



THE THEOSOPHICAL PATH

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THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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[Stenographic report of the seventh of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on February 26, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

FRRIENDS near and friends far: I am not going to 'preach' to you this afternoon: I am going to talk to you. We Theosophists do not like preachments, either directed towards others or directed towards ourselves; and my talk with you this afternoon will be from heart to heart, which is equivalent to saying from mind to mind.

Please do not misunderstand the expression 'from heart to heart' to mean emotional communications of any kind. I simply mean that when heart speaks to heart, there is an attempt to

arrive at sympathetic understanding. That is what I mean.

Katherine Tingley has asked me to endeavor to give you some idea of the wonderful thoughts which the Theosophical philosophy contains—thoughts on Religion, thoughts on Philosophy, thoughts also on that other branch of the human understanding which men call Science; and it was for that reason that she inaugurated the series of lectures which were given last year during a course of some seven or eight months, in this Temple, and entitled 'Theosophy and Modern Science.'

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Now these three: Religion, Philosophy, and Science, are not separate things essentially. Essentially are they one. They are not three things outside of man, which he has to learn, much in the way that he learns that square things are not round. On the contrary, they are activities of the human psychological nature; and while they can be considered as three different ways of arriving at Truth, or Reality, or the Heart of Things, this is merely for convenience of expression. My meaning is that these three things are like the three sides of a triangle, and that if any one side or any two sides are lacking, the figure would be *de facto* one-third or two-thirds imperfect. Religion, Philosophy, and Science, must all go together at the same time, if we wish to attain the actual truths of Nature, because our mind conceives those truths through these its three main activities, which are essentially one because springing from the unitary faculty of understanding which man has.

Please try to understand this idea. It is so simple and yet it is so different from the contrasting idea in which these three branches of human understanding, of human thinking, are viewed in our Occidental world. Most people seem to think that religion is something which exists only for one part of life, that philosophy is another branch of human thinking which exists merely for more or less noble intellectual pastime in a more or less successful effort to penetrate the causal and effectual relations of the uni-

verse around us; and most people seem to think that science is but an investigation of the physical nature in which we live as physical human beings, and the classification of the various results of that investigation.

But our Theosophical philosophy says, "No: these three are one. They all spring from the human understanding. They are the children of the human spirit. They are, as it were, but three methods in which the self, the thinking self, the conscious self, the root of our being, endeavors to express what it cognises as truth." Yes, Science, Philosophy, Religion, are the offsprings of man; and more definitely they are the spiritual and mental children of Great Men, the founders of the various religions and philosophical systems of the ancient world, and of our modern world as well.

We of the Occidental world today have no fully comprehensive and satisfying system by which we may test with confidence of arriving at the truth, any new discovery that may be made in the nature that surrounds us, whether its invisible or visible physical parts. But we Theosophists know that the ancients had such a comprehensive system, and that it was composite of the three things of which I have just spoken. It was at once religious, philosophical, and scientific, and for that reason provided a satisfactory test of Truth, because it comprised the three essential faculties of the human understanding.

As we have often said in this our Temple of Peace, you have but to ex-

amine the ancient literatures, the religious and philosophical literatures of the ancient world, in order to find therein all our Theosophical doctrines that up to the present we have given out publicly: not, however, that all our doctrines are obviously in every religion nor in every philosophy, but some of them in all. Further, we Theosophical students know from our own studies that there is every probability that in all the great world-religions or philosophies or sciences, every one of our Theosophical doctrines, whether those we have publicly taught, or those which belong to our esoteric body, are to be found. The touchstone by which we may test this statement is of course the Theosophical philosophy itself, for with its help we are enabled to sift the false from the true, the imaginary from those enunciations of everlasting truth which are the fruit of the working of man's spiritual consciousness.

It is this spiritual consciousness working in the great men of whom I have spoken, which has produced these various great world-religions and world-philosophies; and therefore if we understand the nature and working of our own spiritual consciousness we have an invaluable test or touchstone by which we may try all that comes to our attention. Most of us students of Theosophy have come to realize that Theosophy is that touchstone most wonderfully formulated.

Now Theosophy may rightly be called 'The Interpreter.' It interprets the hid meanings and secret symbolism of all these ancient systems; and

thus it is that it helps you to understand those old literatures, wherever they may be found; and this interpretation convinces you that back of them all there is one universal truth, and not many so-called truths. The very fact that this one truth is in all these various religious and philosophical systems shows you what I have already pointed out, to wit: that the human spiritual consciousness has been operative in them in the manner which I have just outlined, and therefore has expressed itself in an identic meaning in these various literatures from the earliest times of which we have any cognisance at all, albeit the method of expression in the different world-religions or philosophies has of course varied in form and language, according to time and place.

Now pray do not think that we Theosophists are egoists in making this claim to possess the universal touchstone in our philosophy, and of being able to understand in more or less perfect degree this universal truth. A true-hearted Theosophist will tell you the truth as he sees it; yet he may hesitate in telling it to you, and in saying that Theosophy is that universal truth: and he hesitates for the following reason. He prefers that you should find it out for yourselves by studying the proof that he lays before you. He does not want you to accept it solely from his unsupported word. He will tell you: "Do not believe it because I tell you it. Do not believe it because anyone tells you it. Believe it only if, after due and proper study in the man-

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ner which is suggested to you, and which I have briefly shown to you this afternoon, your own conscience whispers to you: 'This is truth.'"

Yes, we know that it is truth; we who have passed a part of a lifetime, or a lifetime, in its study, know what we are talking about, and we wish to communicate to you also the glad tidings. We have found this truth by our own studies, followed by ourselves faithfully.

On last Sunday here in this Temple we pointed out what we meant by proof, and we instanced the laws of evidence, and then showed you that there is an understanding of Nature which is fully concordant with, completely consistent with, and wholly interpretive of, Nature itself. For these reasons we feel that we do not over-state the case when we say that Theosophy may rightly be called 'The Interpreter,' because it really is an interpretation of the Laws of Nature, in formulation satisfactory at once to the mind and to the heart — not physical nature alone, which is but the outer shell of things, but Universal Nature, Nature inner as well as Nature outer, invisible as well as visible Nature.

Now in your search in these old literatures, it is quite possible that you will be met with many things that at first sight may not please you. Whose is the fault? That of the literatures, which is equivalent to saying that of the great men who cast them in that form, belonging to and appropriate to the day in which they taught: or is it our fault, who do not know how to

read correctly the meaning of what they taught or wrote? Pray pause a moment over this, and you will see the justice of it.

