by exercising the spiritual and intellectual and other faculties within himself, he will in time infallibly reach everlasting Truth and will then KNOW. Why? Because his inner nature is the Pathway to the Gods, the path along which he himself must march through the ages in order to become godlike — that is to say, a god in the aeons of the future.

Hence every Great Teacher, every Great Seer and Sage, has taught mankind to look for the light within, in the glorious innermost nature of every normal human being. Man in his essence contains the light "that lighteth every man that cometh into the world." Hence man, even today with all his failings and weaknesses, is, in very truth, an embryo-god.

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Now, friends, time passes so quickly; our subjects are so beautiful; there are so many avenues of thought that open out to a speaker who is doing his best to express in simple language, as I am doing this afternoon, some of the beautiful truths of Theosophy, that there is always the embarrassment of deciding upon which is the best way to give you the comfort and the consolation, the help and the peace, that those who devote their lives to these sublime teachings have gained in some degree at least, depending upon the inner evolution of each one.

Nothing can be imparted to you that is not within you. It is impossible. The mightiest god in the highest heaven, could he come to earth and teach, could not make you understand, if you had not the understanding spirit in you; he could tell you nothing that is not in you yourselves. All is in you; everything the universe contains is in you, in manifestation or in germ. Is not this a wonderful thought? Never any mysteries that are unsolvable; never any corners of the Infinite Universe sprinkled over the boundless fields of Space like flowers of eternity, which cannot be entered into and understood. And I repeat: It is all in you.

The first step to realization of truth, and to progress and to knowledge and to deathless wisdom, is understanding this first and elementary thought, which is the very basis of all Theosophical exposition: **MAN, KNOW THYSELF.** For in you there is the boundless universe, and you yourself are the pathway to it all. It is these Great Sages and Seers who have passed somewhat along the path and who teach men these wonders; who have trodden that path, as I have just said, that path within themselves. Therefore, let me emphasize it and imprint it upon your hearts: it is an all-important thought.

Accept nothing that comes to you from outside unless your own soul, your spirit-soul, the essential divinity within you, gives an answering note of assent and tells you: It is true. Then take it into your being and uphold it manfully for ever before the world. Death itself is nothing in comparison with the loss of self-respect and manhood. Oh, the sublimity of the thoughts implicated in the theme upon which we are communing together, heart and soul, this afternoon! What peace is in them! What rest! What hope!

Do you ask, perhaps, "Can we learn nothing from outside?" You know the answer, friends, as well as I do: It is a positive af-

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firmative. Indeed you may; but the TEST of truth is in you yourself. You are the judge, and the touchstone, and none can understand for you but you. You may indeed learn from the universe outside; you may study the stars and the atoms, you may study the world around you, the growing grass in the fields, and the budding flowers, and the burgeoning trees: you may study it matters not what, and learn lessons everywhere of invaluable tenor for your growth. You may read the literatures of the world and profit, oh, greatly by them! Your soul may tell you that "this is a great man, and yon one is a greater, and this third is the greatest of all," and you will know which one to follow: the one who can tell you the most for you in your particular stage of evolution.

But the greatest teacher is the Master within, in your own being — man's spiritual nature, deathless, undying, immortal in its wisdom and knowledge. And when this realization comes home to you, then indeed you are on the pathway leading to the gods, and are not merely an embryo-god, but, as it were, a Master-Child born anew into the world.

You may learn even from studying the lessons that the lives of these impostors and visionaries show you, even as a child learns from its little hurts and difficulties. They likewise can teach us a lesson. But the master and the judge is within you; the teacher is within yourself; the touchstone is yourself. And you are not alone on this pathway of the gods. A band of noble seers, the greatest minds of the ages, have trodden this path before you; they are your companions, and they are watching over you, even now. And the blessedness of coming into touch with that intimate companionship of the soul — the spirit-soul — of these great men in whom the spiritual sun of being so lightens their mind and all their nature that knowledge comes to them intuitively, instantly! They see — and therefore they know.

In conclusion today I will read to you the following beautiful thoughts from Emerson. I am indebted to the kind office of a friend who sent it to me this afternoon. The teaching is the same as the Theosophical — not phrased by Emerson in the words that I would use, but the thought of it, the heart of it, is our meaning. Listen, please. It is taken from Emerson's 'Essay on Life':

Be of good cheer, brave spirit; stedfastly
Serve that low whisper thou hast served; for know,

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God hath a select family of sons
Now scattered wide through earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's work, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

H. P. BLAVATSKY'S LETTER TO THE AMERICAN CONVENTION IN 1888

[The document which hereinafter follows is a verbatim reprint of the original now reposing in the Theosophical archives of the International Headquarters of the Theosophical Society, Point Loma, California. Its republication as a whole is extremely useful at the present time on account of the emphatic warnings and interesting comments of various kinds which this communication of H. P. B.'s contains. It is to be hoped that this document will be carefully studied by all readers and taken closely to both heart and mind.—Eds.]

TO WILLIAM Q. JUDGE,
General Secretary of the American Section
of the Theosophical Society.

My dearest Brother and Co-Founder of the Theosophical Society;

In addressing to you this letter, which I request you to read to the Convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself — the heart and Soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice

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is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realises that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organisation which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatise.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a

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“miracle club” no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realise intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission — namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realisation of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only

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an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all, selfishness — but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilisation is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to oneself, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,— he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organisation. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

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Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. "LUCIFER" sounded the réveille, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But at present, these students do not even know of each others existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said let them open soup-kitchens etc etc and the world will believe that there is something in Theosophy. These

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good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophy is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

Now with regard to the "SECRET DOCTRINE," the publication of which some of you urged so kindly upon me and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The Mss of the first three volumes are now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet, having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the "SECRET DOCTRINE" as I dealt with "ISIS UNVEILED." From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavouring to find means of securing the publication of the "SECRET DOCTRINE" on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay & not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice

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and ignorance has to be fought. But whether I be in England or in India a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all*.

I shall leave my dear Friend and Colleague, Colonel Olcott, to tell you all about the condition of affairs in India, where everything looks favourable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my faraway and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally; and while conveying to all your Colleagues the expression of my fraternal regards, assure them that, at the moment when you will be reading to them the present lines, I shall — if alive — be in Spirit, Soul and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE
we are all working for —

H P. BLAVATSKY .:

London. April 3. 1888.

17 Lansdowne Road.

(SEAL)

THE ORIGIN OF FICTION

KENNETH MORRIS, D. LITT.

I WONDER how many hundreds of thousands of novels are published every year; and when they are published, how much good purpose they serve? A drug for the mind, mostly, perhaps: a means of keeping people from the dreadful necessity of thinking, of facing themselves; of discovering or trying to discover the meaning of life. It can easily become a vice, can novel-reading.

And yet the art of fiction had its origin in things altogether holy. Were there no inner truth about the universe, there would be no novels; or at any rate, novel-writing would have had a very different beginning. Let us see what the beginnings of fiction really were.

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I want you to look back anywhere from two to three thousand years ago; say in this very Wales in which we find ourselves; but what was true of Wales in those days, in this respect which we are going to consider, was also true of, you may say, the whole world. The whole civilized world then. But you will say, Was Wales, was northern Europe civilized two thousand years ago? The answer is, Yes: though their civilization was very unlike ours; it was still more unlike the condition of the peoples we call savages today. We need not go into what their civilization was like; all that concerns us tonight is their religion.

There were of course no churches and chapels in those days; for it was the time, as we say, "*cyn cred*," before the creed, that is, the Christian creed; it was before the coming of Christianity. The religion they had is now called Druidism; what *they* would have called it we don't know; but probably they would have called it indifferently Religion, or Science, or Wisdom, or Philosophy, or Truth; or by some such term. They would also have divided it into two parts: an Outer and an Inner part: the Outer they might have called 'Religion'; the Inner, by some such term as 'the Secret Wisdom.'

The Outer was what everybody believed in. It consisted of tales about the Gods, and festivals in which the doings of the Gods were commemorated. There would have been Gods of almost everything: The Mighty Mother, Nature; the Sun-God; the Moon-goddess; Gods of air, fire, and water; Gods of the trees, of war, of trade, of eloquence, of color, of poetry, of wisdom; and so forth. Several times in the year there would be festivals in honor of these Gods; who were understood to be interested in humanity, which they protected, and whose service they needed; or rather, by serving them, by holding these festivals in their honor, humanity drew near to them and shared in their life, which was larger and richer than ours. If you sinned, you offended against the Laws of the Universe, of which these Gods were the agents and guardians; and the consequence would be that the Gods of Agriculture would not co-operate with you to make your harvests good, or the God of War would not be on your side in battle; or the Rain-God would not send rain when you needed it; or something of that sort.

But everybody knew that there was more to religion than that. Everybody knew that there were people who knew the real secrets of life and the universe; and that these people were the Druids.

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They were the priests of those times; and they had gone through long and severe training in order to acquire the Secret Wisdom. Nowadays people as a whole do not know that the Secret Wisdom exists; but in those days they did. They knew that there was a path to the very heart of the universe, which men might travel; and when the desire or aspiration came to anyone to travel that path and learn the Inner Wisdom, they knew what steps to take.

The multitude would go through life contented with the Exoteric or Outer religion; doing their duty more or less by the Gods and by their fellow men; then, as now, perhaps, nine out of ten, or seven out of ten, or some large proportion of the populace, found the outer life enough to content them and did not trouble themselves about the Secrets of Wisdom. But a certain number, then as now, were not content just to be born, and married in time, and to beget children, and die; they wanted to KNOW. And what did these aspiring souls do?

They went to the Druids, and said: *I want to know; teach me!* And the Druids answered, *Why do you want to know?* And perhaps the answer to that was, *That I may be great and powerful, and rule over my fellow-men.* To that the Druid said: *Nothing doing; go away; you are not ready for the Secret Wisdom.* But perhaps the aspirant said honestly, *I want to know in order that I may do good in the world; greater good than I can do without the knowledge of the Secret Wisdom; I want to know that I can serve my fellow-men.* To that the Druid would answer; *Very well; I will take you as my disciple; and how much you can learn, or whether you can learn at all, depends entirely on yourself: on your sincerity, your devotion, your intelligence, your readiness to give up self, to lose yourself, to forget yourself, to live in that Greater Self which is love for humanity.*

And then began a course of long discipline, all of which was designed to kill selfishness in the aspirant. If any man injured him, he had to forgive the injury at once and wholeheartedly; to return good for evil, love for hatred. When selfishness was dead in him, then he began to learn the secrets; and he was pledged to keep what he learned secret. Why? Because knowledge is power; and to reveal this Great Knowledge to those who had not undergone the discipline which frees a man from the shackles of self, would be to put power into the hands of those who might use it for the advantage of themselves and to the detriment of their fellows. The

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disciple passed through what is called various initiations, each of which revealed to him greater and greater secrets of wisdom and made him a greater man; and the penalty he would have to pay for revealing any of the knowledge he had won, would be the loss of that knowledge at the least; and this not by any law made by the Druids, but by a law innate in things; a law innate in the fabric of life or of the universe, so to speak.

Yes: but while this was so; while the Druids were the custodians of the Secret Wisdom; they were also the ones who presided over the whole religious life of the people. It was they who arranged and ordered those popular festivals in honor of the Gods; they had charge of the Exoteric or Outer Religion as well as of the Inner Wisdom. And it was their care that the people at large should never forget that there was a Secret Wisdom, that there was a path to the heart of the Universe, which those might travel who would. So, when a candidate was initiated, he learnt that though he must keep inviolable secrecy as to what he had learnt, he must yet keep alive in the consciousness of the great public the fact that there were secrets to be learnt. The process of initiations in the end made Gods of men: that is the important thing to remember. Here you have us ordinary human beings in the world; neither very good nor very bad for the most part; powerfully mediocre as a general rule; we 'something smack' as Launcelot Gobbo puts it; we have our good impulses and our rottennesses; but the universe exists precisely to make Gods of us: beings utterly divine and noble and beneficent. We may become Gods in millions of ages; or we may take matters into our own hands and force our evolution; we may do in a lifetime for ourselves what life would not do for us for millions of years; and unless a certain proportion of humanity did so take matters into their own hands and force their evolution, the world would be in a worse case than it is, which is saying a lot. Now you can understand how important the Druids felt it that this possibility should never be far away from the public consciousness; that there should be continual reminders of it strewn, so to say, along the waysides of life. Never let the world forget it! they said; hint at it; let everyone hear of it somehow; sow the seeds of it; never mind that ninety-nine out of every hundred of those seeds will fall in stony ground; the hundredth will fall in good soil, and another human being will become a recruit in the army of the Gods, that wages

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the grand war perpetually for mankind against the hosts of evil.

Now how were they going to sow those seeds broadcast? Well, for one thing in those very stories of the Gods which were half the material of the popular exoteric religion. And in all sorts of stories. What is the very basis of a story: what are the elements that you must have? Why, first you must have a hero; a man or a woman whom the story is about. And then you must have a beginning to your story: which is: he, the hero, sets out about something; he has a task in front of him; adventures to undergo. And then you must have an end to your story: he attains something. And there, don't you see, you have what may be called a basic form. He, the hero — that is the candidate for initiation; the man who sets out to become a God. He has adventures — that is, he undergoes the discipline, the trials, which lead to and constitute his initiation. And then he attains to the goal that he set out to reach: that is, he attains to wisdom, to godhood; he is an initiate, an adept, as we say now: a Druid as they said then: he has become a Master of the Secret Wisdom.

Now that is the subject of all ancient fiction: the subject which the ancients considered, and rightly, the most important in the world. It was told in innumerable ways; but it was always that that was being told.

The hero is never a character-study, as we say; because he is always not a man merely, but one of the principles in the make-up of every man; and all the other characters in the story are not simply other human beings, other individuals that he meets in daily life; they are other principles to be found in the make-up of every man. He has not to fight with and to overcome any forces that are outside of his own being; and the goal he wins to, whether it is a bride, or a kingdom, or what not, is nothing external: in every case it is the divinity within ourselves.

Well now, to go back to our ancient Wales again; and remember that *mutatis mutandis* — having changed the things that need to be changed — what is true of ancient Wales is equally true of most parts of Europe, Asia, North Africa and even America: there were those among the Initiates of the Druidic Schools whose business it was to tell stories. These, in this part of the world, were called the Bards; which word has come now, except in Wales, to mean poets: but that is only a secondary meaning of the word. It really means

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Teachers in the sense of Teachers of Theosophy, Teachers of Wisdom; it was because they told their stories mostly in verse, that their name of Bards came to mean poets. They filled a need or supplied a demand of society as it then existed. There were long winter evenings in which the tribesmen gathered in the houses of the kings and chieftains with which the country was plentifully sprinkled; the women would be doing their sewing, weaving, and spinning; the men would be at work on their nets and weapons: there would be some music: harping and singing very likely; but what was to supply the place of the books and newspapers, the movie-shows and theaters of today? The Bard, who presently arrived at the door, and was received with high honor; and who in the course of the evening would tell a story, either altogether in verse, or with poems appearing here and there in it; and he would take very good care that in the very telling of it hints should be dropped at to its meaning; so that if there was anyone in the hall who was ready, inwardly, to take the first steps towards initiation, he should be reminded of the possibility of taking such steps; and that in the minds of all something should remain; a feeling that the ordinary outer life is not the only thing, is not the great and important thing; that there is forever the high possibility, the high need, for men and women, you and I and all of us, to take our selves and our lives in hand, and start upon the path that leads to godhood.