Before forming final conclusions adverse to what we do not understand, is it not wiser to withhold judgment, and instead of saying that the ancients were a pack of ignorant, or silly, or sensuous fools in writing as they did sometimes write, to say instead: "Perhaps it is I who do not understand what they meant to say, or I understand it perhaps only in part." In my own studies I have found that it was necessary to take this mental attitude, and I have been well repaid for nearly a lifetime passed in this most wonderful and sublime study. Let us not mistake the garment in which these old teachings are clothed for the sublimity of the meanings which form their heart.

Now some of the garments in which the old teachings are clothed may seem funny to us; yet some of these garments often are sublime in their harmony and symmetrical outline, while on the other hand, some, to our modern eye, are gross in expression and offensive in suggestion. But the fault perhaps — and I affirm that this actually is the case from my own experience — is as much in us as it may be to some extent in the method of setting forth what those great men of ancient times needed to set forth, because we neither grasp the spirit which dictated those forms, nor understand the conditions under which they were enunciated, the circumstances which those great men had to take into consideration

when they taught after that manner.

For instance, let us turn to the Christian New Testament. Therein you will find a statement to the effect that Jesus, the Syrian Initiate, said: "I come not to bring peace but a sword." An amazing speech for the 'Prince of Peace,' is it not? — if taken literally! Shall we then accept it at its face-value? Or does not our instinct, does not our intuition, do not all the faculties which we have within us, tell us, whisper to us, that there is a meaning behind the verbal framework, the mere words, which we have not yet solved?

I am going to read to you a few extracts that I have made, in order to illustrate what I mean by the symbolic imagery in which all these old literatures have been cast. The reason for this was, first, the necessity of keeping secret a certain amount of the teaching which could not be given out to an un instructed multitude, because it is exceedingly difficult to tell the whole truth about anything to everybody. I frankly doubt if that can ever be done. Haven't you found it so even in the ordinary affairs of life? Think how many minds are ready to leap at a suggestion, if it happen to please them; to accept it, perhaps, or, perhaps, on the other hand, to destroy it if they may.

This natural difficulty was as operative in the early days of the Christian Church, for instance, as it has been in all other times. You will find many of the early Church-Fathers writing about the so-called Kingdom of Christ, which was to come. They evidently did not

tell all that they believed about this, doubtless for very good reasons of their own. Many books have been written about this matter in later ages also, in which a good deal of guessing occurs as to the meaning of the early Church-Fathers; and it has occupied the thought of many people, because there is an instinct in the human heart which tells us that the world is not perfect in its present state, and that it might be very much better, a nobler place to live in. Dare anyone say that man is a perfect being, or that the universe in which he lives could not be better: that there is nothing better in the infinite spaces that surround us than this globe of mud upon which we pass our lives?

A Church-Father called St. Clement said that Jesus, once having been asked when his 'kingdom' would come, replied: "It will come when two and two make one; when the outside is like the inside; and when there is neither male nor female." Many people have exercised their minds over this enigma, and no one has found an explanation of Clement's meaning, at least none that I have heard of. A Theosophical student will turn to Theosophy, to the 'Interpreter,' as we love to call it, for an explanation of this exceedingly interesting parable, if we may give it that name; and in applying our wonderful touchstone, we obtain the following result: that this parable sets forth in actual prophetic strain what Theosophy says will some time in the future come to be. Doubtless you would like to hear a Theosophical interpretation of this parable, and for

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that reason I venture to give you the following — I will take it clause by clause:

Let me illustrate the first clause: “When two and two make one.” The human being is divided into seven principles, seven elements if you like, which we may distribute as follows: an uppermost duad, which we call the spiritual Monad, because its parts are really inseparable, and dual only in manifestation; and an intermediate or psychological duad; and a lower ternary; this lower ternary is the purely physical human being, composed of his body, his vital essence, and of what we call the model-body, or astral body, on which the physical body is built or framed from conception till death. This ternary, or these three principles last enumerated, all undergo dissolution at death, pass away, leaving the two duads, which may be looked upon, for more easy understanding, each one as a unit — the spiritual nature and the psychological nature. Now in time to come, in the far distant future, these two duads, through the processes of evolutionary growth, will become one entity: that is to say, the psychological or intermediate nature will be so improved, so developed, will become so perfect and fit a vehicle for the manifestation of the upper duad or the inner spiritual god within, that it will coalesce with the latter, and thus become one intrinsic unitary being.

Men who in our own and in past times have succeeded in accomplishing this unification of the two duads — “when the two and two make one” —

are what the Theosophical student would call Christs, adopting a term from the Christian system. The Buddhists call such a human being a Buddha, ‘an Awakened One,’ ‘an Enlightened One’; and other religions have appropriate names for the same exalted human beings. This then, briefly explained, is the meaning of this first clause: “When two and two make one.”

We pass on to the next clause: “When the outside is like the inside.” The human body was not always as it now is — an opaque, hard, coarse, physical instrument, through which the most delicate forces of the soul and of the spirit must play, if they are to express themselves at all. But, so our teachings tell us, this difficulty of expression will not be so great in the future as it now is; because as the inner man evolves, so also does his physical encasement evolve: the latter becomes more refined, more delicately balanced, a more sensitive and more quickly responsive instrument upon which the god within him plays the divine melodies of the spirit. As I have just said, this increase in responsiveness of the lower parts of man is very largely achieved through evolution, which works constantly towards thinning out the gross compactness of the material, and thus causing it to approximate more closely to the inner man.

Thus it is that the outer becomes like the inner, because it evolves nobler and higher qualities. Do you follow the thought? “When the outside is

like the inside," therefore simply means when the living, conscious instrument or encasement becomes more and more like its inner god which it inshrines; becomes fitter to express more and more easily the divine faculties of that inner being.

Yes, the time is coming in the far distant future, it is coming as surely as that future itself, so our teachings say, when the physical human encasement will be — I am now talking plainly to you — no longer the opaque, dense, compact vehicle it now is, but transparent, diaphanous, luminous — a true body of condensed light. "The inner then shall be like the outer," because the outer shall have become the inner, coalescing with it almost entirely.

Now for the third clause: "When there is neither male nor female." It is one of our teachings that the present state of the human race as divided into men and women, into creatures of opposite sexes, was not always so in the past, nor will it be so in the far distant aeons of the future. The time is coming when both men and women as such shall have vanished, and there then will be neither man nor woman, but human beings only, in those distant aeons of the future; for sex, like many other attributes of the human being, is a transitory stage through which the race is passing; once it did not exist; at present that state exists; in the future it will not exist, for the human race shall then have evolved out of this manner of expressing the positive and negative qualities of the psychologi-

cal economy of the human being. When this shall have taken place — I mean, when sex shall have disappeared, when there shall no longer be either male or female, but simply human beings dwelling in bodies of luminous light, then the inner god, the inner Christos, the Christ Immanent, will be able to express itself with relative perfection; and then when all human beings shall be Christs in greater or less degree, the 'Kingdom of Christ,' of which the early Christian Mystics spoke and wrote so much, shall have arrived.