I will not here go at length into the grand old stories that actually come down to us from those ancient Bards; they can be read in Lady Charlotte Guest's translation called *The Mabinogion*; but must glance by way of example at the great Welsh Initiation-story called *Hanes Taliesin*, the history of Taliesin. Taliesin is supposed to have lived in the sixth century; seventy-seven poems attributed to him come down to us; and many of them bristle with Theosophical teachings; he is the great type of Bard-Initiate in Welsh literature.

The story is that Ceridwen, the Mighty Mother, the Goddess of Nature, had a son who was the ugliest man in the world; so to make up for his ugliness she determined to make him the wisest; and brewed a decoction in her cauldron on the hills of Cardiganshire, the last result of which should be three drops of wisdom. She set a dwarf named Little Gwion to stir this while she gathered herbs for it on the Hills. As Little Gwion stirred, the brew boiled over,

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three drops falling on his finger and scalding him. He put the finger in his mouth to ease the pain, and instantly became aware of all things, first of all that he must flee from Ceridwen. The drops of wisdom being out of the cauldron, the strength of the poison that remained in it, the rest of its contents, broke the vessel, and the poison flowed away down to the sea; poisoning on the way the horses of Gwyddno Garanhir, which drank of the venomous stream.

Now there you see: that Cauldron is known as the Cauldron of Reincarnation — *Pair Dadeni*; and the decoction brewing in it is the experience we get in our incarnation here in the world, of which the final result is three drops of Wisdom, the initiation that makes us, from commonplace humanity, divine beings, Gods, the masters of our destiny. Ceridwen — Mother Nature — brews the cauldron: that is, we incarnate down here in this world, in the realm of Mother Nature: whose sole purpose — the sole purpose of our long series of incarnations — is Initiation, to make us Gods. But now note: the moment we have tasted the drops of wisdom, the first knowledge that comes to us is that we have to beware of Nature — our lower human nature; we have to fight it; it is our enemy; we have to conquer it before we can become immortal.

So Gwion Bach fled from Ceridwen: he fled from, evaded, the lower nature; he became a hare, and she pursued him as a greyhound; he became a trout in the stream, and she pursued him as an otter; he became a bird in the air, and she pursued him as a hawk; when she was stooping over him to kill, he fell as a grain of wheat onto a heap of grain in a farmyard, and she became an old black hen with a tuft of white feathers on her head, and gobbled him up. And in due course he was born as her child: a child so beautiful, so radiant of brow, that she had not the heart to destroy him; and he was called Taliesin, 'radiant forehead'; and became the greatest of the Bards of Wales: the Initiate.

The story is far too deep, far too full of profound symbolism, for me to attempt to explain it in detail; but what I want to draw attention to is the fact that it tells the one great story which all ancient stories set out to tell. Initiation was called the second birth; Jesus, you will remember, told his disciples that they must be "born again." In the first birth in any life we are born human; in this second birth we are born divine, Gods, and no longer merely men. What I want you to see is that Gwion Bach is not Jack Jenkins or

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Tommy Smith with their traits and characteristics and tricks of personality; his character is not described in any way; he is simply the daily self of each of us; the human self; a dwarf, because that daily human self of each one of us is small, petty and circumscribed; and when he has gone through the trials and agonies of initiation, and is born again, he is Taliesin, which is the God-Self of each one of us, the inspired Bard, the liberator of humanity. For the story goes on to tell how Elphin, the unluckiest man in the world, found the child Taliesin; and how Elphin was a captive in chains in the power of a wicked king; and how Taliesin came into that king's hall, and with his song set Elphin free.

But now to come to stories we all have known since our childhood; stories every child is told more or less, and that are given in Christmas pantomimes every year: *Cinderella*, *Beauty and the Beast*, *The Sleeping Beauty*. No one knows where these and suchlike stories originated; they have been told for scores and hundreds of generations by parents who did not guess any meaning behind them, and yet heaven knows to what extent they may not have sown seeds of the Great Knowledge in the minds, or rather behind the minds, of the children who heard them. The Fairy Godmother — the Secret Wisdom — transforms wretched little Cinderella — our work-a-day human selves again — into the Prince's Bride; unites her to the God within; Beauty sacrifices herself to the terrible Beast — gives up her human self; and the terrible Beast is transformed into, and turns out to be, Prince Charming, her God-Self: so we have to sacrifice our human selves, in order to find our greater and universal God-selves; the Sleeping Beauty, that same God-self, is hidden by enchantments in the castle grown round by impenetrable thorny thickets; but the Prince wins his way through and awakens and marries her; as we have to win our way through the thickets of our lower nature to get to the God-self within us and be united with it.

So that tells us the origin of love-stories: how that form of story arose. The lover symbolized the human self; the beloved the God-self; and he had to win through to her against difficulties; he had to conquer the lower nature in order to be united to the divine nature. You see the theory of the ancient tellers of stories — or the knowledge they had, was this: They knew that just behind our minds, always, was the Divine Self that knows: that all men, in their deeper nature, know the truths that we call Theosophy; that that knowledge

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is only obscured by the lower self and the interests of life; and so that when you told a story that imbodyed or symbolized these true inner things, you would have two listeners in every member of the audience, the God-self and the brain-mind; and that the God-self, so to say, would be saying, *Yes, that's true; that means so and so and so and so; Brain-mind, you listen to this; you try now with my help to understand it!* And the brain-mind in its turn would be saying: *Ah, something is happening here! while I listen to the story, I hear also something, some news from within and beyond and behind myself; there is some meaning here, which I must brood over and try to find!*

And that is exactly what happens when we hear a symphony by Beethoven, for example; or a play like *Hamlet*. We don't quite know why or how; but we come away feeling ourselves greater men or women than we were before; and it is because the God-self in Shakspeare and Beethoven made the great play and the great music, and speaks through them to the hidden God-self in you and me; and that hidden God-self sees and hears, and tries to impress us, the common human selves, with its knowledge of the meaning of the great works.

Well, the centuries rolled on and the great Druids and Bards died, and their Theosophy was forgotten; a new creed came in, which knew nothing about Theosophy, and the light of the Inner Wisdom died away from the Western world; and only the stories remained. And then in course of time, in Western Europe generally, men's minds began to awake from their long obscuration, and to become active again; and presently men arose who had the impulse to tell and write stories once more. They said, In ancient times people wrote stories; why shouldn't we? They wrote love-stories; why shouldn't we?

Pre-eminent among these new story-tellers in England was Geoffrey Chaucer; he is typical of many then and since. He may be thought of as saying to himself, *Yes, but these ancient story-makers never made stories about real people; wouldn't it be a good thing to write stories about real human beings?* And of course they didn't; he was right there; though he hadn't the smallest understanding of what the ancient story-makers had intended to do, and succeeded in doing. He knew nothing of Theosophy: but he was a very clever fellow. So he made stories the object of which was not to tell the

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great central fact about human life, namely, that men may and must become Gods, but to describe graphically the tricks and traits and characteristics of human beings. His heroes and heroines were no longer the human soul setting out to become the God-self, but Tommy Smith and Jack Jenkins, those weird, quaint fellows. And when, three hundred years later, a really great man came as a writer of stories — or dramas, which is for our purpose the same thing — Shakspeare: he too had to do what Chaucer had done, and draw characters, draw human beings as we see them in the world about us; make an interesting play out of the interplay of common human characteristics. So we get instead of the old style Little Gwions and Taliesins, the Cinderellas and Sleeping Beauties and Prince Charmings, his Rosalinds and Falstaffs and Portias; of course infinitely greater creations of genius in a way; but also with infinitely less important tales to tell. Even now it is safe to say that thousands know of the colorless Cinderella for every one that knows of the extremely charming and colorful Rosalind; and that Cinderella will be remembered ages after Rosalind is forgotten. Why? Because Rosalind, with all her charm, is only a human being like you and me: whereas Cinderella is a principle that is part of every single one of us, and is born again with every child that is born. She is our dusty human self that is to be transformed into our radiant God-self.

Yes; but one hasn't said all that is to be said about a great one like Shakspeare in this connexion. He *was* great, and therefore previous as it were to his God-self, in spite of the fact that the civilization of which he was the child knew nothing of Theosophy, of the Secret Wisdom. And that God-self in him would be speaking.

He had made a great success of his plays; people loved to see his characters on the stage, and to recognise in them folk as they knew them; and Shakspeare was doing well in a worldly point of view. But there was that God-self in him; which was not content with that. Here, it said; you are to give my message to the world! And that you may do it, you shall learn what sorrow means!

So sorrow came into Shakspeare's life. The brightest and gayest of mortals was bowed down with grief; a struggle began within himself — we do not know of what nature; though we may surmise. And presently he wrote, out of that struggle and the bitter anguish that arose within himself, *Hamlet*.

He wrote it — the brain-mind Shakspeare wrote it — once more

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to describe human character; but the brain-mind Shakspeare did not know what the God-self Shakspeare was writing it for. *I'll write of the fate of a shilly-shallying prince that never could make up his mind to strong action*, said the brain-mind Shakspeare; *I'll copy his doubts and difficulties from my own; I will write it to show myself the doom that is coming to me because I am weak; because I cannot take my lower nature in hand and conquer and have done with it. I'll write down my agony and fears to be a lesson to myself*, said the brain-mind Shakspeare; *you do not know what these agonies and tears mean, but I do; they are the means by which I will lead you to myself*, said the God-self Shakspeare. *Go ahead and write your story; and while you write it, I will write mine into it.*

And the result is curious and wonderful. You get the character-drawing which belongs to the new method in fiction, the method that came in when Theosophy, the Secret Wisdom, had been forgotten. Prince Hamlet is the finest piece of character-drawing Shakspeare ever did: finer than Rosalind or Falstaff. But he is also something more: he is Little Gwion, and he is Cinderella, and Beauty who married the Beast, and the prince who woke the Sleeping Beauty. The whole story of Initiation is told in *Hamlet* just as surely as it is in the *History of Taliesin*.

Aeschylus the Greek, two thousand years before Shakspeare, being an Initiate of the Secret Wisdom, had written the *Oresteian Trilogy*. Agamemnon the King, is murdered by his wife Clytemnestra and her lover Aigisthos. His son, Orestes, to avenge him kills Clytemnestra. For the crime of matricide Orestes is haunted by the Furies: dreadful goddesses that pursue him over the earth. At last he comes to the shrine of Athena, Goddess of the Secret Wisdom; who transforms the horrible Furies into *Eumenides*, beneficent Deities; and Orestes is saved.

Now you see we are the children, you may say, of the God-self within us and of Nature, our human nature which we share with all humanity and every living creature. So we may speak of that God-self as our 'Father' — just as Jesus did; and of our human nature as our 'mother.' So when we read that Orestes' mother, Clytemnestra, has murdered his father Agamemnon; we can easily see what it means. Our human nature, the world in which we live, the bodies we live in and the passions which inhere in those bodies as part of the general framework of Nature, have driven from the world

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as it were, have obscured and hidden away, our God-selves; and it remains for us, the son of the God-self and the lower nature, to 'avenge' our father — to restore the God-self, re-instate itself.

That is the theme of the *Oresteian Trilogy*; it is also the theme of *Hamlet*. Hamlet, King of Denmark, has been murdered by his brother Claudius, who has then married Gertrude, King Hamlet's widow, and taken the throne. Prince Hamlet, son of Hamlet and Gertrude, meets the ghost of his father, who tells him about the murder and calls on him to avenge him. King Hamlet then is the dethroned God-self; Prince Hamlet, his son, is the human self, the common everyday self of each one of us. His business is to kill the usurping king Claudius; in whom we may see the principle of evil, that has married the queen — that is, taken possession of the lower nature of man. If you like you may call Queen Gertrude the body; which is not naturally an evil thing; all the evil in it comes of our having banished our God-selves from the world, so to say.

Then there is the old prime minister, Polonius: conventionality personified. He is the principle of keeping-up-appearances-before-the-world; of being considered respectable at all costs.

So you see what the state of affairs is when the play opens. Here is Denmark: which is you, or I, or any other of us. The God-self has been driven out of control of our life; the one reigning there is the evil in our nature, united to our body; but all looks well to the world, because the prime minister in charge of the government is Mr. Polonius-Respectability. But there is also Prince Hamlet, the mind, the son of the murdered Father, the one that speculates, that inquires, that is not satisfied.

And then the ghost of his murdered father appears to him; he catches a glimpse of the majesty of his dethroned God-self; and the fat is in the fire.

And he tries to win his mother from her vice — for her husband Claudius may represent vice — and tries in vain; and then he accidentally kills old Polonius — throws conventionality to the winds and bares to the world the something rotten in the state of Denmark; and by so doing rouses the wicked king to the point where it is war to the knife between them; one or the other must go; and all he can't and does not do is, kill King Claudius. Why not? Because the brain-mind, the personal self, cannot do that by itself; only the Higher Self, brought into action, can do that and finish the work.

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And of course, for the purposes of the play, and according to the limitations the dramatic form imposes, Shakspeare cannot make the ghost of King Hamlet come in and take the matter into its hands and itself kill Claudius; but he manages it in this way: Hamlet, himself dying, at last kills Claudius, and dying takes the throne. And when he is dead the Hero-King of Norway enters, to whom Hamlet has left the kingship: the evil principle is wiped out; the personal self, Hamlet, is dead; and the Hero-self, who is the same really as the God-self — for the characters of the murdered king Hamlet and the hero-king Fortinbras of Norway are exactly the same — is left as the ruler of this Denmark, our life.

One has but been able to sketch the broadest outlines of the thing; saying nothing about the vast fields of wisdom the God-self of Shakspeare wrote into the symbolism of this topmost work of English genius; but enough has been said, perhaps, to show that Hamlet's passing on the crown of Denmark to Fortinbras is the same thing, has the same meaning, as Gwion Bach's becoming Taliesin; or Cinderella's becoming the Prince's bride; or Prince Charming awaking the Sleeping Beauty; or Orestes liberated from the Furies. All of these tell one thing: that there is a way by which man may become a God; a path that leads inwards to the Heart of the Universe: and from this present moment and our poor human actuality to the beautiful Peaks of Being.

In Shakspeare's time all the chief writers wrote plays; the drama was the characteristic literary form of the age; and that because the principal amusement of the people, especially in London, was theater-going. But presently the theater fell on evil days: Puritanism came in, and all the playhouses were shut; and though they were reopened when the Stuart dynasty was restored in 1660, it was with a very inferior type of drama: the impulse to write great things in play-form was exhausted; and English genius, except in the cases of Goldsmith and Sheridan, has hardly used that form since. But in the eighteenth century a new literary form came into vogue, the novel: with Fielding, Smollett, Sterne, Richardson, and others; and has held the field until our own times. Nothing could be much further from the ancient method of story-writing than this new form — if form it could be called, which form had none, or hardly any; though it took one leaf from the ancient method, as we shall see. The custom was, generally, to invent a

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name for your hero, such as Tom Jones, Humphrey Clinker or Roderick Random; and weave adventures around the name; an attempt to write out ordinary life in an interesting manner: I suppose the aim was always realism — copying common life. Tom Jones, the most important of these eighteenth century novels, really set the fashion for all English novels since: roughly speaking, they are all built on the Tom Jones model; though one might easily spend a whole evening qualifying this statement. The goal aimed at, and therefore the end of the book, is generally the marriage of the hero, as in *Tom Jones*; and here you have the leaf I spoke of as taken from the ancient method; an interesting point to consider. It is true that young unmarried people do often consider marriage as the goal of life; but that feeling only lasts a few years until they discover that it is rather a starting-place than a goal: that considered as a goal, it is rather apt to be disappointing. Why then do most books of fiction, most novels, persist in regarding it as a goal, and the appropriate place to end things?

The answer is that that new method, which aims at depicting the actual life of actual human beings, inherited this way of doing things from the ancient method, which aimed at forthshadowing the life of the inner man. In that ancient method the marriage, the union of the lover or personal self with the beloved, the God-self — the initiation which makes men Gods — was the natural goal of the story, which set out simply to remind people that that possibility exists. In the ancient method there is no reference at all to sex; it never can fall into grossness. How could it, when its one aim is to tell, in terms of life, the things that belong to the regions above and beyond life? But they, mind you, are the real things. What we call Realism is not rightly so named, but should be known as 'actualism.' They dealt with the actualities of common life; not with realities, which are the soul.

But I want to say something about one of the English novelists: the one who stands out above all others, as we realize now, as Shakspeare stands out above all the dramatists of his day. I mean of course Dickens.

Now Dickens began life in a hard school of actualism; you can read about it in *David Copperfield*. He was made to know well his grim and actual London; the dark side of its life; he haunted police-courts; he knew the ugliness of the slums. And he knew

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his *Tom Jones*, his eighteenth-century novelists; they were his models. To write a novel, for young Dickens, meant to write a book like *Tom Jones*. But I should like to know what happened to Dickens before he was born; whether he was sent as a kind of knight-errant into the world. *See here: the world, and England, and London — just because they happen to be the most important country and city in the world for the time being — are cold-hearted places; humanity is suffering fearful ills in them, just because of man's cruel callous inhumanity to man: who will go into them, be born into the suffering and cruelty characteristic of them, and strike the grand note of compassion, and plead for compassion, and plead for compassion, and compel the ears of men to hear his plea for compassion? — I will*, said Dickens; and went. And his wanderings as a boy and youth through the grim actualities of London, through the police-courts and slums and dens of vice and crime, awoke in him overmasteringly, overwhelmingly, the grand thing, the highest human quality; he saw nothing but made him burn with compassion. And he said to himself, *I will write so that men's hearts shall hear the plea; I will compel men to believe in compassion; I will paint this life as it really is, and men shall know there is a God IN THE HEARTS OF POOR and simple people; they shall have compassion. I will write a Tom Jones, many Tom Joneses, to make them hear and feel compassion.*

And he did; and I believe did more to redeem England than any other Englishman that ever lived: I suspect he did more, not merely in the way of getting abuses rectified, though I believe what he did in that way was very great indeed, but chiefly and mostly in arousing sympathy for suffering, for poverty, for weakness; in attacking the monster Selfishness, in awaking compassion. And if he had ever heard of the ancient method I have been talking to you about this evening, he would doubtless have regarded it as very much a back-number. He was of the new method; a realist — I have no doubt he thought himself a realist; a child of Fielding and *Tom Jones*; the painter-in-chief of actual grim London.

But the funny thing is that being a prophet of compassion; and compassion being the God in man, the grand and infallible hallmark of the God in man, the quality, to call it that, which above all others we are here in the world to learn, to acquire, to develop into: the funny thing is that Dickens, weight he his shoes as he might

with actualism, could not escape from rising into ancient method at times. Into the ancient method, which was gone and lost from the world; which no one has consciously used in all English literature; which no one had understood or known about for two thousand years, or since the disappearance of Druidic Theosophy from England; which perhaps only Shakspeare had really risen into; and he unconsciously; or so I must think. It is a strange thing, and proves that there is a divinity that shapes our ends, rough hew them how we will; or in other words, that though we live for centuries lightless, wallowing like pigs in the mire of selfishness, of false creeds that shut out hope and beauty; yet still the soul of man is a Divinity, and will be shining through when the chance is offered.

There is one of Dickens' novels in which, the critics say, he made a very bad mistake; it is *Our Mutual Friend*. They say, he tumbled frightfully over Mr. Boffin. Do you remember Mr. Boffin? He was a dustman who late in life came into a fortune; and with his excellent wife adopted a selfish young beauty, Bella Wilfer. The Boffins, when they were servants to the miser dust-merchant Harmon, had been simple and sterling folk; and now we see Mr. Boffin, wealthy, grow gradually mean, lose his old simple sterling nobility of character, and become suspicious and miserly; and we say: *Yes, alas! that is what Mr. Boffin, grown rich after a hard life of poverty, is only too likely to do, to become.* So far so good; only we watch him deteriorate with discomfort; we say, *This isn't like Dickens, whose business it has always been to show the light of the god-soul shining through just such simple folk as Noddy Boffin: he made us love the man at first, and now he is murdering our love for him; this is, alas! what is only too likely to happen; it is realism or actualism all right; but hang Dickens for making us come to despise Mr. Boffin!*

And then, at the end, what does he do but show that Mr Boffin was pretending to grow mean and suspicious all the time; a mere pretense; he isn't spoiled by his riches at all; he is the same old dear that he always was; and, say the critics: *This is pure weakness in Dickens! In the first place, Mr. Boffin would get spoiled by his riches; in the second place, he was, if he didn't get spoiled by them, much too simple and honest an old soul to carry through that pretense, to act the part of a mean old miser through chapter after chapter of that long novel, in such a way that not only Bella Wilfer but we*

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ourselves who read the book are taken in; and that, bless my soul, I believe Dickens himself was taken in by it! This is weakness in Dickens, say the critics; he was too sentimental over old Boffin to be willing to let him really go wrong; he tried to; he tried to be realistic, and show the thing as it actually would have happened; but he hadn't the courage to carry it through; he was obliged to have resort to the ridiculous expedient of pretending that Mr. Boffin was pretending to have been spoilt by his wealth all the time.

Yes: and that is what it looks like on the surface. In actual life it is true Mr. Boffin might easily have been spoiled by his wealth; or he might not have been spoiled by it; but he would not have been capable of acting the part of having been spoilt. All true. But that is just where Dickens ceased to be the modern novelist depicting common human life as it is, and became the Bard-forth-shadower of the inner and greater life of the Soul: the life that is carried through incarnation after incarnation, until the man becomes the God.

For what task has he set himself in *Our Mutual Friend*? The task of showing how the heroine, Bella Wilfer, grew from selfishness to truth, loyalty, and service. In other words, he has taken on himself the work of the old Bards; he has intuitively perceived that this growth from the small self of selfishness to the great one, the God-self, is the supreme business in life; he has taken on himself to show, once more, how Gwion Bach became Taliesin, Cinderella the Princess, Hamlet, Fortinbras, and so on.

Now to our little human selves, the Great Self is frightening at first. All that leads to the Great Self is frightening. The personality does not like to hear the news that it must give itself up, sacrifice itself, lose itself, in order that the Great, the divine Self may be found. But that is the path our evolution must eventually follow; experience will bring us to it at last. And we may take ourselves in hand now and force the issue, enter the path and start the climb towards godhood, or wait till we have made the mistakes of many life-times, and suffered the consequences, taken the punishment if you like, of those mistakes, until experience, mistakes and punishment, mistakes and punishment, have convinced us that we MUST forego the lower and climb to the Higher Self.

Now when a man does make this choice, this attempt: when he says to himself, I will conquer self and leave it behind; I will work

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and live henceforth to bring light, spiritual light and help to my fellow-men; when he sees the vision of that glorious possibility, and glows with the joy of that great love: do you think his grand resolve is unheard, that the star that shines within him is unseen? They are not: there are those whose business it is to help and guide him on the difficult path he has elected to travel: those who have traveled it already; living men whom we call the Masters of Wisdom, Compassion, and Peace. They, or their agents, are always working in the world, and for the world; unknown of men, in quiet ways; seeking no applause, no fame or wealth or honors; they are always to be found by one who sets out upon the path of attainment. When a man is ready to become a disciple, he will always find his teacher; now, not less than in the days when the aspirant for wisdom had but to go to the nearest Druid and ask him to teach him. This very Theosophical Society is one means — and perhaps for our Western humanity the chief means — by which an aspirant may approach these Masters of Wisdom; you join it because you believe in and wish to work for Human Brotherhood; you have the opportunity in it of learning of the great spiritual truths of Theosophy which underlie all religions; then, if you wish to go further and deeper into things — the way is open. Mme. Blavatsky, who founded the Theosophical Society, did so as the agent of the Masters; her successors have been Their agents; have been themselves Teachers who know and have known how to bring the disciples or aspirants face to face with themselves, meeting and conquering the lower self; how to inspire them for the struggle; bringing them to door after door inwards in their own natures, and inspiring them to open those doors and go in. The way to Wisdom, the path to the heart of the universe, is there for any man to travel.

Now the Teacher is the one who helps you to transfer yourself from the lower limited self to the higher universal Self; and therefore in a sense the Teacher is the enemy of the lower self; and if one identifies oneself with the lower self or any of its qualities and characteristics, he will come to regard his Teacher as his enemy. One has seen that happen so often; it was for that reason that so many turned against Mme. Blavatsky, and against each one of her successors. Directly ambition, for instance, enters into one's nature, and one gives way to it, one sees one's Teacher as one's enemy; and probably accuses him or her of ambition. The safe rule for

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the disciple is, when he seems to see a fault in his Teacher, to recognise at once that that fault is in himself, waiting to be attacked and conquered. It was often said that people who contacted Mme. Blavatsky saw their own characters reflected in her; those who were themselves false, saw in her a charlatan; the ambitious believed her ambitious; the wicked, that she was wicked. Those who, on the other hand, were determined to conquer self and live for humanity, knew that she was one who had done just that; and that she had the great truths to give them. It is an extension of the meaning of the old proverb, that we judge others by ourselves.

This is a truth that the disciple learns; it is not a thing known to everybody. It is figured in the old stories a hundred times: figured by Ceridwen's pursuit of Gwion Bach; by the ugliness of the Beast whom Beauty's loyalty turns into Prince Charming. And Dickens, when he set out to turn Bella Wilfer's selfishness into truth and loyalty, somehow finds himself using the same symbolism. And there you have the explanation of Mr. Boffin's strange apparent metamorphosis: we are made to see Bella's selfishness reflected in him; and all that Bella might see herself, might understand herself, and might change her nature from selfishness to truth and loyalty.

PROGRESSIVE UNVEILING OF THE ANCIENT WISDOM

JOSEPH H. FUSSELL, D. THEOS.

II

TWO outstanding characteristics of the world today are, on the one hand, the increasing unrest and uncertainty, social, political, economic, religious, affecting all nations, all classes; and, on the other hand, a new spirit of inquiry and of investigation into the outer and inner realms of Nature. Humanity in fact is again at the crossroads, as it has been many times in past ages; the old order is passing, but the new has hardly yet been entered upon; humanity is still upon the threshold of the new cycle. The end of last century witnessed the closing of more than one racial and astronomical cycle — these in fact being related and concurrent — such as the ending of the first 5,000 years of Kali-Yuga; and of the Zodiacal cycle of 2,160 years, marked by the sun's passing from

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the sign of Pisces to enter that of Aquarius. Humanity in very truth is entering upon a new cycle of its existence, a new phase of its evolution and growth, as significant and as marked with possibilities, and also dangers, as the passing of the growing boy from boyhood to youth, or of the young man from youth to manhood. Always, in such times of transition, if we have at heart the welfare of the child and of the growing youth, we see that there are given instruction and guidance and loving care to point the way and to guide the expanding consciousness. The analogy holds also in respect to the human race. History and tradition and the great literatures of the world are witnesses to this fact.

This brings us to the next point, that there has always existed a great Brotherhood of Seers, Sages, Great Teachers, Wise Men, the Elder Brothers of the Human Race, the Buddhas, the Christs, known in the Orient as the Mahâtman, the Masters of Wisdom and Compassion and Peace. Whence comes the identity of the essential, fundamental, ethical, and spiritual teachings that underlie, and are the foundation, the heart, of all the great religions of the world: whence the identic doctrines, the same truths? The fact alone of this identity of teaching is evidence of the existence of such a great Brotherhood and of its continuance throughout the ages. This Brotherhood has always existed; it exists today. These Elder Brothers are men like ourselves, with this difference, that they have by their efforts outrun the great mass of the inhabitants of our Earth, have progressed farther in their intellectual and spiritual evolution, and have evolved forth their inner divine powers which have made them native to the inner realms of being.

All the founders of the great World-Religions were members of this Brotherhood. Always in the world are to be found their Messengers, sometimes known to but a few, sometimes openly proclaiming their mission — but always working to the same end: Brotherhood, Peace, Spiritual Progress and Intellectual Enlightenment; and although the language and imagery may vary — for often, as in the case of Jesus, they could teach the multitude only in parables — the heart of their message was and is ever the same. They were the Founders of the great Schools of the Mysteries, at Samothrace, at Eleusis, in Egypt, India, Persia, China — in all of which were taught identic doctrines, the same truths: namely, the truths of the nature, structure, and operations of the Universe, seen

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and unseen; the nature of man; the mysteries of death and of the after-life; the origin, life-history, and destiny, of man and the Universe. Being themselves Initiates in and of the Mysteries, these Elder Brothers are themselves, and through their Messengers, the Guides and Instructors of the human race, and as such watch over humanity and at cyclic times in its history give of their knowledge to meet the needs of evolving humanity.

Regarding the two volumes of *The Secret Doctrine*, H. P. Blavatsky wrote:

But even the latter, though giving out many fundamental tenets *from the SECRET DOCTRINE of the East*, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could — even if he would — give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages. . . .

. . . . For the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism,¹ the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. . . .

Toward the end of the first quarter of this century,² a distinct class of literature appeared in the world, which became with every year more defined in its tendency. Being based, *soi-disant*, on the scholarly researches of Sanskritists and Orientalists in general, it was held scientific. Hindû, Egyptian, and other ancient religions, myths, and emblems, were made to yield anything the symbologists wanted them to yield, thus giving out the rude *outward* form in place of the *inner* meaning. . . .

This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say “a *few* truths,” advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths. The world of today, in its mad career towards the unknown — which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist — is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena — a true valley of discord and of eternal strife — a necropolis, where in lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralysed and atrophied. The “amiable infidels and accomplished profligates” of Society, spoken of by Gree-

1. From which, happily, we are beginning to emerge, thanks to the work of H. P. B. and of the Theosophical Society.— J. H. F.

2. The nineteenth century.— J. H. F.

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ley, care little for the revival of the *dead* sciences of the past; but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago, when *Isis Unveiled*, or even the later attempts to explain the mysteries of esoteric science, were published.—*Op. cit.*, *Introductory*, I, pp. xvii-xxii

Accurate as was the description given by H. P. Blavatsky of the condition of the world at the time when *The Secret Doctrine* was written, it is more applicable by far to present-day conditions. Truly humanity is passing through the “valley of discord — a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul.” Yet we may add, thanks to the efforts of H. P. Blavatsky, of W. Q. Judge, and of Katherine Tingley, there is a “fair,” and now a larger and constantly increasing “minority of earnest students who are entitled to learn the few truths that may be given to them” in this latest work *Fundamentals of the Esoteric Philosophy*, and in still greater measure than was possible in 1888 when *The Secret Doctrine* was published. Few then realized what all humanity within a few years would have to face: a world-war, and the present universal unrest; truly a crisis in the life-history of the human race, a transition period with humanity’s welfare hanging in the balance.