If you care to undertake a study of our Theosophical teachings, they will prove to you the existence of a great wisdom lying behind these mystical parables, and you will then know that they are in no sense merely invented mystical imaginings, but symbolic or pictorial representations of things in the past history of the human race, or mayhap prophetic visionings of the future history of the human race. The rapidly advancing knowledge of physical science today gives us a great many hints of what is to be, if we are only alert enough to understand these hints, and tells us a good deal by suggestion along the same line as to what the human race shall one day become; but naturally these scientific hints and suggestions are couched in more pragmatic or matter-of-fact formulation than are our Theosophical teachings.

It is pleasant to offer to you another example of the mystical method of teaching; and in this case I turn again to the writings of the Christians, be-

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cause the probability is that you will be more familiar with them than with the mystical writings of peoples of other parts of the world. There was an early Church-Father, Irenaeus, born in Gaul, which as you know is now called France. He wrote a book called *Against Heresies*. These early Church-Fathers were very fond of writing against people who did not hold their own particular religious views, and whom they very consistently called heretics; and Irenaeus was no exception to this amiable Christian custom.

In his Book, Section V, chapters xxxiii-iv, he says that Papias, a disciple, as alleged, of John the Apostle and Evangelist, heard the following parable or allegory from John's own lips, to wit:

The Lord taught and said that the time will come when vines shall grow, each having ten thousand branches, and each branch shall have ten thousand branchlets, and each branchlet of a branch shall have ten thousand tendrils, and each tendril will have ten thousand bunches of grapes, and each bunch shall contain ten thousand grapes, and each grape, when pressed, will yield twenty-five gallons of wine; and when any one of the saints shall take hold of any bunch, another bunch will exclaim, "I am a better bunch; take me; and bless the Lord by me!"

Now, we prosaic Occidentals find it a little difficult to forego a certain sense of conscious amusement when we hear tales or allegories such as this cited to us; but the people of those early Christian times believed them as true; and believed that they contained a great truth under a mystical garment. Any

such allegory or parable that was professed to them, with a statement that it was handed down as one of the sayings of the great Syrian Sage, their Lord Jesus, was accepted by them either at face-value, or as containing some mystic truth; and the latter belief was very often valid, and a true intuition; because it was the custom in those days, even as it was the custom in many other countries, to clothe difficult scientific, religious, or philosophical doctrines under the guise of allegories or parables, or even what is modernly called fairy-tales.

I should like to venture upon an interpretation of this truly remarkable 'History of the Vine and the Grapes,' with the help of Theosophy, the Interpreter. You remember that Jesus in the *Gospel of John*, who is this same Apostle, is alleged to have said:

I am the true vine, and my Father is the husbandman. I am the vine, ye are the branches. He that remaineth in me and I in him, he bringeth forth much fruit, but cut off from me [the Vine] ye produce nothing. If a man remain not in me, he as a branch is cut off, and withers; and men gather such and throw them into the fire and they are burned [destroyed]. Remain in me and I will remain in you. As the branch produceth no fruits unless it remain in the vine, so ye cannot unless ye remain in me.

This is the beautiful Christian New Testament parable of the 'Vine and the Branches.' You see in it the direct statement that the Vine is the spiritual nature, and in the allegory from Irenaeus these various branches and branchlets and tendrils and individual grapes are evidently intended to repre-

sent the disciples, great and small, of the Teachers of men, such as Jesus was. These in brief summarize the meaning of the parable. Once you have the Theosophical key, it is as easy as can be to understand the meaning of the allegory. It no longer is a language to excite our amusement, but contains a meaning which is at once profound and beautiful.

The early Christians were not the only ones who used this mystical method of teaching in their literature. On the contrary, it was common to all nations, and the Christians very wisely adopted the method, as I shall proceed to show you this afternoon if I have time. The Jews, for instance — and in this case I refer more particularly to the Talmudic writings of the Jewish Rabbis in their medieval purity — are well known for what modern Occidental scholars of matter-of-fact minds, who do not understand what they meant, call a love of exaggeration. But we must remember that perhaps it is we who are exercising our imagination in seeing things where they do not exist. It is quite a common failing of human nature to think itself very wise; and that our own understanding is the infallible touchstone of truth; and because we do not understand a thing, this common failing drives us to say: "The thing is but foolish imagination, extravagant exaggeration." The man who says this is unwise; other men have lived in past times, possessing an understanding in no respects inferior to his — perhaps having much more understanding than

he has. Criticism is by no means the mark of superiority. Indeed, I am inclined to think that the quick and ready critic is the one who speaks from ignorance and understands often the least. The truly wise man knows too much, easily to criticize.

There is one thing that every scholar knows and none dare deny, and it is this: that all ancient religious, and indeed philosophical teaching also, was given under the guise or garment of symbol and allegory, of emblem and parable, of metaphor and figure. It was so in all nations of the world; and the man who, knowing this, deliberately turns his back on what he knows to be a fact, and proceeds to embark upon a critical argument destined to illustrate his own supposititious wisdom at the expense of far greater men than he, is simply a fool. It is one of the commonest bits of knowledge today that mystical writings inshrine secret or hid truths, and all the great World-Teachers, without one exception that is known to me, taught their more esoteric doctrines after that fashion.

We all know it, I say. The Buddha, the Christ, Plato, Apollonius of Tyana, Pythagoras, Empedocles, Zoroaster of Persia, and many more — we could continue citing names and making a long list, if you please, of the great men who have set forth truly wonderful thoughts in allegory, in parable, in symbol, in mystical allusions, but all conveying profound truths of the operations of nature — not physical nature alone, but Universal Nature, which

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is Nature both visible and invisible.

Yes, even the racially pragmatic-minded Jewish Rabbis write in the same strain. They inform us, for instance, that there will be 60,000 towns in the hills of Judea, and that each of these towns will contain 60,000 inhabitants; likewise they say that when their Messiah shall come, Jerusalem will be a city of immense extent: that it will then have 10,000 towns within its purlieus and 10,000 palaces; while Rabbi Simeon ben Yachia declares that there will be in the city 180,000 shops where nothing but perfumes will be sold, and that each grape in the Judean vineyards will yield thirty casks of wine!