The world has reached a danger-point in material progress and in scientific research so marked that many are voicing the question which the distinguished scientist, Dr. Robert A. Millikan, in a recently published work, *Science and the New Civilization*, expressed as follows, asking whether mankind “has the moral qualities that make it safe to trust it with the immensely increased knowledge and the correspondingly increased power which has come into its possession.” He quotes also the utterances of two noted religious leaders, the Bishop of Ripon (England), and Dr. Raymond Fosdick (New York), to the same effect. The former of these voiced the thought that “we were gaining new scientific knowledge, and acquiring control of stupendous new forces, faster than we were developing our abilities to control ourselves.” According to the latter, Dr. Raymond Fosdick, in *The Old Savage in the New Civilization*, says:

Humanity stands today in a position of unique peril. An unanswered question is written across the future: Is man to be the master of the civilization he has created, or is he to be its victim? Can he control the forces which he has himself let loose?

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A Theosophist is never an alarmist, but neither does he close his eyes to facts. The facts as stated by the three above-named representatives of modern science and modern Christianity are too plain to permit of their denial or of any attempt to discount them. The question is one that must be faced. Dr. Millikan holds, and we say rightly, that the remedy is, obviously, not to try to hold back the wheels of scientific progress — referring to a suggestion of the Bishop of Ripon that “science as a whole take a ten-year holiday,” which, says Dr. Millikan, “is both impossible and foolish” — but “rather to use every available agency, religious, social, educational, as individuals, as groups, and as a nation, to stay the spread of selfishness, lawlessness and disintegration.”

The key to the problem is man himself. It is to be found not by seeking to restrain the spirit of scientific inquiry and investigation, but by demonstrating that ultimately all knowledge has relation to man himself, and by showing the necessity of realizing this fact. The Secret Doctrine, the Esoteric Philosophy, the ancient Wisdom-Religion has in truth one keynote, one aim, which may be summed up in three words: Man, Know Thyself! Such knowledge includes *all* knowledge; it is the foundation of all morality. The Esoteric Philosophy reveals man as linked, not merely physically and chemically, but intellectually and spiritually, with the whole Universe, with the farthest star, with the most distant galaxy. It reveals man not simply as spiritual, divine in essence, but the universe as a Spiritual Universe, and of the same divine essence; man as a child of the Universe possessing every power and energy, relatively active or latent, which the Universe possesses; and *vice versa*, the Universe possessing in the great what man possesses in the small, not only every physical and material energy, but every intellectual and spiritual faculty.

It may seem a far cry from the unrest of the world, from the lawlessness and disintegration that so threaten modern civilization, to the giant star Betelgeuse, or the nebula Andromeda; but, unless the relation of man to these, that is, the relation of man to the Universe, can be seen and taught — and it can be taught to, and understood by, a child, and yet can never be fully known even by the highest God — unless this relation can in some measure, as a principle, be seen and be taught and, however imperfectly, be understood, there is no adequate solution of the alarming and press-

ing problems that threaten the very existence of our civilization today.

It is not expected, nor would it be right to expect, that the statements made in *Fundamentals of the Esoteric Philosophy*, in regard to the Secret Doctrine and to H. P. Blavatsky's book of that name, will pass unchallenged; but the truth of these statements cannot be rightly denied except after study of the book itself, and an examination into the sources of the teachings therein set forth; and the same is true of the present work, *Fundamentals of the Esoteric Philosophy*, in which a fuller and more detailed exposition is given of the teachings than in *The Secret Doctrine*.

We shall speak of the question of proof later. We have indicated that the researches of modern science are re-discoveries and re-formulations of some of the facts of Nature known in the remotest antiquity, a statement which is capable of verification by study, and only by study, of the teachings of antiquity. Modern science is, in fact, entering upon a new realm of investigation, and has already taken the first step towards a knowledge of the structure of the Universe. All the recent and truly epoch-marking, scientific discoveries and philosophical conclusions of recent years, were anticipated in *The Secret Doctrine*: a statement which, as said above, is capable of verification by study of that work. We have also defined, and now repeat, that Theosophy or, as otherwise called, the Secret Doctrine, or the Esoteric Philosophy, is "the formulation in human language of the origin, structure, and operations of the Universe." The value of *The Secret Doctrine* and of *Fundamentals of the Esoteric Philosophy* lies in the fact that in these works are given the basic principles, the outline, and the skeleton-framework, of the structure and nature of the Universe — and in the latter in more detail, it being an elaboration and elucidation of the teachings contained in the former work, and also giving other teachings, other fragments, of the Ancient Wisdom, which are merely hinted at in the former work.

We have already quoted the statement of H. P. Blavatsky that in Century the Twentieth other fragments *may* be given, and "final and irrefutable proofs that there exists a science called Gupta-Vidyâ" (Secret Knowledge," "Esoteric Philosophy"), which is also Philosophy and Religion; for the Secret Doctrine, the Esoteric Philosophy, Theosophy, whatever be the name we give to these teachings, is, in

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its completeness, the Synthesis of Religion, Philosophy and Science. These three cannot be separated, any one from the other two. This statement in fact indicates the next approach to the teachings of the Esoteric Philosophy which must be made by the scientists of today, namely, the recognition of the ethical and spiritual significance of all their investigations and discoveries. Such an approach is already being made, as for instance, by Sir Francis Younghusband, in the statement quoted above that "life and love must be a characteristic of the universe as a whole"; and by Sir Oliver Lodge: "The time has come when we ought to try to bring life and mind into the scheme of physics and we shall not fully understand the nature of the physical world until we do."

But Sir James Jeans holds that "the astronomer must leave the problem at this stage. . . . The message of astronomy is of obvious concern to philosophy, to religion and to humanity in general, but it is not the business of the astronomer to decode it." It must, however, equally be said that the message of philosophy and of religion is of obvious concern to astronomy, to science; but shall we say it is not the business of the astronomer to decode that message? Sir Francis Younghusband says: "We want to know how out of a ball of fiery mist life and mind and love could have sprung forth." And Sir Oliver Lodge asks: "What must be the nature of these entities, if they are to interfere with and operate upon matter?" The Esoteric Philosophy answers the question, and to Sir James Jeans it answers also emphatically that it *is* the business of the astronomer to extend his investigations into the realm of self-knowledge, for only by so doing can he find the key which will enable him to decode the message of astronomy. In other words, the Esoteric Philosophy demonstrates that Life is one, that all things and all subjects of research have relation to life, and concern the life and evolution of man; and that the astronomer and scientist are concerned, as astronomer and as scientist, with religion and philosophy — in fact, with life, with life as a whole; with man as a whole. Throughout the countless Hierarchies which constitute and are the Universe, all interpenetrating, interblended, interlocked, interrelated, is one Plan, one Law, one Action or Course of Operation, one Hierarchical Intelligence, one Life. Religion, Philosophy, Science, are the three facets, aspects, under which Truth appeals to the human mind. But Truth includes all three and the astronomer cannot

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penetrate into the arcana of the physical universe, nor decode the message of the stars and the nebulae, even in its physical significance, save by calling to his aid philosophy and religion. Yet the message concerns him as an astronomer, for the true astronomer is also a philosopher and, although perhaps unconsciously, is in reality urged forward in his research by the impelling force of his spiritual nature.

The objects and purposes of the Theosophical Society are as follows:

- (a) To diffuse among men a knowledge of the laws inherent in the Universe.
- (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature.
- (c) To form an active brotherhood among men.
- (d) To study ancient and modern religion, science, and philosophy.
- (e) To investigate the powers innate in man.

The deduction to be drawn from the above-stated first object of the Theosophical Society is that "the laws inherent in the Universe" are not now for the first time in the history of the human race in process of discovery; but that they are known, and hence that knowledge of such laws is available to those who will search rightly for it. In corroboration of this several instances have been given of the approaches of modern science to the teachings of the Ancient Wisdom of Antiquity given by H. P. Blavatsky in *The Secret Doctrine*. In that work the author writes:

. . . The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. . . .

For it is not the fault of the initiates that these documents are now 'lost' to the profane; nor was their policy dictated by selfishness, or any desire to monopolize the life-giving lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine. . . .

The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great adepts, from Pythagoras and Plato down to the Neo-Platonists. . . .

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No one styling himself a 'scholar,' in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. . . .

And as a footnote to the last statement, H. P. Blavatsky says:

This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.— *Op cit.*, I, pp. xxxiv-xxxviii

That door has been kept a little ajar; that door is now opening wider, and not only have many of the teachings of the Ancient Wisdom given in *The Secret Doctrine* been corroborated by the scientific discoveries made since the publication of that work, but to many other teachings given in that work science is approaching nearer and nearer. The object of the present work, *Fundamentals of the Esoteric Philosophy*, is to elucidate those teachings and to lift a little more of the veil under which they have been hitherto hidden. The teachings that are given in both these works are, as above stated, capable of verification. They are stated on no authority save on the authority of truth, and in conformity with the verifiable facts of the nature, structure and operations of the Universe.

The question of proof, of validity, of the teachings given in the present work, is discussed in the work itself, the author giving the following definition, that "proof is the preponderance of evidence bringing conviction to the mind." Such conviction must be an individual conviction, which must satisfy each individual student. The work must be judged on its own merits by each student for himself. Ultimate proof can come only to him who himself travels the pathway to knowledge, the pathway that leads ever nearer to Reality, ever nearer to the Heart of the Universe. No one can travel that path for another: for that path which each must travel is one's self evolved forth from one's self; yet there is this assurance that each may have, that he is traveling on the right path, the only path, though as said it be his own: namely, that there are sign-posts along the way. The Path is indeed a great highway which has been traveled by all the Saviors of Humanity, all the Great Ones, the Seers

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and Sages of the human race who have gone on ahead, and some of whom, the Buddhas of Compassion, having reached the goal, the highest possible in this great life-cycle, have turned back to help and guide and teach. It is their teachings, and the teachings of their Messengers, that are the sign-posts along the way. As already quoted, H. P. Blavatsky writes, referring to *The Secret Doctrine*: that "what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil." In this respect — that is, in respect to their conformity with the teachings of antiquity which, themselves, are evidence of the acceptance of these teachings by the great thinkers of the human race throughout all ages — the evidence of the presumptive truth and validity of the teachings is cumulative. Universality and universal application of any teaching are strong evidence of its presumptive truth; for the Universe is one, Nature is one at heart, however diverse in manifestation. Nature's laws, operations, are universal, applicable in the small as in the great. Hence analogy, and the axiom, "as above, so below," are tests of Truth, guides to knowledge of Truth. The final key to knowledge, to Truth, is man himself.

The teachings now published thus openly in *Fundamentals of the Esoteric Philosophy*, and many of them for the first time in thousands of years, are offered to such as search for Light, to such as intuitively feel that there must be an explanation of the enigmas of life, and a key to the Riddle of the Universe. They are addressed to students of Life and Nature; they invite rigid examination and analysis on the part of students of Science and Philosophy. No one of the teachings of the *Esoteric Philosophy* stands apart or isolated from the teachings as a whole, nor can one be comprehended if studied apart and isolated from the whole. As William Q. Judge, the second Leader of the Theosophical Society, wrote,

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality.

True morality, ethics, is in fact a necessary and fundamental part of the Esoteric Philosophy; and while on the one hand there

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can be no true comprehension of morals, ethics, without a knowledge and understanding of man's place in and relation to the Universe, and of his origin, his nature, and his destiny; so on the other hand such knowledge and understanding are impossible without the practice of the highest morality. The Esoteric Philosophy gives to ethics a scientific, philosophic, and spiritual foundation; it shows that the moral sense springs from, and has its roots in, man's spiritual consciousness, and from and in the spiritual constitution of the Universe; and that only by purity of life can the doors leading to an understanding of the deeper knowledge of the Esoteric Philosophy be opened. The greatest purity of life is a *sine qua non* of the receiving of instruction in such deeper knowledge, and of all Initiation into the Mysteries of Being. The Platonic injunction: "Discipline must precede Philosophy," is no arbitrary injunction, but the expression of a law of Nature.

As already stated, in the present work teachings are now given which have not been openly published for many thousands of years, although hints of such teachings, and more or less vague allusions may now be recognised by scholars. A corner of the veil that for so long has hidden the face of Isis was lifted in H. P. Blavatsky's works, *Isis Unveiled* and *The Secret Doctrine*; another corner is lifted in the present work, but though "veil upon veil will lift, there is veil upon veil behind." Another door into the Mysteries of Man and the Universe has been opened, and the way is now shown by which he who seeks and wills and dares may penetrate farther into the Arcana of the Self, farther along the Path that leads to the Heart of the Universe. Yet, here again, 'Discipline must precede Philosophy,' and there are conditions to be fulfilled by him who would advance even one step farther along the Path. "When the disciple is ready, the Master is ready also." Only by Initiation can entrance be gained to each of the successive "halls of learning" in the Temple of the Mysteries, which Temple is man himself: — "Know ye not that ye are the temple of a god and that the spirit of the god dwelleth in you?" — which god is yourself; for verily, "Ye are gods," as Jesus, and Pythagoras, and all the great Sages and Seers of the human race have taught; and "a pathway is once more shown to that realm where the gods abide."

Finally, it should be remembered that the lectures comprising

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the present work were given to a group of students among whom exist the closest ties — ties of co-discipleship, and of devotion to the highest of all Causes: “the Cause of Sublime Perfection,” followed not for one’s self but for all: ties, moreover, the most sacred, between the group (collectively and individually) and the Theosophical Teacher of that time, Katherine Tingley, by whose authority, under whose direction, and in whose presence, these lectures were given, the lecturer himself having been for many years her devoted and faithful co-worker and colleague; and now — since Katherine Tingley has passed on — by her appointment having taken her place as Teacher in the Esoteric School, which office he holds in direct succession to her.

On several occasions during the giving of these lectures Katherine Tingley declared that they were given with the intention of publishing them later. On one occasion she said: “It seemed there must be a way [to present these teachings] and I realized that to the people who would see all this printed in books, it would seem like the Lost Word.” And on another: “We can begin in a rational way to let out some of these inner teachings, and we can tell the world about those great Teachers, and we can tell them in such a way, and with such a feeling of devotion, that people will be brought to a deeper realization of who these Teachers are.” And again: “Remember that . . . all that the Professor [G. de Purucker] says, will ultimately be printed in a book. . . .”

These teachings, therefore, in accordance with Katherine Tingley’s instructions, and by the authority which has devolved upon Dr. G. de Purucker, as her Successor, as Head of the Esoteric School, are now published for all who seek to know more of the Ancient Wisdom — and more especially for those who seek such knowledge, not for themselves, but that they in their turn may help and teach others.



The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyân-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic laws. They vary infinitely in their respective degrees of consciousness and intelligence.

— H. P. BLAVATSKY, *The Secret Doctrine*, I, 274-5

EVOLUTION — A QUESTIONNAIRE

(Based on *Theosophy and Modern Science* by G. de Purucker, D. LITT.)

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

Does Theosophy teach evolution?

Yes; Theosophy teaches that evolution is a universal process — nay, that it is *the* one universal process of change and growth. Theosophy is at one with science in seeking to show the uniformity of nature; but Theosophy extends this principle to a far greater scope than that taken in by science.

What is evolution, according to Theosophy?

It is that process of change whereby something that is latent and sleeping is brought into manifestation and activity. To understand this we must postulate two factors — a spirit or soul which is seeking expression, and a form or body wherein the spirit or soul expresses itself. Or we may express the idea by saying that growth is caused by the involution of spirit into matter and the consequent evolution of matter into more elaborate forms.

Wherein has science in general failed in this respect?

In failing to make the necessary distinction between that which is involving and that which is being evolved. Science has regarded only the evolving forms of the creatures, and has made no distinction between the creature itself and the body in which it is clothed. But such a distinction is a logical necessity; and the attempt to evade it has resulted in a number of difficult hypotheses which are in reality but subterfuges.

Please explain this point further.

Science has usually studied evolution on the basis of the materialistic or, as some have called it, the atomo-mechanical, theory of the universe. By this theory, physical matter is made the essential reality, and other things are regarded as attributes of matter or as functions of the molecular movements in matter.

What does this view of the universe entail as regards evolution?

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That, in order to account for the changes and growings which obviously take place in nature, we must posit some power or intelligence to take the place of the spiritual or divine forces which we have denied; and thus we have invented such ideas as chance, inherent properties, laws of nature, affinity, attraction, and the like. But these terms do not denote actual causes but are merely expressions which generalize or formulate certain results.

How does Theosophy overcome these difficulties?

By recognising the universe for what it is — a vast host of living intelligent beings, each and all of whom are accomplishing their own particular line of evolution, all on the same general plan, at various stages of their journey, but all working in harmony with each other and the whole.

Do you mean to say that matter is alive and intelligent?

I say that, if matter be analysed to its ultimate basis, we shall find nothing else but living intelligent beings. The physical universe is that part of nature which we can perceive with our bodily senses and handle with our bodily organs. It is but a small portion of the actual universe, and is like a screen which at once hides and reveals nature. I may remind you that science has recently probed deeply into the constitution of physical matter, and has not been able to discover any fixed physical basis, but, on the contrary, only manifestations of life and energy.

Is there, then, no such thing as matter or substance?

Force and matter are the same in essence, but different and contrasted in aspect. They are two aspects of the same thing. The universal life always presents itself to our apprehension as a duality, of which one member is active, the other passive. The active aspect of life is what we call force, energy, or some such name; the passive aspect we call matter, or mass, or inertia. But physical science now recognises that the distinction between energy and mass is relative, not fundamental.

What do you mean by the Universal Life?

There is but one life pervading the whole universe; but, though it is everywhere one and the same, it manifests itself in an infinite variety of modes, according to the particular vehicle through which

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it may be working, or, to use another expression, according to the plane on which it is acting.

What is this one universal life?

We cannot find words to define the ineffable, and must needs content ourselves with approximations. The one ultimate cause of all things, the One Self, the Universal Spirit, or whatever name you may choose to call it, must be thought of as consciousness, life, spirit, matter, all in one. It pervades and energizes the whole universe, being at once the *vis viva* and the directing intelligence of every part. We recognise it under the twin aspects of spirit and matter, or force and matter, or will and idea; these being more or less inadequate words by which we seek to define the dual aspect of the universal spirit as manifested on various planes of manifestation.

What is the doctrine of the One and the Many?

The one universal Spirit-Life-Mind acts everywhere through what we may call sparks of itself; and these sparks we call monads.

What is a monad?

Monads are spiritual-substantial entities, self-motivated, self-impelled, self-conscious, in infinitely varying degrees, the ultimate elements of the universe. These monads engender other monads as one seed will produce multitudes of other seeds; so up from each such monad springs a host of living entities in the course of illimitable time, each such monad being the fountainhead or parent, in which all the others are involved, and from which they spring.

How are monads related to the Universal Life?

Each monad contains within itself the entire potentiality of its parent source; each is a copy in miniature of its divine parent.

What bearing has this fact on evolution?

Every monad is a seed, wherein the sum-total of powers appertaining to its divine origin are latent, that is to say, unmanifested; and evolution consists in the growth and fructification of all these seeds or monads, whereby the universal life expresses itself in innumerable beings.

What is the end and purpose of this vast evolutionary process?

The attainment of self-conscious godhead. Each monad enters

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upon its course of evolution as an un-self-conscious god-spark, and, passing on an age-long pilgrimage through all the different stages and grades of living beings, it eventually attains to self-consciousness in the human kingdom, and achieves full self-conscious godhead in stages of evolution higher than man as he is today.

Then is the Darwinian hypothesis right in saying that man has evolved from the animals and thus from the kingdoms below the animals?

We must answer, No; because an affirmative answer would commit us to a serious error in regard to what is known as the Darwinian theory. Yet an absolute negative would also be misleading. Darwinians have confused the organism with the monad which tenants it; they have supposed that the physical organisms have sprung, the one from the other, in a single upward evolution. This is not the case, nor do the facts observed by science support it. It is the monads which evolve; and this they do by inhabiting a series of organisms of increasing complexity, as a climber might mount by ascending a series of steps. The climber advances, but the steps remain fixed.

What is meant by the evolution of worlds?

That not only living beings, but also the worlds which they inhabit, are continually evolving. Yet even this expression is a concession to conventional habits of thought; for the worlds themselves are also living beings, both in their entirety and in each of their innumerable parts. The observations and inferences of astronomers and geologists have furnished us with considerable evidence of the evolution of worlds; and have also familiarized our minds with vast figures in the reckoning of time.

Is it possible to assign any limits of duration to the evolutionary process?

Our minds, though unable to conceive infinitude, refuse to recognise any limits. The process of evolution is beginningless and endless; yet, if we are to discuss it, we must do so within the compass of certain chosen limits. The esoteric teachings recognise certain periods called Globe-Rounds or Tidal Waves of Life. Each such wave lasts on our earth for scores of millions of years — a figure that need cause no concern to geologists, surely — and, during the

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course of its activity, gives new birth to numerous stocks of beings, ranging from those elemental kingdoms that are below the mineral kingdom, up to man and the quasi-divine beings beyond man.

What preceded the Globe-Round or evolutionary cycle in which we now are?

Other such cycles; and so the scale rises. Though we shall confine ourselves mainly to the present Globe-Round, it may be necessary sometimes to mention preceding ones, since they were the theater of events having a causal or precedent relation to events taking place in the present Globe-Round.

What is man?

Man is, like all other beings, down to the smallest atom, a manifestation of the Universal Consciousness-Life-Spirit. For purposes of mental comprehension it is necessary to adopt some principle of analysis and classification, so that we may obtain some conception of man as a group of interrelated parts composing a whole. Neither Theosophist nor man of science would hamper his ideas by attaching an absolute value to any system of classification; the elements of any complex are subject to different groupings, according to the aspect from which we regard it, or the convenience of our temporary purpose. With this reservation, we propose to consider man as a fivefold entity.

What are these five divisions?

(1) The Divine Monad. It is (on its own plane) a self-conscious god, a spark of the Universal Life.

(2) The spiritual soul, through which the Divine Monad manifests itself. It was builded by the Monad, is the child of the Monad, and is itself destined, in the course of its evolution, to become a Monad.

(3) The spiritual soul, together with its divinity, the Monad, in its turn works through another sheath inferior to it, which is its child; and this is called the human soul.

(4) The human soul in its turn is inshrined within another sheath still lower, but necessary in order that the human soul may work on lower planes of nature. This sheath is called the animal-soul, or the vital-astral soul.

(5) Still lower, and serving as a vehicle for the above, is the

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physical body, an organism which the higher principles have builded up for themselves in order to be able to work in physical matter.

What are the respective spheres of operation of these several principles?

The first has the range of our home-universe or galactic system; the second, the solar system; the third, the earth-chain of globes (which includes our physical earth and the other non-physical globes belonging to its chain); while numbers 4 and 5 are concerned with the limitations of a single lifetime on earth.

How does the above analysis of man apply to other beings?

Each and all of them are similarly constituted; in each are all the five factors enumerated above. The difference between the various orders of beings lies in the extent to which the constituent factors are either latent or active, unmanifest or manifest.

What is an animal?

An animal is a manifestation of the Universal Life, standing a stage farther back in evolution than man. Though there are within the animal all the capacities which man has, and even higher powers which are not yet manifest in the ordinary man of today, yet some of these powers, which are active in man, are latent in the animal. The animal has not the human self-conscious mind; this faculty is yet latent. It will be acquired at a later stage of evolution; in a following Globe-Round, not in this. And again we say that this does not imply anything like the Darwinian idea of an actual transformation of a physical animal into a physical man.

And what of the kingdoms lower than the animals?

These likewise contain all the potentialities of the original Divine Monad which is the core of each of them. In the plant these potentialities are less awakened than in the animal; and so on through the lower kingdoms. The smallest atomic speck is a seed containing all things in germ. Thus we can trace throughout the universe a uniform plan of evolution and place all beings in the same general category, while conceding to each its own particular place in the scale.

What is an Atom?

“Atoms are called ‘Vibrations’ in Occultism,” says H. P. Bla-

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vatsky (*The Secret Doctrine*, I, 633); a statement which will be of interest to those who are seeking to reconcile the undulatory and the emission theories of radiation. They are omnipresent units of Life, which fill the immensity of space, and their continuous vibration constitutes that omnipresent motion which is the root of all force and life. To quote from the same place:

As described by Seers — those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly — they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spatial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvelous, that as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.

State some further facts about the atoms.

Each atom is the vehicle of its own monad. Here we have a type of the universal plan of a living spirit working through, or clothed with, an organic form. Such a duality is essential to our thinking upon any subject. Yet it must be borne in mind that the form itself — in this case the atom — is itself built up of other monads. This distinction which we make between force and form, or between spirit and matter, or between the living entity and its vehicle, is not absolute and fundamental, but dependent on their relation to each other. The process of analysis into spirit and matter can be carried on indefinitely; just as, in geometry, we can go on indefinitely dividing a triangle into a triangle and a quadrilateral.

What is the distinction between body, soul, and spirit?

These words, though loosely and variously used, can be conveniently employed in the present connexion, as follows. We may say that soul is the vehicle of spirit, and matter is the vehicle of soul. Hence soul is both spirit and matter, at different times, or as viewed under different aspects; for it may function as matter on one plane and as spirit on the next lower plane.

How does this point bear upon the question of the atoms?

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These may be regarded as compact of spirit, soul, and body: a spark of the universal life; the first imbodiment of this, forming the monad; and the next imbodiment, forming the atom. See H. P. Blavatsky's chapter on 'Gods, Monads, Atoms,' in *The Secret Doctrine*.

And how does the same principle apply to the other kingdoms of nature?

Each animal, plant, mineral, etc., may be regarded as compact of spirit, soul, and body, in the same way; provided always we remember the temporary nature of this distinction, and its consequent liability to modification in the light of other considerations. This particular view is of the utmost importance in clearing up the difficulties in understanding evolution.

How does this threefold analysis of a living being agree with what was said a while back about a fivefold division as shown in man?

The fivefold division is merely an amplification of the threefold. In the fivefold scheme we have three triads: 1, 2, 3; 2, 3, 4; 3, 4, 5; and in each of these triads the members bear to each other the relation of spirit, soul, body. But this does not exhaust the possible number of such groupings.

What is the bearing of this upon evolution?

It enables us to explain evolution as an intelligent process. In evolution we must consider agent, cause, purpose, process, result, and perhaps other factors; and these can neither be properly distinguished from each other, nor severally accounted for, by the very scanty apparatus of the conventional evolutionists.

What is the purpose of evolution?

The attainment of self-conscious godhead. In conformity with what has already been said, we must regard any great cycle of evolutionary activity, such as the present Globe-Round, as consisting of an outbreathing followed by an inbreathing; a double process which has its analogies throughout nature, as in the systole and diastole of the heart, the rising and falling of seasons and tides, the growth and decay of organisms. We can regard the Universal Spirit as a tree scattering countless seeds, which then proceed to grow, passing through innumerable stages, until each and all eventually evolve into full expressions of their divine parent.

THE THEOSOPHICAL PATH

What has science told us about the purpose of evolution?

To speak generally, the question has been shelved, as lying without the sphere of science; and some have even impatiently ousted it, as tending to obscure the light of cold reason. But is it ever possible to interpret a process correctly without reference to its purpose? And, even if so, can the human mind rest satisfied with such an interpretation? The result is that we find in our minds a hideous picture of a mindless universe, without starting point or goal, experimenting blindly — a real nightmare that weighs alike upon intellect and heart.

What is the usual idea as to the active cause in evolution?

Agreeable to the atomo-mechanical philosophy, the theorists have had to rely on what they regard as the inherent properties of matter. To these are given such names as affinity, chemical action, heat, energy, inertia, and the like; which, as has so often been pointed out, denote effects rather than causes. But with every day science is coming nearer to the conclusion that no force or property found in matter is anything in itself, but that all are manifestations of will and intelligence. And will and intelligence are themselves the attributes of a conscious being.

What are the active agents in evolution, according to Theosophy?

They are the functions of the consciousness of the monad — that is, of the animal or plant itself. These functions are desires such as we find operative in ourselves. They operate on the environment of the organism, that is, on its body and on whatever it comes in contact with outside its body. This continual interaction causes growth by calling into play the natural agencies which build up. The whole process may be summed up as a desire on the part of the consciousness within the monad to express itself and to build up vehicles for its self-expression.

And what about the plan of evolution?

Here again we find theorists of the materialistic school falling back on vague notions about inherent properties, or speaking as though they thought a being could grow and evolve without any pre-existing plan, the plan being formed during the process, so to say. Here Theosophy comes down flat-footed on the proposition that plan must always precede process; or, using other terms, function precedes organ.

EVOLUTION — A QUESTIONNAIRE

And as to the method of evolution?

There is but one fundamental operation of nature, and this operation is the same in every part of nature, in each of the innumerable beings which constitute nature; so that, while each atom, plant, or animal, follows its own path, it at the same time necessarily accomplishes the general plan. Each evolving monad is seeking to express the seed of individuality latent within it; and, by doing so, inevitably follows the general law.

Give a brief sketch of what is generally known as the Darwinian theory.

It declares that the various types in the animal kingdom form successive links in a continuous line of evolution, a universal, end-on line. The obvious gaps which we find between the links of this chain are supposed to have been filled by forms now extinct. The lower forms are supposed to have changed into the higher through ordinary processes of physical procreation, these changes being accomplished by the accumulation of many similar changes. The small changes are produced by the effect of environment upon the organism.

What is the doctrine of the survival of the fittest?

It was designed to account for the said accumulating of small variations. It was supposed that, among a multitude of variations induced by environment, the majority would not be perpetuated; and that only such variations as were favorable — or, to use the technical term, 'fittest' — would survive; thus, by a process of accumulation, producing a new species.

What are the objections to this view?

The facts, when candidly examined, do not furnish evidence for it. It has been shown that a particular type of animal, which has been modified by special influences, such as domestication, reverts to its original standard type when these special influences are removed. In other words, the variations produced show no tendency to persist and thus to give rise to an entirely new form, but they tend to disappear, thus leaving the gap as wide as ever.

Have any attempts been made to overcome this difficulty by means of an alternative theory?

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Yes, the plan of evolution, instead of being one continuous line, has been represented as a tree. The different forms, instead of proceeding continuously the one from the other, are supposed to have diverged from a common point of union, as do the branches and twigs of a tree. For instance, while some have supposed that man is a direct lineal descendant of the anthropoid apes, others have sought to show that both man and ape have descended from one common ancestor situated lower down in the scale. But the various theories as to where this point of divergence should be placed are numerous and conflicting.

What is the bearing of this on the Theosophical view?

The analogy of the tree and its branches comes much nearer to the Theosophical teaching, but does not go far enough; as Theosophy says there is not one tree but many. To explain the discontinuity of the alleged chain of evolution is the most serious difficulty.

How does Theosophy explain this discontinuity?