I take this example of Jewish mystical allegory from Bartolucci's *Bibliotheca Rabbinica*. So you see that among the Jews there was the same use of symbolism, and that in the particular instance which I have cited, the allegory employs the same images that the Christian allegory does, of the vine and the grape and the wine, with, doubtless, the essential or secret meaning the same.

Now Religion, Philosophy, Science, these children of man's spirit and soul, all have one object, one aim. What is it? It is to reach the 'Heart of Things'—truth, reality, union. The scientist seeks truth; the philosopher searches for reality; the religionist yearns for union with the Divine; but are these three not one essentially? Is there any essential difference between Truth, Reality, and Divine Wisdom? It is only in the method that they differ.

Their object is but one. These are three methods by which the human spirit has forced its way along the paths of thought, of consciousness, in an attempt to reach the heart of things. The greatest men that the world has ever known have been founders of religions, founders of philosophical systems, which amaze us men of today by their profundity and luminous suggestiveness. Only, alas! we understand so little of them; and here is where Theosophy, the Interpreter, as we love to call it, can render such wonderful help to us. It is an unfailing guide along these paths, and thus only those who have tested it and found out what it can do, know how true is the statement that it is the Interpreter and the Guide.

I have spoken this afternoon of the grossness of some of the imagery of the ancient allegories or symbols in religious and philosophical matters. In one sense we may fully agree with the fastidious and difficult to please, and admit that this form of embodying a great truth is unfortunate. I honestly think that it offends many from the simple reason that they do not understand. But I also know that no such offense was in the intention of the formulators. Let us turn to the Persian Sûfi mystics, for instance, who wrote of the flowing wine-cup and of the pleasures of the tavern and spoke of the unalloyed joy and the transcendent bliss that they experienced in company with their Beloved. These mystics employed all the amorous imagery of the love-song; and yet, most em-

phatically their writings were the precise opposite in meaning and intent of the sensuous imagery or suggestiveness of the lower human love.

Anyone who reads carefully the profound poems of some at least of the Sûfî mystics, and is conscious of the delicate spirituality of many of these wonderful Sûfî poems knows, unless he be insane or a fool, that the writing was symbolic. Turn but to the quatrains of 'Omar Khayyam,' as an instance in point; or as another example, let me read to you an extract from the *Dîwân* of Jalâlu'-Din Rûmî, which an English scholar, Nicholson, has beautifully translated into English as follows:

Lo, for I to myself am unknown; now in
God's name what must I do?
I adore not the Cross nor the Crescent. I am
not a Giaour or a Jew.
East nor West, land nor sea, is my home. I
have kin nor with angel nor gnome,
I am wrought not of fire nor of foam, I am
shaped not of dust nor of dew.
I was born not of China afar, not in Saqsin,
and not in Bulghâr;
Not in India, where five rivers are, nor Irâq
nor Khurâsân I grew.
Not in this world nor that world I dwell, not
in Paradise neither in Hell;
Not from Eden and Ridwân I fell, not from
Adam my lineage I drew.
In a place beyond uttermost Place, in a tract
without shadow or trace,
Soul and body transcending I live in the
soul of my Loved One anew!

Of what is this Sûfî poet singing here? What does his delicate spiritual sense tell him of, in the words in which he has tried to convey it to us? It is the Divine Source of which he

sings, the Divine, the Source of us all, and the ultimate Home of us all, when we shall finally have run our evolutionary journey successfully.

Pray take another example of this alleged grossness of imagery as it at first indeed seems: and for this example I turn to the Hebrew Bible. Open it, if you please, and turn to what is called the *Song of Solomon*, and you will find there exactly the same imagery as that employed by the Sûfî mystics — only without the excuse that the Sûfî mystics had of a then fear of the strong arm of the Moslem Government, were they to write what their then government would certainly have considered unorthodox teachings — so that they were obliged to write under some other form, and they chose that of the love-song. Read this *Song of Solomon*. For grossness of physical imagery, I fear it has few parallels. Apparently it describes naught but the physical charms of the most beloved of the Hebrew King; and yet anyone who has any knowledge at all of this method of symbolic writing, easily reads beneath the lines and seizes the inner thought.

But we have had enough of this, if you please. Let us turn our faces to the rising sun, to the Far Orient; and here we shall come upon things so delicately beautiful, so spiritually fine, that it will take all our inner faculties of intuition to understand them even a little at our first reading. But, oh, friends, how these marvelous thoughts grow on you! They become life of your life and heart of your heart; they

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remain with you in the silences of the night-time, and they recur to your mind like a blessing. When they are once understood, you will find your own heart beating in sympathy with the universal human heart, of which these noble writings are so fine a metaphor.

Have you ever heard of Taoism, one of the greatest religious and philosophic systems of China? The Chinese as a rule are the most matter-of-fact, pragmatic, common-sense, so-called 'sensible' people on any part of our globe. Yet, despite this well-known trait of the Chinese character, if you will turn to some of the beautiful poems that have been written by their great men, and to the various religious and philosophical systems of thought that they have given forth, you will be amazed at the wonders that you will find there.

One of the greatest teachers of China was Lao-Tse, who was the founder or rejuvenator of Taoism. According to the legends which have gathered about his personality, he was conceived in a supernatural fashion, as so many others of the great World-Teachers are alleged to have been also. His mother, according to these legends, carried him for seventy-two years before he was born, so that when at last he saw physical light, his hair was white, as if with age, the legend runs; and it is supposed that from this mythological or mystical fact, he was known in after times by the name 'the old son,' or 'the old boy.' His biographers tell us that when his life-

work was done, he left China, traveling westward towards Tibet, and finally disappeared in the western part of China; and, as his biographers rather pathetically say, it is not known where and when he died.

His great literary work is called the *Tao-Teh-King*, a Chinese title-phrase meaning 'The Book of the Doing of Tao.' *Tao* means the 'Way,' or the 'Path.' *Teh* means 'Virtue.' But *Tao*, while meaning the Way or the Path, also means the wayfarer, or he who travels on the Path. As Jesus is alleged to have said: "I am the Way and the Life." In chapter lxii, this truly great Sage wrote as follows:

It is the way of Tao not to act from any personal motive; to conduct affairs without feeling the trouble of them; to taste without being aware of the flavor; to account the great as small and the small as great; to repay injury with kindness.

The last sentence of this really remarkable book is cast in the following strain:

It is the Tao [the Way] of Heaven, to benefit and not to injure; it is the Tao [the Way] of the Sage to do and not to strive.

Do you understand the sense of these logical opposites? The meaning is: Make no unnecessary ado about being and doing; fret not at all; worry not at all; but simply be and do! Here most graphically expressed is the difference between the undeveloped understanding of the ordinary man and the spiritual wisdom of the Sage. The latter knows that men, that you, are all that is; everything the universe contains is in you,

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because you are its inseparable offspring; and you stand in your own light, hinder your own progress, by striving and striving and constantly tensing your spiritual and intellectual and mental and physical muscles, as it were, and thus wearing out your strength in vain and futile motions. Lao-Tse said: "Be what is within you. Do what that which is within you tells you to do." And this is the secret of Tao.

I want to bring forth another beautiful illustration of the search for the Heart of Things, which is all there is to religion, all there is to philosophy, all there is to science — the search for the Heart of Things — Reality, Truth, Union.

You men and women are the understanders of life and law; none else can understand for you; and truth comes to you from understanding, because it is your own faculties which understand; I repeat, no one can understand for you. Therefore Religion, Philosophy, and Science are the children of the Self, the spiritual Self, which is the Heart of Things: this obviously is not the personal self, not the small, mean, sinning, loving, hating, ordinary, workaday, commonplace self, in which we live and move and have our personal being, alas!

But this Heart of Things, this Universal Self, abides in the heart of every man and woman and whispers: "I AM"; and this cognition, this recognition, this instinct, this consciousness of pure individual being, is not different in you from what it is in me. It is the

same in all; for it is the whispering of the Universal Spirit. Try to grasp this thought, friends, I beg of you; because it is the very keynote of all true religious and philosophic teaching. It is graspable; nor is it at all so difficult as at first sight it may seem to you to be. What prevents us from immediately understanding it is that other and lower part of our nature, the intermediate psychological nature, the ego, which says, not "I am," but "I am I." Immediately this is sensed, you lose the spiritual consciousness of universality, and exchange it for the personal, limited, egoic sense; and as this happens with all of us, the general result is the conflict of interests which is such common knowledge, rather than the instinctual recognition of common spiritual selfhood, the same in us all.

But this is not all the story. The work of evolution is not to bring forward something which is to be our undoing, without the hope of further progress; such a conception of the evolutionary work would be monstrous because untrue. There is a sublime destiny awaiting this ego if it runs its career successfully, and this successful running of its career is a progressively greater union with the Universal.

When this 'I am I' becomes through evolution the spiritual understanding and consciousness of the 'I am'; that is, when the personal is lost in the consciousness of the impersonal, when the personal self disappears therefore, evolving, growing, and becomes fully self-conscious of the Divinity within

itself, of that Divinity of which it is a more or less happy reflexion,— when it becomes, I say, fully self-conscious of the Universal Self, its Source—then indeed we shall have a race of Buddhas or Christs on earth, as I have already explained in illustrating and interpreting the parables that I have brought to your attention. Yes, I repeat it, a race of Buddhas or Christs; for, with the growth in human consciousness of this universal selfhood, we shall realize that it is the Christos-Spirit, as the Christians term it; that it is the essential Buddha-hood of the Buddhists; a state called by other equivalent names by the adherents of other religions and philosophies.

This consciousness of the 'I am,' which every man and woman has and even now understands in greater or less degree, is a universal consciousness; but the 'I am I' is the personal ego. Hence, when egoity consciously vanishes into universal selfhood, then indeed all the divine faculties and powers within you have a chance to come forth and to manifest consciously. When this divine event occurs, then you will know instead of speculating, because you will *be*: your understanding of the personal will have become a self-conscious recognition of the universal in yourself as your Self.

I fulfil my promise of giving you before closing another illustration in the search for the Heart of Things, by turning to one of the most beautiful passages that I know of in the Hindû Upanishads. It is found in the *Chhândogya-Upanishad*, chapter viii, verses

7 and 1, and depicts in human language the nature of this Self.

The Self which is free from sin, which is free from old age, free from death and sorrow, from hunger and thirst; which desires only what it ought to desire, which imagines only what it ought to imagine, is That which we must find, is That which we must endeavor to understand. He who has found the Self and understands it, obtains not only all the worlds, but also all things desired.

And in this same Upanishad I will read to you, as my last words today, a conversation between a teacher and his son, his disciple. The teacher is called Uddâlaka-Âruni, one of the great Brâhmanic teachers of this cycle of the Vedic works. Uddâlaka-Âruni said to Śwetaketu, his son, who was asking him for knowledge:

"Fetch me from that spot a fruit of the Nyagrodha-tree."

"Here it is, Sir!"

"Break it open."

"It is now broken open, Sir!"

"What do you see there?"

"These seeds, exceeding small."

"Break open one of them."

"One is broken open, Sir."

"What do you see there?"

"Nothing at all, Sir!"

The father then said: "My child, that very subtil essence which you do not see there, of that very essence this huge Nyagrodha-tree exists. Believe it, my child. That which is this subtil essence—in it all that exists has its self. It is the Real; it is the Self; and you, O Śwetaketu, are it!"

"Please, Sir, tell me yet more," said the child.

"Be it so, my son," the father answered.

"Place this salt in water, and then come to me in the morning."

The child did as he was ordered to do. [In the morning] the father said to him:

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"Bring me the salt which you put in the water last night."

The child looked for it and found it not, for it was melted. The father then said: "Taste the water at the top. How is it?"

The son answered: "It is salty."

"Taste it from the middle layer. How is it?"

The son answered: "It is salty."

"Taste it from the bottom. How is it?"

The child answered: "It is salty."

The father then said: "You may throw it away, and then return to me." The boy did so; yet the salt remained always as before.

Then said the father: "Just so in this person you do not see the Real, my child; yet there in very truth It is. That which is this subtil essence — in it all that is has its Self. It is the Real; it is the Self; and you, O Śwetaketu, are It!"

"If someone were to strike at the root of this great tree before us, it would bleed, but

it would live. If he were to strike at its trunk, it would indeed bleed, yet it would live. If he were to strike at its top, it would indeed bleed, yet it would live. Permeated by the living Self the tree stands strong, drinking in its food and rejoicing.

"But if the life [which is the living Self] depart from a branch of it, that branch dies; if it leave another branch, that also dies. If it abandon a third, that third dies also. If it leave the whole tree, the entire tree dies. After just this manner, O my child, know the following." Thus spoke the father again:

"This body indeed withers and dies when the living Self abandons it; but the living Self dies not.

"That which is its subtil essence,—in it all that exists has its self. It is the Real. It is the Self, and you O Śwetaketu, are it."

"Please, Sir, teach me yet more." said the child.

"Be it so, my son," the father answered.

— *Cĥhândogya-Upanishad*, vi, 11-13

TRUE AND FALSE SELF

down on the growing pile of sheets.