By stating that each form has followed its own particular line of evolution for long ages; so that, the longer that evolution has proceeded, the more divergent do the forms become from one another. This also explains why we find among the animals such extremely specialized organs and functions, which are entirely absent in the higher types, and cannot be regarded as links in a continuous chain.

Then what was the single original stock, if any, from which all the different forms have thus diverged?

It was (so far as the present Globe-Round is concerned) the human stem, which Theosophy regards as the most ancient and primitive of all the mammalian stocks at present on the earth.

Then did the animals descend from man?

Yes and No. There never was a descent in the Darwinian sense; animals are not degenerated men; they did not come from men by procreation. What we state is that the human stem of evolution threw off seeds which subsequently developed into the various mammalian types lower than man. But this occurred very long ago, when man, though human, was in many respects unlike the man of today.

(To be concluded)

CAGLIOSTRO
A Messenger Long Misunderstood

P. A. MALPAS, M. A.

III

(THE CONFESSION OF COUNT DE CAGLIOSTRO, CONTINUED)

“**S**UCH was the state of my mind when I received a letter from the Chevalier d’Aquino, which informed me that he was taken dangerously ill. I set off immediately; but notwithstanding the utmost expedition, I reached Naples only in time to receive the last farewell of my unfortunate friend.

“Soon after my arrival at Naples, I was met by the Spanish Ambassador and others who had known me before. Finding myself again importuned to resume the practice of medicine, I resolved to take a journey to England. To this effect I crossed the southern parts of France, and arrived at Bordeaux on the 8th of November, 1783.

“I went to the play, where I was discovered by an officer of cavalry. The latter having informed the Jurats who I was, one of them, Chevalier Roland, in the name of his colleagues in office, offered my wife and myself seats in their box, any time I should think it proper to visit the playhouse. The Jurats and the inhabitants, having given me the most distinguished reception, and having requested me to give up my time to the assistance of the sick and infirm, as I had before done at Strasbourg, I suffered myself to be prevailed upon, and began to give advice at home, and distribute remedies and pecuniary supplies among the poor. So great was the concourse of people, that I found myself obliged to solicit the Jurats to let me have a military guard, that my house might be kept in due order.

“It was here that I had the honor of being introduced to the Mareschal de Mouchi, the Comte de Fumel, Vicomte du Hamel, and other persons of credit, who will, if required, bear testimony to the manner in which I conducted myself during my stay at Bordeaux.

“At the end of eleven months, finding myself harassed as I had been at Strasbourg, I left Bordeaux, and reached Lyons the latter

end of October 1784. After staying there only three months, I set out for Paris, where I arrived on the 30th of January, 1785. I took up my residence at one of the furnished hotels of the Palais-Royal, and, some days after, removed to a house I had hired in the Rue St. Claude, near the Boulevard.

“The first step I took was to signify to my acquaintance that I wished to live in quiet privacy, and that I was resolved not to practise medicine any longer. I have kept my word, and have obstinately persisted in rejecting all solicitations to the contrary.

“Prince Louis has honored me with occasional visits, and I remember that he once offered to introduce me to a lady named Valois de la Motte, on the following occasion.

“‘The Queen,’ said the Cardinal to me, ‘is a prey to the deepest melancholy, on account of a prediction that she is to die in child-bed. It would be the highest satisfaction to me if I could by any means undeceive her and restore her peace of mind. Madame de Valois is every day with her Majesty; you cannot oblige me more, if the former should ask your opinion, than by telling her that the Queen will be safely brought to bed of a prince.’

“To this proposal I freely assented; the more readily because, while I obliged the Cardinal, I had the prospect of contributing indirectly to the preservation of the Queen’s health.

“The next day I waited on the Prince at his house, where I found the Comtesse de la Motte, who, after having said many civil things to me, opened the business in the following words:

“‘I am acquainted with a lady of great distinction at Versailles, who has been forewarned that she and another lady will die in child-bed. The prediction has already been accomplished in the case of one of them; and the survivor waits, in the utmost uneasiness, the fatal minute. If you know the truth as to what will happen, or if you think it possible to find it out, I shall repair to Versailles to-morrow, and make my report to the person concerned — who,’ added the Comtesse, ‘is the Queen herself.’

“My answer to Madame de la Motte was, that all predictions were mere nonsense; that, meanwhile, she might tell the lady to recommend herself to Divine protection; that her first lying-in had been fortunate and that her approaching one would be equally so.

“The Comtesse did not seem satisfied with the answer, but insisted upon having some more positive assurance.

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"I then recollected the promise I had made to the Cardinal. I assumed a serious countenance, and told the lady, with all the gravity I could muster,

" 'You know, Madame, that I am an adept in natural science, as a physician; nor am I without knowledge of some of the properties contained in animal magnetism. My opinion is, that a being perfectly innocent may, in this case, operate more powerfully than any other. Therefore if you would know the truth, the first thing you have to do is to find that innocent creature.'

" 'If you want no more,' replied the Comtesse, 'I have a niece of that very description. I shall bring her with me to-morrow.'

"I figured to myself that this niece, so *perfectly innocent*, was a child not above six years old. I leave you to judge of my surprise when the next morning I met at the Prince's a grown lady about fifteen years of age, whom the Comtesse presented to me as the very *innocent creature* of whom she had spoken the preceding day. I had to compose my features to refrain from bursting out into loud laughter. However, I stood it out, and asked Mademoiselle *la Tour* (that was the niece's name), whether she was *truly innocent*.

"Her positive answer in the affirmative betrayed more assurance than ingenuousness. 'Well, Mademoiselle, I shall know the truth of it in an instant; commend yourself to God and your innocence. Step behind that screen, shut your eyes, and think within yourself upon what object you most wish to see. If you are innocent, it will appear to you, but if you are not, you shall see nothing.'

"Mademoiselle *la Tour* followed my directions, and I remained outside the screen with the Prince, who stood near the fireplace, not *lost in ecstasy*, but holding his hand to his mouth, lest, by an indiscreet laugh, he should disturb our grave ceremonies.

"While the young lady stood behind the screen, I busied myself for awhile in making some magnetising gestures; then I said to her, 'Stamp with your *innocent* foot on the floor, and tell me if you see anything.' Her answer was in the negative.

" 'Then, Mademoiselle,' said I, striking against the screen with great force, 'you are not innocent.' This observation piqued the lady's pride.

" 'Hold,' cried she, 'methinks I see the Queen.'

"I was then convinced that proper instruction had been given to the *innocent* niece, by an aunt who was no such thing.

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“Wishing to ascertain how she would go through her part, I requested her to describe the phantom then before her eyes. She answered that the lady was pregnant, and that she was dressed in white. Then she described all the features minutely, which were exactly those of the Queen.

“‘Ask the lady,’ said I, ‘whether she is to be brought to bed safely?’

“She said the lady bowed her head, and that no bad consequences should attend her lying-in.

“‘I order you,’ concluded I, ‘most respectfully to kiss the lady’s hand.’ The *innocent creature* kissed her own hand, and came forth from behind the screen, perfectly happy in the thought of having convinced us of her innocence.

“The two ladies ate some sweetmeats, drank lemonade, and in about a quarter of an hour retired at a back stair. The Prince saw me home, thanking me for the complaisance I had shown on this occasion.

“Thus ended a farce, as harmless in itself as it was laudable in its motive.

“Three or four days afterward, meeting with the Comtesse at the Cardinal’s, they both requested me to repeat the same *badinage* with a little boy of five or six years old. I did not think the request deserved a refusal. Could I foresee that this social recreation would one day be represented to the magistrate as an act of witchcraft, a sacrilegious profanation of the Christian Mysteries?

“The Prince, having thus made me acquainted with the Comtesse, was pleased to ask me what I thought of her. I have always pretended to some knowledge of physiognomy; I am sincere; and I answered that I took the Countess to be a deceitful, intriguing woman. The Prince interrupted me by saying that she was a very honest creature, but in distressed circumstances. Upon this I observed that were this true, she would be better provided for, as she said that she enjoyed the special patronage of the Queen, and that she would have no occasion for any other protection. The Prince and I persevered in our respective opinions on the subject.

“The Cardinal set out soon after for Saverne, where he remained a month or six weeks. From the time of his return to Paris, he became more frequent in his visits to me. I perceived that he was uneasy, thoughtful, chagrined. I respected his private sorrows,

but whenever we had occasion to talk of the Comtesse, I would tell him with my usual frankness, '*That woman deceives you.*'

"A fortnight before the Cardinal was arrested he said to me, 'Dear Comte, I begin to think you are right in your conjectures, and that Madame de Valois *is* the woman you have described.'

"He then for the first time related to me the transactions about the necklace, and imparted to me the suspicion as well as the fear he entertained, that the necklace had not been delivered to the Queen. This strengthened, and made me persist the more in, my opinion.

"The next day after this conversation, the Prince informed me that the Comtesse and her husband had fled for shelter to his house, fearing the consequences that the above affair might bring, and that they requested of me some letters of recommendation for England, or the environs of the Rhine. The Prince asked my advice. I told him that there was but one way left, namely, to deliver the woman into the hands of the police, and proceed directly to the Court to lay the whole matter before the King and his ministers.

"The Cardinal objected that he could not reconcile so rash a step with his feelings and his generosity.

"'In this case,' said I, 'God is your only resource. He must, and I wish He may, do the rest.'

"The Cardinal, however, refused to give the Comte and the Comtesse the letters of recommendation which they required. They set out for Burgundy, and I have heard nothing of them since that period.

"On the 15th of August I was informed, as well as all Paris, that the Cardinal de Rohan had been arrested that day. Several persons observed to me that as I was amongst the Cardinal's friends I might perhaps share the same fate. But conscious of my innocence, I answered that I was perfectly resigned, and should wait at home with patience for whatever God or the Government should ordain.

"About half past seven o'clock in the morning, on the 22nd of August, a Commissary, one exempt, and eight satellites of the police, entered my house. They began their plunder before my very eyes. I was compelled to open my *escritoires*. All that there was of elixirs, balsams, rich cordial drops, became the prey of the

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wretches appointed to escort me. I requested of the Commissary, Maître Chesnon, jun., to grant me the use of my own carriage. This trifling comfort his inhumanity denied. They dragged me on foot in the most opprobrious manner, till we reached half-way to the Bastille. A hackney coach happening to pass by, I was permitted to enter it.

“The awful drawbridge was let down, and I was led to — . My wife experienced the same fate. Here I recoil with horror. I shall say nothing of what I have suffered, determined not to wound the feelings of the reader by a recital equally sad and shocking. I shall add only a single observation, and Heaven can witness, it is the expression of truth. Were I left to choose between an ignominious death and six month’s imprisonment in the Bastille, I should say without hesitation, ‘Lead me to the scaffold.’

“Who could suppose that an innocent man could be reduced to such an abyss of misfortune as to look on a warrant for apprehending his body as a favor from Providence? Yet such was the case with me. When, after five months’ captivity, the warrant was issued; that is, when I knew what had been alleged against me, the officer who brought it was to my sight an angel of light come from heaven to tell me that as soon as judges were appointed, I was at liberty to see counsel, and now held it in my power to enter a justification.

“The warrant bears the date of the 15th of December, 1785. It was served on me on the 30th of January, 1786, and the same day I underwent an examination.

“I should think myself wanting in the promise I have made to the public of showing myself as I really am, were I not to lay before them a voucher by which they may obtain a further knowledge of my character, my innocence, and the nature of the charge brought against me. And though recollection alone has assisted me in penning down the following interrogatory, my memory is good; and I can assure the reader, that I have not omitted any essential circumstance.”

The above narrative does not contain all the so-called ‘Confession.’ The ‘Interrogatory’ mentioned in the last paragraph will appear in its proper chronological order, when we come to the amazing Diamond Necklace Trial.

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There is really nothing to add to the account already given (see earlier Chapter in *THE THEOSOPHICAL PATH* for April, 1932) of Cagliostro's early life in the Levant, although a few observations may properly be made. For one thing, it was at that time the custom among certain secret societies, as it is today among certain religious bodies, to consider the neophyte as entering a new life. To carry out this idea in practice a new name was given, precisely as at the present time. But whereas we find that in some continental bodies today the name of any famous man is adopted, without any particular reason, with the Oriental Societies the name was one having a real meaning. The practice is extremely ancient and is common among devotees in the Christian as well as other religions.

We are told on good authority that Giuseppe or Joseph Balsamo is such a name, with the Oriental meaning of 'The Given' or 'The Lord of Heaven' — 'He Who is Sent.' That the name 'Balsamo' is common in Sicily is so much to the good, but such sacred meanings are not intended for the public. Acharat is similarly an Oriental name, meaning in one sense a man who has attained union with the Divine, who has reached 'the beatific vision.'

Dates and ages were also changed symbolically, precisely as in the case of Saul, who, though a warrior in the vigor of his manhood, was recorded as "a child of one year" when he began to reign.³ The priestly dwarfing of the age of the world by the hier-

3. "As in the case of certain degrees of modern Masonry, the adepts reckoned their grade of initiation by a *symbolic* age. Thus Saul who, when chosen king, was 'a choice and goodly man,' and 'from his shoulders upward was higher than any of the people,' is described in the Catholic versions, as a 'child of *one year* when he began to reign,' which, in its literal sense, is a palpable absurdity. But in *1 Samuel*, x, his anointing by Samuel and initiation are described; and at verse 6th, Samuel uses this significant language: '. . . the Spirit of the Lord will come upon thee and thou shalt prophesy with them, *and shalt be turned into another man.*' The phrase above quoted is thus made plain — he had received one degree of initiation and was symbolically described as 'a child one year old.' The Catholic *Bible*, from which the text is quoted, with charming candor says in a footnote: 'It is extremely difficult to explain' (meaning that Saul was a child of one year). But undaunted by any difficulty the Editor, nevertheless, does take upon himself to explain it, and adds: '*A child of one year.* That is, *he was good and like an innocent child.*' An interpretation as ingenious as it is pious; and which, if it does no good, can certainly do no harm."

— H. P. BLAVATSKY in *Isis Unveiled*, II, 199-200

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archy of the Tribe of Judah may be explained in the same way. Even the age of Joshua was similarly treated by those who wrote that prophet's history.

The names of places were often changed. Paris became 'Medina.' There is, however, nothing to show that Cagliostro's account of his connexion with Medina means Paris, or is even symbolical. Was Trebizond a symbol?

Althotas, the name of Cagliostro's teacher, is similarly a symbolic name. Again quoting Dr. de Purucker:

How strange it is that Cagliostro's first teacher was called *Althotas*, a curious word containing the Arabic definite article '*the*' suffixed with a common Greek ending 'as,' and containing the Egyptian word *Thoth*, who was the Greek Hermes — the Initiator.

The birth- and marriage-certificates furnished by the ecclesiastical authorities of Palermo and Rome are worthless, even if records of genuine ceremonies, for there is nothing to show that they refer to Cagliostro. As for the certificate of death, it is a grim joke, and is not only worthless but a fabrication.

There is some mystery about the marriage, because Cagliostro's wife was named Serafina, while the name given in the marriage-certificate purporting to be theirs is Lorenza, the bogus name which the French police manufactured for her when inventing an early history of crime for their victim. The date also is two years too early, for the marriage took place in 1770, while the certificate is dated 1768. The mystery is only that there should be a pretense on the part of Cagliostro's enemies that they knew no better, because it is incredible that the Countess should not have furnished them with correct details as to her family and her marriage. The only visible conclusion is that Cagliostro's enemies knew far more than they could or would say, and various small indications confirm this view. To use a vulgar simile, they had almost all the cards in their hands, together with the Inquisition; but someone *behind the scenes* was known to hold the highest trump — and they were afraid. This trump-card was used once — after the sentence — and was instantly efficacious. It rescued Cagliostro from the death-penalty.