For there will be new centuries, and new cyclic efforts on the part of those she serves. The tide that flowed in 1875, the crest-wave that cast her on the shores of the world, will flow again in 1975; the truths that she taught in the last quarter of the nineteenth century, some other shall come to teach in the last quarter of the twentieth. This at least is her belief — we would say, this at least she knows, being versed in spiritual-tide lore. And that

new Teacher shall find the way prepared for him: it shall not be quite the same for him as it has been for her: a great book shall have done its work in the interim, and he shall not find the labor so impossible. When she is dead, *The Secret Doctrine* shall still be speaking — not for her, but for Truth, for Humanity, for all the shining hierarchies innumerable between this and the lone and ultimate Light.

So, she goes on writing, writing, writing.

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but at the same time we have good ground for the faith that such problems will become perfectly cleared up when we have liberated our mind from its enthrallment to the delusion of personality, or, as it is also called, the heresy of separateness.

One of such problems is what happens to man after death, and the meaning of immortality or the immortal soul; and it must often have struck thoughtful people that we can get no clear idea on such a subject until we know a little more about what happens to a man while he is alive. What is man? What is a person? All this forms the subject matter of the article under review, to which we now accordingly turn.

The writer draws a vivid contrast between two different views about immortality that prevail. One is the view that immortality means a perpetuation of the personal ego; the other is the view that immortality means that the personal ego must disappear. As to the former view, he maintains that it is not essentially changed, even in the smallest degree, by supposing that the personal ego, thus perpetuated, is to be glorified or exalted or purified; for, so long as the personal ego persists at all, whether in its present form or whether sublimated to any extent whatever, yet it still remains the personal ego. Whereas the essence of the second view is that this ego shall cease entirely. He guards, however, against an impression, only too likely to arise in some minds, that this loss or sacrifice of the personal ego implies annihi-

lation, absorption into the universal life, and entire loss of individuality. This notion has been favored to some extent by a misunderstanding of Oriental doctrines of Nirvâna. And here we will quote an extract from the article:

What is it that strikes us especially about this substitution of the divine-human for the human-natural personality? Is it not the loss of individualism? (Individualism, pray observe, not individuality.) . . . There is something awful and incomprehensible to us in this repudiation of individualism, even in its most amiable relations. But it is in the Aryan philosophies that we see this negation of all that we associate with individual life most emphatically and explicitly insisted on. It is, indeed, the impossibility of otherwise than thus negatively characterizing the soul that has attained Moksha (deliverance from bonds) which has caused the Hindû consummation to be regarded as the loss of individuality and conscious existence. . . . It is not a mere preference of nothingness, or unconscious absorption, to limitation that inspires the intense yearning of the Hindû mind for Nirvâna. Even in the Upanishads there are many evidences of a contrary belief, while in the Sâmkhya the aphorisms of Kapila unmistakably vindicate the individuality of soul (spirit). Individual consciousness is maintained, perhaps indefinitely intensified, but its 'matter' is no longer personal.

We thus see that it is necessary to distinguish between real selfhood and a certain false, illusory, and temporary selfhood to which mankind in general, at this stage of its evolution, is subject, while living the life on earth at any rate. The doctrine of Nirvâna or absorption, or the same doctrine in other forms and under other names, does not imply a loss of identity, of true self-

hood; but it does imply the dissipation of the temporary illusion which causes us to mistake our own particular personal ego for the real self and to make it the center around which our ideas and wishes revolve. It is for this reason that Nirvâna is spoken of in negative terms; as we have no way of expressing, or even conceiving, what Nirvâna actually is, we can best convey the idea by stating what it is not. But let there be no mistake about the fact that it is a state of immensely enhanced consciousness, and far indeed from being one of extinction.

Having got this idea into our head, we shall be able to consider the question of immortality from a new angle. To begin with, every doctrine, be it religious or be it philosophical, which contemplates the survival of the present personal ego, in however improved or glorified a guise, must stand condemned. Such a prospect should not be desired, and by the truly thoughtful man will not be desired. Mr. Massey devotes part of his article to reflexions on the utter insignificance of any personal ego when viewed side by side with the whole universe of animate beings; reflexions with which most of us who have ever thought about it will surely agree. To contemplate the perpetuation of this, whether in ourself or in any loved one of whom we have been bereaved, may very well be considered natural, but cannot be justified on any other ground. It would be the part of a wiser love that we should wish, for ourself and our loved ones, a release

from the prison of personality and an initiation into the sublime mysteries of consciousness that await the soul when thus relieved. And it may be a sense of this truth that has contributed so largely to engender an aversion to certain religious views which contemplate the infinite perpetuation of the personal life. The prospect, in any form, however glorious, may well cause a shudder; and there is no doubt but that many sincerely devout Christians, while professing that belief, do not seriously entertain it in the back of their minds, but find comfort in a clearer intuition which they feel but cannot formulate.

The author, as a Spiritualist, of course deals with the views of that body on this question; and rejects those which depict a continuance of the personal ego. And it is evident that, in drawing lines of demarcation, we should not draw them between one sect and another, but between those people in any and every sect who believe in the perpetuation of the personal ego and those who do not. Thus we can neither condemn nor extol the beliefs of a sect, but must take into account only the nature of particular views.

In every religion we shall find ample ground for the adoption of the views above expressed; and our author cites not a few instances. He mentions the necessity that we should 'die to ourselves,' that we should be 'born again.' He takes as a significant parable the Biblical story that "Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings,

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and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse that they destroyed utterly"; thereby incurring the displeasure of Deity. The one thing needful is that we should sacrifice all that pertains to our lower nature. He cites Swedenborg's distinction between the 'continuous degree' and the 'discrete degree,' showing that the surrender of personal egotism is an advance by the discrete degree, whereas a gradual improvement of the personal ego means advance by the continuous degree only. Yet it is not denied that the latter course is a necessary step for all who have not yet felt the need for the second.

The good man who has, however, not yet attained his 'sonship of God' is 'under the law'—that moral law which is educational and preparatory. 'the schoolmaster to bring us into Christ,' our own Divine spirit, or higher personality.

The following quotation, given by the author from *Spiritual Stray Leaves*, by Peary Chand Mitra, Calcutta, 1879, expresses the same idea as seen by a Hindû:

Every human being has a soul which, when not separated from the brain or nerves, is mind or *Jivâtmâ* or sentient soul; but, when regenerated or spiritualized by yoga, is free from bondage and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, fear, hope, and in fact all states resulting in pain or pleasure, and becomes blissful, realizing immortality, infinitude, and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It con-

stitutes the natural life and is finite. The soul and the non-soul are thus two landmarks. What is not soul is prakriti or created. It is not the lot of everyone to know what soul is, and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul state. In proportion as one's soul is raised from prakriti or sensuous bondage, in that proportion his approximation to the soul-state is attained.

The difficulty which the writer of the above has in putting the ideas into the English language might suggest to some readers a too mechanical view. "Every human being has a soul" might perhaps be better rendered by "Every human being *is* a soul"; we must avoid the notion that the human being consists of a number of souls or 'principles,' inserted the one within the other.

The idea is rather that he is one single being, but that he has not yet discovered who he is—he is still dreaming.

As we write today, some half-century after the date of the article, we find this idea of the greater Self cropping up everywhere; and we claim this fact as the result of assiduous promulgation of Theosophy during the interval. Hence we are addressing an audience to whom the idea is not so strange. The various guises under which this idea of the Self beyond the self have been put forth are usually, as might be expected, crude; it is hardly to be expected that one's first speculations should approximate very closely to the truth. Therefore the matter calls for wider and further study. But here it may well be asked, Why not avail ourselves of the accumulated wis-

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dom of past researches made by wise and contemplative men in all ages? It wastes much time and labor for each student to start anew for himself, without availing himself of the results achieved by those who have trodden the same path before him. True it is that we must accept nothing on anyone's say-so — knowledge cannot be acquired in that way; but an adept may be able to show us in a moment some truth which it would have taken a long time for us to arrive at by our unaided efforts. It is this source from which Theosophy draws, for it is an interpretation to the modern world of the stored-up wisdom of the ages.

We conclude with a final quotation from our author, as follows:

Through and above this troubled atmosphere I see a being pure, passionless, rightly measuring the proportions and relations of things, for whom there is, properly speaking, no present, with its phantasms, falsities, and half-truths: who has nothing personal in the sense of being opposed to the whole of related personalities: who sees the truth rather than struggles logically towards it, and truth of which I can at present form no conception; whose activities are unimpeded by intellectual doubt, unperverted by moral depravity, and who is indifferent to results, because he has not to guide his conduct by calculation of them, or by any estimate of their value. I look up to him with awe, because in being passionless he sometimes seems to me to be without love. Yet I know that this is not so; only that his love is diffused by its range, and elevated in abstraction beyond my gaze and comprehension. And I see in this being my ideal, my higher, my only true, in a word, my immortal self.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK II — XXI

(1) *Dismissing now our authorities, let us begin to speak for ourselves, and let us pass from acknowledged facts to doubtful things. What (have we seen) in the acknowledged facts? That the thunderbolt is fire, as is also the lightning, which is nothing else than flame — a thunderbolt about to be, if it should draw (to itself) more energy. These (two) do not differ in nature but in onset.*

(2) The color shows it to be fire,

for it (*the color*) has no existence except from that which it shows, for it is an effect. The thunderbolt frequently has been the cause of great conflagrations: forests have been burned up by it, and parts of cities. Also things that have not been stricken, nevertheless are seen to be scorched: some, indeed, are colored as if with soot. Why is it, that there is an odor of sulphur in all things stricken by the bolt?

(3) Therefore each of the two, it is

manifest, is fire; and each of the two differs (*only*) in method of action (meando — *in going*): lightning is a thunderbolt which does not reach the earth; and, on the other hand, thou mayest say that the thunderbolt is lightning conducted through to the earth.

(4) I do not busy myself so long with this matter in order merely to play upon words, but that I may prove these matters to be sprung from the same source, and that they are of the same character and nature: lightning is almost a thunderbolt; now let us turn the phrase: the thunderbolt is something more than lightning.

XXII

(1) *Since it is manifest that both things are from fire, let us see in what manner fire is commonly produced among ourselves: for it will be produced in the same method above:* in two ways: by one, if it be excited, just as out of a stone [which has been stricken]; by the other way, if it be brought forth by attrition, just as when two (*pieces of*) wood are for long rubbed together. Not all matter will show this to thee, but (*only*) that which is fit for eliciting fires, such as laurel, ivy, and others known to herdsmen as used for this purpose.

(2) It can happen then that also clouds which have been stricken or rubbed produce fire in the same way. We may observe with how great a force hurricanes rush along, and with how great impetus tornadoes whirl: whatever is in their way is broken to pieces

and caught up and hurled far from its place.

(3) Why is it then a wonder that such great force calls forth fire, either from another source or from itself? For thou seest what great heat the bodies must endure which are rubbed together by the passage of these (*storms*); yet this must not be believed to be only in these and not in the heavenly orbs, whose enormous power is universally acknowledged.

XXIII

(1) But, perhaps, clouds also, urged forwards against other clouds by a resounding wind which yet moderately drives (*them*) on, will call forth fire, which will flash but which will not spring forth: it requires less force to produce lightning than a thunderbolt.

(2) We have inferred from what has preceded to what great heat certain (*things*) are brought which have undergone friction: but when the mutable air is rubbed into fire with its greatest energy at work, when it is turned into wind, it is most likely that the fire elicited is transitory and of short duration, because it arises from no solid matter, nor (*from matter*) in which it can remain. It passes, therefore, and has duration only for its path and course; it has been hurled forth without aliment.

XXIV

(1) "Why," he says, "since thou affirmest the nature of fire to be this: that it seeks the higher regions: does the thunderbolt seek the earth? Or

it is false what thou hast said concerning fire: for its path is equally upwards and downwards." Either of the two can be the fact, for fire by nature rises to a point, and, if nothing prevent, ascends; just as water by nature is carried downwards, yet if some force acts upon it (*water*) which impels it upwards, it strains (*upwards*) whence it had fallen in rain.

(2) The thunderbolt from the same necessity by which it was produced, falls. In these fires there happens what (*happens*) to trees whose summits can be so bent over, that they face the earth: if they are tender, they (*the summits*) may even touch (*the ground*); but when thou releasest them, they spring back to their place. Hence, thou shouldst not consider that particular deportment of any thing which does not happen to it of its own will.

(3) If thou allowest fire to go whither it will, it seeks the sky, that is, the seat of everything that is lightest: where there is something that affects it and turns it from its (*natural*) urge, that is not its nature, but becomes its servitude.

XXV

"Thou statest," sayest thou, "that clouds suffering attrition beget fire: since they are humid, indeed wet, how can they bring forth fire, which is no more likely to be produced out of a cloud than out of water?"

XXVI

(1) It is born from the cloud. Water is not at first in the clouds, but

air, thick and prepared to bring forth water; not yet changed into water but already prone (*to become it*) and verging into it. It is not as thou mayest suppose first collected and then pressed out: it becomes and falls simultaneously.