That Cagliostro came of a highly distinguished family is obvious, from the reception given him by the Italian nobles and the Cardinals, and the familiarity with which the Pope himself treated

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him when only a young man of about twenty. This in itself is sufficient to show that the ridiculous story put forward in later times — and also earlier, by the French police — to the effect that Cagliostro was an ignorant, low-class thief and adventurer, was not worth the paper it was written on. The foundation for this tale lies in the fact that in Spain he did trust two adventurous scoundrels, who stole all his money and left him to tramp through Piedmont and Geneva to the north, begging his way along the road and supporting himself and his wife in that manner until they reached a friendly helper. It might be added that these confidence-men were finally executed, thus demonstrating that extraordinary but hidden law which seemed to deal promptly and sharply with all who wronged the Count — for he himself ever refused to bear the slightest ill-will or revengeful feeling towards anyone.

There seems to be no particular reason for assuming that the Cardinal Prince Louis de Rohan, the Grand Almoner of France, became so much attached to Cagliostro for any other than the obvious reasons known to history. Yet it may be that he knew or suspected that Cagliostro was really the son of his relative the Grand Master de Rohan of Malta, his mother having been an Arabian or Turkish lady of high degree who had been captured by a Maltese galley. Many have thought this to be Cagliostro's real origin. If so, it would not be difficult to reconcile the mixed symbolical and actual story we have with the fact that he was of Roman Catholic birth — as were all at that time in that country; that he was for a time under the tuition of the Good Brothers of Castiglione, and that it would have been as much as his life was worth to give any definite information on the subject. Once let it be proved that, even as a babe, Cagliostro had been a Roman Catholic, there would be abundant foundation for all the charges the Inquisition would need to prove him a backslider, a heretic, a traitor, and everything else that spelt the secular arm and the stake.

At the same time, there is no question whatever that, as in Paris and Lyons in 1785, in his correspondence with the famous Convention of the Philalatheans he wrote and spoke as only an Oriental could write and speak. For although of Sicilian birth, Cagliostro was at the same time *an Oriental* of vast intelligence and dignity. The facts are there, whether we can reconcile them or not, and there we must leave them until it is decided, by Those Who Know, to

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throw more light on the life and purpose of this most remarkable man.

In his 'Confession,' partly given above, Cagliostro does not mention his first visit to England in 1776; he merely says he traveled to various countries before reaching Paris, and then he proceeds to tell of his experiences in Strasbourg. He had spent some time in Courland before he arrived at Paris, and here he met the Countess von der Recke, whose personal account of his doings has been preserved and will be given in a later chapter.

In order to follow his journeys in proper order we have temporarily abandoned his 'Confession' or *Mémoire*, and must now quote from a remarkable and truly pathetic publication he made in 1786, after his complete exoneration from all charges in the Diamond Necklace Trial. Helped by Thilorier, his advocate in the trial, Cagliostro sent out this *Letter to the English People* in reply to the virulent attacks of Morande, a professional journalist-blackmailer of the worst type. It contains an account of his tragic experiences in London during his first visit in 1776. Morande was editor of *Courrier de l' Europe*, a filthy rag subsidized for political purposes, but which had quite a large circulation all over Europe.

(To be continued)

SCIENTIFIC RESEARCH AND THEOSOPHY

C. J. RYAN, M. A.

STUDENTS of Theosophy know that it presents the most complete and far-reaching scheme of both the Universe and Man, although only a part of the great story has yet been revealed to the outer world.

Under pressure from the discoveries of recent times, each succeeding one modifying the previous hypotheses of modern science, twentieth century speculation is getting nearer to the Ancient Wisdom on many lines. But Biology lags behind, and the animal-ancestry theory with its concentration on mechanical causation still holds the field. As a revolt against the outworn medievalism of the Adam-and-Eve story and the myth of creation by the hand of a personal God, Biology confines itself to the visible and material, to the development of body and brain. It ignores the significant element, that principle which evolves higher and higher states of consciousness out of its own inner depths, and which pushes on the complexities of form.

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Theosophy declares that the Spirit in man, the Monadic Essence — call it what you will — has passed through innumerable conditions, from even lower states than the mineral kingdom, to its present self-consciousness, and that it will ultimately reach unspeakable degrees of splendor. As imbodyed humanity, our race has lived on earth for millions of years, rising and falling in great cycles of civilization and barbarism, but always moving onward as a whole, each cycle being a little higher than the last.

Anthropology has offered the world a simple picture of human evolution from a primitive barbarous wild man, the descendant of some kind of animal, through bodily and mental transformations to the intelligent species, *Homo sapiens* of the last comparatively few thousand years. With these transformations are associated advances in tool-making, so that not only have we the fossil bones of ancient man but also his utensils of various kinds.

Numerous efforts have been made by scientists to arrange these relics in a neat order of graduated complexity and improvement, but somehow there have been found the most exasperating exceptions, such as modern-looking skulls and tools occurring in strata which are actually *older* than those in which the more brutal types are found. We have discussed this at some length in these columns on many former occasions in order to illustrate the point that science *does not actually know* the process of human evolution, however plausible its mechanical scheme of evolution appears at first sight. The difficulties are very serious, and they are not always given the prominence they deserve! This is not unnatural; even the most distinguished scientists are human, after all! And as they quite properly believe that *evolution* is the keynote to the past history of living creatures, planets, suns, and galaxies, their bias in favor of the only kind of evolution they know — that of material bodies — is pardonable. But Theosophical students have a wider view, and the stumbling-blocks in the way of the Darwinians and Neo-Darwinians are not difficult to surmount in the Theosophical scheme.

H. P. Blavatsky never accepted the formula that man came from the beast by simple transformation of body and brain in neat succession, but showed that man is essentially a spiritual being and that his evolution is far more complex. She said that the twentieth century would prove that the Darwinian creed was inadequate, and that anthropology (as well as other sciences) would soon begin to

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find this out and turn to more Theosophical speculations. We are beginning to see signs of this change.

Already we are told that:

. . . the last million years of man's development has been not one progress, but several, a whole series of cultural parades marching on different streets, and most of them, as it happens, to oblivion. . . . Recent discoveries make it probable that the earliest known men possessed not merely a competent stone-working culture, but actually the best methods of making chipped stone tools that have ever been identified in surviving examples . . . there is already small question that the familiar succession of Old Stone Age, New Stone Age, and so on, with which European archaeology has been familiar for nearly a century, has already gone by the board so far as the world as a whole is concerned.
— (E. E. FREE)

A REVISION DUE IN ANTHROPOLOGY

Note the words "the world as a whole." The new and unexpected discoveries in Africa, and also partly in America, have already compelled some revision of the *world-picture* of ancient mankind, and the revision is in the direction of Theosophy. In America the evidence for highly intelligent man as long ago as the last glacial period is becoming very strong, although it has proved highly distasteful to the orthodox school, who look upon man as a comparatively recent arrival on this continent. But in Africa the new, and admitted, evidence is very significant, and for two reasons: one, that it throws the evolutionary scheme into confusion; the other, that the discoverers have felt it to be so embarrassing that they have held it back from publication for more than a year!

Without going into unnecessary technicalities, a brief explanation will make the situation clear.

Almost everyone has heard of the race called 'Cro-Magnon,' (from the French village where their remains were first found in caves), a prehistoric people with splendid physical development, and brain capacity about one-ninth greater than the modern average. They were followed by two periods of culture before the dawn of the Neolithic or *recent* Stone Age races, our undoubted ancestors. During these intervening periods the climate of Europe entirely changed. The mammoth, the woolly rhinoceros, the cave-bear and cave-lion disappeared, and the reindeer took their place to a large extent.

Earlier than the Cro-Magnon and other similar types came the brutal 'Mousterian' and 'Neanderthal' men, with clumsy limbs, ill-shaped skulls, and other peculiarities that distinguish them from the

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modern type, and which at first induced the anthropologists to think that they were rapidly approaching the 'missing link,' as they went backwards into the far-distant past. It has now been decided, however, that the Mousterians or Neanderthal races were really not links with modern man, but were of a type that became extinct without leaving any known descendants. Still, there they were, and as they have been supposed to be far older than the intelligent Cro-Magnons, with their high artistic powers and splendid physical bodies, a few authorities are inclined to see them as possibly ancestral in some way to modern man.

Quite recently both these types have been found in East Africa, and the astonishing discovery has been made that the supposedly more ancient, and far more brutal, race left its remains in strata lying *above* those containing the relics of the strictly modern type of man. That is to say, the modern-type man is far older than the brutal type.

H. G. Wells, in his *Outline of History*, calls the Neanderthal men the "ogre-men" of antiquity, but his (and the conventional) idea that they were the original possessors of Europe, and perhaps Africa, is disappearing in view of modern discovery. As Dr. Free says:

. . . the Neanderthals seem to have constituted but a brief interlude in the racial history of Europe, a kind of historic island between long periods when the human population of the continent was essentially *Homo sapiens*, men essentially of the modern type.

Another extremely interesting point in regard to this is that a Neanderthal skull, recently found at Ehringsdorf in Germany, of far greater age than any other of its kind, is much loftier in shape, the bone thinner, and the forehead more arched than any later specimen of that brutal type, which strongly indicates that the "ogre-men" were degenerates from the true human normal. It must also be remembered that skulls of great capacity and modern appearance have been found in strata laid down long before the Neanderthal type appeared at all! In *The Secret Doctrine*, H. P. Blavatsky says that the Neanderthals were a separate race.

Pottery has been found in East Africa in a stratum lying under both the Neanderthal and the Cro-Magnon strata, a most significant discovery, for pottery has always been understood to be a comparatively modern invention.

We cannot expect scientists heartily to accept the teachings of

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the Ancient Wisdom about the immense antiquity of intelligent man, or of such concepts about the evolution of the earth and man as the seven Globes, the great cyclic Rounds, and the earlier semi-physical and ethereal Races, until they have opened their eyes to the fact that extremely tenuous states of matter, astral or ethereal, exist — substance on the border-line of the physical and yet invisible to our normal senses and not to be detected by our instruments of research, however delicate. The time will come — and there are unmistakable signs of its approach — when scientists will smile at the pathetic attempts of the early twentieth century to explain the mysteries of evolution by mechanical causes on the physical plane; and then the keys brought by H. P. Blavatsky will be used to unlock the doors of higher knowledge.

Until then we must prepare the ground by pointing out the difficulties in the way of acceptance of the crude mechanistic theories, and their incompatibility with new discoveries. Even now some of these new African finds have provoked serious questionings in scientific circles as to the accuracy of the simple line of human descent from the animal through the ape-man, and onward through more and more complexities of brain and higher intelligence to our noble selves. In announcing publicly one of the recent African discoveries, a scientist writing in *Nature*, the leading British scientific journal, frankly confesses that:

The discovery was so disturbing [to the 'regular' hypotheses of descent of races] that, beyond recording the fact in private letters, I forebore to give it wider publication pending further research; . . .

and again, referring to the discovery of a 'digging-stone' with its pierced hole, found six years ago in Africa in very ancient strata where no such thing should occur:

This inconvenient discovery seems to have been set aside and overlooked, and was only brought to light again when corroborative evidence of the digging-stone of Nsongegi was produced!

Immense excitement was aroused by the recent discovery of the Peiping human skeletons, supposed to be hundreds of thousands, perhaps more than a million years old, and as no tools or other indications of human intelligence were then found, the remains were hailed as extremely 'primitive.' But we have just learned from Kou Tien, where Mr. Pei, the eminent Chinese anthropologist, has made further explorations, that both tools and hearths for fires are

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associated with the fossil-men. As far back as we can go in human pre-history, man possessed fire and fabricated tools.

SCIENTIFIC RESEARCH IN WATER-DIVINING

Another region of so-called 'superstition' has been added to the field of serious scientific research. Water-divining, or the method of discovering hidden streams of water by the seemingly spontaneous movements of a rod held in the hands of a person sensitive to the emanations of water, was looked on as witchcraft in the seventeenth century, and as a mixture of fraud and gross superstition by scientists of modern times; but now it has claimed a place in the sun of modern thought. It has passed through the same stages as mesmerism or hypnotism — popular belief, scientific contempt, and final acceptance. Its practitioners have been derided and persecuted by the very men who protested against the obscurantism of theologians in regard to their claims to revolutionary discoveries which upset medieval notions.

M. Henri Mager, a French scientist, has just published an important work in which he presents the latest theories and describes the elaborate scientific methods now in use by the 'dowsers,' as the expert practitioners are called. The scientific dowser must spend months in the laboratory, studying fields of force, the action of detecting-rods of at least a hundred shades of color, each of which applies to the discharges given off by different substances or combinations that cause the curious movements and twistings of the rod in the hands of the operator. Metals, as well as water, can also be found by dowsing, and in springs containing minerals they can be detected and defined before a drop has come to the surface. It is claimed that analysis by the study of the fields of force given out by such mineral springs is more accurate than that of ordinary chemical analysis. The dowser finds his way with his sensitive rod and responsive nervous system through the complicated fields of force and reads the message they convey. Buried shells from the World-War have been successfully discovered and analysed without digging them up, also hidden gold whose position was unknown. Hazel rods have always been the favorite instruments of dowsers, but M. Mager says that the experts have abandoned them in favor of two strips of whalebone tied together at one end. The old way of using wood has been found injurious, causing injury to health.

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M. Mager uses an instrument something like a radio-reception apparatus for research in the field of the vibrations of the mysterious currents that cause the movements of the rod in the hand of the sensitive, but he says the currents are neither magnetic, electric nor light currents, though they appear to be related to them. It seems probable that the dowsing currents move slowly, perhaps more slowly than sound. The currents in the two arms of the rod have been shown to run spirally and in opposite directions, and this is supposed to explain the violent twisting of the rod when close to a strong field of force given off by a stream.

Modern scientific dowsers have proved remarkably successful in locating water and minerals. In 1904 A. M. Grisez located potash-beds in Wittelsheim in Alsace, and received 3,000,000 francs for it. Professor Sir W. F. Barrett gives a large number of cases of successful water-finders in his classic on the subject; and it is clear that the failures are very few, because hard-headed corporations constantly employ dowsers and pay them well. There can be no doubt that dowsing is now a real science, and as it is associated with abnormal sensitiveness in certain rare individuals it may prove a stepping-stone to great discoveries in human psychology, even though it may not, as M. Mager hopes, "solve the enigma of matter." It is another piece of evidence in favor of the Theosophical teaching that we have hardly scratched the surface of the knowledge of the hidden powers in man.

Dowsing has lately invaded the unlikely field of archaeology. A young woman, Signorina Mataloni, in Leprignano, twenty miles north of Rome, has succeeded in finding buried Etruscan tombs by means of the response of metals associated with the dead. She has also a peculiar sensitiveness to the presence of a void in the ground at depths where no hollow sound can be detected. She uses the ordinary forked hazel twig, and no mention has been made of any injury to her health. In one tomb at Leprignano (the Etruscan Capena, of the fifth and sixth centuries, B. C.) three golden rings were found as the result of her dowsing. She is now at Pompeii, and claims that golden objects are still hidden in the Vicolo di Modesto, near the Porta Ercolanense, which was apparently thoroughly explored many years ago. One of the professors of the University of Rome also possesses the faculty of dowsing, and has recently given valuable assistance in the excavations being carried on at the Etruscan site of Vulci.

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This philosophic conception of the inner worlds, the unseen universe, as restored to mankind by Theosophy, fills a gap that while present in modern systems has nevertheless not always existed in human thought. The breadth of this gap and its significance is thus indicated on pp. 409-10:

If Brotherhood is the 'Lost Chord,' ethically speaking, in Occidental thought, may we not say that the loss of the idea that the universe we sense or know of is but the rind of things, is the cause of the spiritual and intellectual feebleness of that same Occidental thought? We have lost, as Occidentals, perhaps the noblest concept of all the ancient world, the concept which, however, still exists over the larger part of the globe today, and that concept, or knowledge to many, is the fact that the outside world which our physical senses tell us of, is but the shell of things, of Reality, and that the greater part is within, behind the veil of physical existence. Think what that means. We see but the rind, the husk, the shell, the skin of things; but all the great moving forces are from within, all the great circulations of the Kosmos are behind the outward seeming, and this verity was the core of the religious and philosophical conceptions of the ancient world, and to a large extent forms even today in the Orient and among the so-called savage peoples — degenerated heirs of a greater wisdom of past time — the philosophic and religious thought which leads them to live and to die in calm peace and hope. And in larger spheres of our thinking we must realize that if we are to understand the great problems of life, the great problems, that is to say, of the various departments of human thought: Religion, Philosophy, and Science, we must go behind this outward veil, we must penetrate more deeply into the Heart of Things.

Of the two sides of Nature, the inner, unseen, spiritual, divine, force-side, the Hierarchy of Compassion; and the outer, visible, substantial, vehicular, matter-side, the Hierarchies of the Builders, the Masons of the World, we read on p. 313:

. . . As the spirit works in the soul of man, and the soul of man works in its lower vehicle, so does the Hierarchy of Compassion work in and through the Hierarchy of the Builders.

The framework of the Kosmos is built by the interaction of these two Hierarchies, described on pp. 358-9 in the following way:

Out of the invisible into the visible, from the deeps of inmost space, when the time comes, the life-wave sends forth its flowings into the exterior and into the outer spheres, making for itself as it advances, creating for itself, through the beings which represent that wave, its own garments, which kosmically are its planes, its worlds. These several stages of evolution or progression, as before said, are (1) the gods, whose garments are the (2) monads, whose garments are the (3) souls, whose garments are the (4) atoms, whose garments are (5) bodies. Refer the order to worlds, and the doctrine is true. Refer the or-

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der to man, and the doctrine is true. Refer the order to the Elemental, mineral, vegetable, beast, and human kingdoms of this earth, and the doctrine is again analogically true. Stage by stage, degree by degree, as the living wave advances, it projects from itself at each stage, innumerable entities inferior to itself, which form its vehicles, which we may also call its garments, its bodies, its planes and its worlds. Each god of the great host, for instance, from within itself produces multitudes of monads; each monad produces from within itself multitudes of souls; each soul produces from within itself multitudes of atoms; and these clothe themselves in vehicles of matter, or bodies, and all run through their long evolutionary course. Then, when the lowest point of the great round of life has been reached, the upward cycle begins: there is a re-entering of the vital forces, a gathering up, a gathering withinwards, of the hosts of beings; the visible passes back by degrees into the invisible, plus the growth and experiences gained during the journey by each individual entity. Each one has advanced one plane upwards in its evolution; each one has gone so many milestones farther along the path; and, finally, the Life-Wave enters the divinity from which it went forth, but nobler, higher, in every respect.

And then in further explanation:

Each one of those atoms, which are simply incalculably great in numbers, forming the lower quaternary as already said, is a sleeping god, an embryo god rather. Its inner nature must be brought out, and that bringing out is evolution, the bringing out of inner capacities, each atom-entity making, as it does so, its own vehicles. This is the doctrine of Self-directed Evolution, following the urge, the primordial impress, of the Dhyâni-Chohans. (p. 287)

Step by step from the inmost Self of the Being which is the Universe, filling thus the spaces of Space with grade after grade of (to us) invisible entities, each Hierarchy, Principle, and Element, sending forth from itself another which partakes of all that precede, the unfolding continues, involution of spirit and evolution of matter in the downward Shadowy Arc, and involution of matter and evolution of spirit in the upward, Luminous Arc — no empty space anywhere, but fullness of life.

The usual definition of Space as “the general receptacle of things” is as inadequate as is materialistic science in limiting evolution to the physical. Esoterically defined, space is no mere container. The following passages describe space as it is regarded in the Esoteric Philosophy:

. . . Space, as understood in our own school of true Occultism, means that all that is is a fulness, perfect and continuous absolutely, endless and beginningless; not a mere receptacle, not a mere container, nothing finite; but the Boundless ALL. Further, Space *is*; it *is* not merely on or in one plane, but on and in seven planes, the seven kosmic planes of our Universe, besides penetrating in-

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wards infinitely, endlessly; and also outward endlessly. It is the infinite Pleroma of the Greeks, the Greek word *Pleroma* meaning *Fulness*. . . . Space is infilled with an infinite multitude of self-contained universes, interlocking and interpenetrating each other. These universes, again, are themselves infilled with endlessly multitudinous beings of all and various kinds, the high and the low, the inner and the outer. . . . (p. 330)

. . . There is no vacuum, no vacuity, no emptiness, no 'nothing,' anywhere. *Everything is full, not merely of life, but of living and conscious things*, and of beings of infinitely varying degrees of consciousness, such as you and I are, for example. Think of it! Open your minds, and let the thoughts which this divine idea gives to you, stream in. Let them find a habitation in your souls! They bring endless comfort and peace, and lead to further illumination. (p. 370)

. . . It is but human egoism that claims so foolishly that ours is the only race of intelligent beings in the boundless Kosmos . . . there is not an atom of the infinite realms of space, which is not fully infilled with its own appropriate and proper lines or races of beings. (p. 405)

As above so below, as with the Universe so with the atoms — those "building-blocks of the Universe" — the esoteric view is of the Whole, inner and outer, not simply the material particle postulated by modern science. For we find again how clearly the Esoteric philosophy defines its elements:

. . . What do we mean by *atom*? Do we mean a kosmical atom, an astral atom, a psychical atom, a buddhic atom, an âtmic atom? Our studies of Theosophy show us that all these atoms are variously 'souls,' existent on divers planes, in various degrees of consciousness; and we realize then that the atom *in its essence*, in its inmost of its inmost, is a monad, a divine spark, a being from former manvantaras, which monad has 'learned its lessons' so fully that it needs to learn nothing more in this manvantara. But it is trailed by a train of skandhas, resident in the life-atoms, and which are karmic impressions. These life-atoms are inferior beings, trailing after it, making up its bodies, so to say, as certain elements make up our bodies, beings for which it is responsible because it affected them in former kalpas, former manvantaras, former life-cycles: responsible for them because it has soiled them in some instances, and in other instances it has cleansed them from the soil.

What are these inferior things that follow in the track of a monad? They are parts of its being, thoughts of its thought, children of its soul, offspring of its heart. Sublime thought, in which we have the secret of manifestation in the universe, and also the secret of the Hierarchy of Compassion; the secret why one-half of nature is what we call matter, crystallized and so-called inert; and why the other half of Nature is will and consciousness, intelligence and love, understanding and life. And these two opposites work eternally together during the manvantaras. At every moment in Space and Time, units of this train of inferior things, themselves reach comprehension and understanding, and pass through their particular laya-center into spheres above — themselves hav-

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ing meanwhile developed or evolved other inferior beings trailing after them.
(pp. 324-5)

The ‘laya-center’ is thus the door between the planes of matter of varying grades of substantiality, the means of transfer, an approach to the conception of which is seen in the “singular points” of Sir James Jeans. The illuminating definitions of key-words are a striking feature of Dr. de Purucker’s book. They are indeed “magic casements,” opening, however, upon bright inner worlds of Reality.

Very stimulating to daring flights of thought are many striking statements made by Dr. de Purucker in developing his subject. A few of these are:

Man is higher than the globe he lives on. Man is higher than the sun. You and I sitting here, occupy a status spiritually higher than the sun, although it is the spiritual and vital locus of the solar system. The sun we see is not the true sun. The sun we see is merely the focus of the titanic forces playing on the other side, through it. And man is higher than it, and yet comes from it, from the inner side of it, so to say. (p. 300)

. . . when we said that man is greater than the sun, we meant that his progress along the path of evolution has proceeded farther than that entity (considered as a reflexion) which is the sun. (p. 314)

Our higher principles are actual entities living on their own planes, individual beings, fully conscious and thinking entities. Fix that firmly in your minds, if you please. Our higher parts are not inchoate, un-co-ordinated, undeveloped, sleeping things. They are a unity of entities, a spiritual Kosmos in miniature.
(p. 314)

Whence then came the ‘Absolute,’ the ‘supreme self,’ or ‘spirit’ or Paramâtman, of which we are sparks? By growth from within outwards; and from without inwards. It was, in incalculable aeons gone by, a Man. Think of the sublimity involved in this teaching; consider the almost endless aeons of the past; and that what in its far, far-away origin was a spark of divinity, a spark of another and former ‘Absolute,’ is now our ‘God,’ our Paramâtman, our ‘Supreme Self,’ of which we are verily the children, and “in which we move and live and have our being.” (p. 154)

. . . There are no utter absolutes anywhere and never have been and never will be. (p 316)

. . . the Milky Way is the storehouse of celestial bodies to be; as it were, the nursery from which future suns go forth to begin their manvantaric courses.
(p. 289)

. . . The sun is a body of unimaginable forces springing from, pouring down through, this laya-center, from the true sun which is behind the outer veil. And the golden disk that we see is but the auric manifestation to our physical eyes on

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this plane of the true sun, pouring through the sun at the center of the visible orb. (p. 323)

. . . a force or a spiritual energy is concreted matter to another one diviner than it; and the concreted matter of our plane is a whirling cyclone of force to the matter inferior to it. (p. 379)

These passages suggest a future article in which all the additional teachings — those which are not only threads of light connecting and illuminating the teachings given by H. P. Blavatsky, but are themselves new light from the same source whence came her teachings — shall be collated.

The sublime idea of co-operation in the Kosmos necessitates an expansion, a stretching of the mental faculties that becomes more exhilarating the longer it is practised. To those who have the inclination to conceive a vast and intricate system including all the celestial bodies, visible and invisible: their source, evolution, interaction, etc., we recommend Dr. de Purucker's book. It gives glimpses of the mysterious parts played in the drama of evolution by the Sun, the Moon, the Zodiacal Constellations, the Planets in their groups known as the Seven Sacred Planets. They are all related to every part of Nature, inner and outer, and to man and the earth chiefly and especially.

The twin-teachings of the Doctrine of the Spheres and the Doctrine of the Circulations of the Kosmos, the former dealing on the one hand with the Universal Solar System, visible and invisible, with our Solar System, and the Seven Sacred Planets; and, on the other hand, with our Earth-chain of seven globes (affording seven earths for human experience instead of one merely); and the latter, the Doctrine of the Circulations of the Kosmos, which suggests the means of passage of the Life-Forces from one globe to another — these twin doctrines help the student to form a conception of a living Universe. For it is a Universe in which

. . . everything works together in Nature towards a common end — which is one of the noblest proofs we have of our doctrine of Universal Brotherhood.

The glorious truth about this is man's heritage, and is always ready for those who learn the secret of identifying themselves with the Divine Inmost Self, and find thereby the full secret of their heirship.

To the question, Is it possible for man to comprehend these sublime conceptions? the answer is:

“FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY”* — PART II

MARJORIE M. TYBERG

ON READING *The Secret Doctrine* by H. P. Blavatsky for the first time forty years ago the impression received was: “Here, at last, *is* evolution. Here, at last, is a conception of the Whole, visible and invisible — which includes all that materialistic science has left out. Here, at last, is a system embracing everything — Philosophy, and Religion, and Science — a system colossal because complete.”

On reading *Fundamentals of the Esoteric Philosophy* for the first time the sublime passages in *The Secret Doctrine*, often read and pondered over — though with incomplete comprehension of their meaning — are seen connected as by threads of light. The reader finds it possible, as never before, to picture the sequential processes and operations by which the visible Kosmos was projected from and by its inner, causal Self, and man correspondentially likewise. This illumination of the course of procedure by which the inner, the unseen, casts forth from itself the familiar outer structure of Man and his world, reveals, in the lucid, most readable lessons here given to the student of Esoteric Philosophy by Dr. de Purucker, a flashing glimpse of Reality. It compels the reader to strive to seize and hold it, so beautiful is the rhythm, so responsive to all that heart and mind have pleaded for, is seen to be this hitherto esoteric teaching of cosmology and anthropology. This viewpoint of the Real brings a wonderful sense of the unbroken thread of life. One can regard even the old age and passing of the Universe itself with equanimity, so intimate and vivid is the picture made of the ‘within’; its successive assumptions of form, its gradual withdrawal again into the inward and (to us) invisible realms, only to emerge once more at another dawn of manifestation. For we begin to realize that death and birth are but incidents in the great onward sweep of Kosmic Life, and that, be it for atom, or man, or universe, cyclic return to imbodiment is “the habit of Nature.”

*By G. de Purucker, D. Litt., edited by A. Trevor Barker (Rider & Co., London; David McKay Co., Philadelphia.)

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These sublime thoughts can be very easily understood if we awaken in ourselves that portion of our nature to which they are native and familiar. We can do it and it depends upon us to do it. (p. 307)

This leads us directly to the subject of those ancient sacred institutions, the Mystery-Schools. In them were taught the truths concerning Man and the Universe; in them was given that view of the Whole which alone can enable us to see any part in its true proportions. The truth was also taught that the Universe is a Home and a School, and that, even as a child is taught and trained to prepare him for life on earth, so is man taught and trained in these Mystery-Schools to live and play his part nobly in the Universe.

Throughout *Fundamentals of the Esoteric Philosophy* are most revealing passages concerning these Mystery-Schools and the methods employed in them. This was indeed the ‘higher education.’ The beautiful words, Theophany, Theopneusty, and Theopathy define the grades experienced and passed by the initiants, which mark the functioning of the Inner Man, and the winning of conscious, executive participation in the work of the Hierarchy of Compassion — the Intelligence and Love in the Universe. The Sages have ever enjoined, “Man, know Thyself”; and in the Mystery-Schools, after discipline and instruction, at first by means of dramatic presentation of the evolution of man and the Kosmos, and, as the initiate advanced to higher degrees, “by direct personal introduction, by the old mystical processes, into the mystical processes of the Universe,” he learns to know and to be consciously his Inmost Self, which is one with the Inmost Self of All.

True, the wonderful and assuring knowledge about the Mystery-Schools and the opportunity offered by them for man’s education in things spiritual and divine, has long been hidden from the general view. Why is it now so clearly stated? Dr. de Purucker’s book fully explains. We in the West, a portion of Humanity, are emerging from a period of evolution in which we have moved along the “Shadowy Arc” of a cycle of development, during which a condition of spiritual barrenness prevails. We are entering the “Luminous Arc,” which inevitably succeeds the “Shadowy Arc.” Does anyone who, for the last fifty years, has searched, and deeply thought, and loved Humanity, and striven to serve it, doubt that we have passed into a New Cycle; doubt that our time is one of great possibilities of spiritual awakening and achievement? The unveiling

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of the Jewels of Esoteric Wisdom begun in H. P. Blavatsky's *Secret Doctrine*, the further unveiling and more general diffusion of the teachings made possible by *Fundamentals of the Esoteric Philosophy*, are as much a part of this New Age as sunrise is of morning.