(2) Next, if I were to concede the cloud to be moist, and full of waters gathered together, nothing even then hinders fire from being educed from the moisture; indeed—which may the more surprise thee—from the very liquid itself. Some have denied that anything can be changed into fire before it has been turned into water. Therefore a cloud can bring forth fire from some part of itself, without the water which it contains being affected, as often one part of a log will burn while the other part steams.

(3) I do not say that these (*two things*) are not contrary one to the other and that the one is destroyed by the other, but that where the fire is stronger than the liquid, it conquers. On the other hand, when the abundance of the liquid is the greater, then the fire is without effect. Hence, green things do not burn. The quantity of water, therefore, is an important factor, for if it be small, it will offer no resistance, nor does it check the fire's power. Why not so?

(4) In the memory of our forefathers, as Posidonius has recorded it, when an island in the Aegean Sea arose, the sea foamed during the day, and smoke was carried out from the deep: by night, indeed, it gave forth fire, not continuously, but at intervals

bursting forth in the manner of thunderbolts, as often as the infernal heat conquered the weight of the water lying above.

(5) Next, rolled stones, and rocks partly untouched which spirit had cast forth before they were burnt, partly consumed and reduced to the lightness of pumice: and last of all there appeared the top of a mountain burned (*by fire*). Afterwards (*material*) was added to the highth, and that rock grew to the proportions of an island.

(6) The same thing happened again within our own memory, when Valerius Asiaticus was consul. To what purpose have I brought these facts forward? In order to show that neither is fire extinguished under a covering sea, nor is its onset prohibited from coming forth by the weight of an immense body of water: Asclepiodotus, the pupil of Posidonius, has recorded the fact that the depth was two hundred paces, through which the fire shot forth, dividing the waters.

(7) Because, if the immense weight of the waters was not able to suppress the power of the flames coming out of the deeps, how much less would the tenuous and dewy liquid of clouds impede fire? Hence, this fact offers no objection which may be (*considered*) against the causes of fires which we never see unless under a lowering sky. Clear weather is without thunderbolts. A bright day has no such fears, nor has night unless heavy with clouds.

(8) "What then! Does it not sometimes lighten even when the stars are shining and the night is calm?" But

thou shouldst know that clouds are there whence the brightness comes, which (*clouds*) the swelling (*curving*) of the earth does not permit to be seen by us.

(9) Add again this which can happen, that the highest clouds and the lower, by their attrition together, can give out fire, which, forced out towards the lower regions, is seen in the part of the sky which is clear and pure: but it happens in the lower parts (*sordida*).

XXVII

(1) *Some have distinguished thunderings thus: they say that one kind exists of which the rumbling is heavy, like that which precedes an earthquake, caused by a wind inclosed and roaring. I will explain in what manner this (rumbling) appears to occur in these (thunderings).*

(2) When clouds have inclosed spirit within themselves, in their concave parts a twisting air makes a noise similar to deep bellowings, (*a noise*) hoarse, uniform, and continuous: consequently that region is also humid and closes (*all*) exit. Hence, thunderings of this kind are announcers of a coming rain.

(3) *Another kind is sharp, which is rather piercing . . . [lacuna in text] I should say than sonorous, such as we may hear when a bladder is burst asunder upon someone's head. Such thunderings are produced when a massed cloud is destroyed and sends forth the spirit by which it was distended. This is properly called a crash, sudden and*

violent, and when it occurs, men fall and are deprived of breath; some indeed, though living, are stricken senseless, and swoon utterly away, whom we call thunderstricken (*attonitos*), whose minds the celestial sound has expelled from their seat.

(4) This (*kind*) can also occur in the following manner: when air is inclosed in a hollow cloud and is weakened by its own movements, it is poured forth; then, while seeking a larger space for itself than that by which it is inwrapped, it becomes resounding. And why not? Just as hands clapped together give out applause, cannot the sound of clouds dashing together also be great, since great bodies then rush together?

XXVIII

(1) "We see," thou sayest, "clouds driven against mountains, and that no sound occurs." First of all, they sound not from being dashed against each other in all possible ways, but only if they are appropriately composed for producing sound: strike thy hands together back to back, they render no applause; but palm brought against palm produces it. It is of greatest importance whether (*the clouds*) be hollow which are dashed together, or flat and extended. Finally, it is not necessary that the clouds should be in motion merely, but (*that they should*) be moved with great and boisterous force.

(2) Add also that a mountain does not split a cloud, but divides it and dissolves each first part of it. Nor

does a bladder, in fact, sound by every manner of its releasing the spirit (*within it*): if it be divided by a sword, the spirit exits without affecting the sense of hearing: it is necessary that it be burst for it to sound, and not merely be cut apart. I say the same thing of clouds: except they burst asunder with great impetus they give forth no sound. Add again, that when clouds are moved against a mountain they are not broken, but are poured around it and are dispersed among the different parts of the mountain, in the branches of trees, bushes, rugged rocks, and highths, in such fashion that what spirit they (*the clouds*) contain, they release over many places, and unless it (*the contained spirit*) burst forth as a whole, it does not rattle (*as does thunder*).

XXIX

Besides the foregoing, air by nature is suitable to sounds. Why not? since sound is nothing else than air which is stricken. Clouds, therefore, must be brought together from both sides, and be hollow and in tension. Thou seest by how much empty things are more vocal than are the full, and by how much more are things stretched tight than are the slack. In like manner tambourines and cymbals sound, because they drive forth the resisting spirit from the other side, and these themselves do not jingle except in hollow air.

XXX

(1) Some, among whom is Asclepiodotus, believe that thunder and

thunderbolts can be also produced by the meeting together of certain bodies. Aetna once abounded with fire, and threw up an enormous quantity of burning sand. The sky was wrapped in dust, and sudden night terrified multitudes. At that time, they say, thunders and thunderbolts were exceedingly frequent, which were produced from the concourse of arid bodies and not of clouds, none of which could have existed, it is most probable, in such a heated state of the air.

(2) Once Cambyses sent to Ammon an army, which the sand, raised by the south wind and falling like snow, covered, and finally buried. Then, likewise, it is probable that thundering and thunderbolts were produced from the attrition of the sand (*-particles*) in friction.

(3) That opinion is not repugnant to our proposition. We have said that the earth breathes out bodies of the one and the other nature and something of the dry and of the moist to be diffused throughout the air. Accordingly, if some such thing take place, it composed a cloud more solid and thicker than if it had been woven from unmixed spirit.

(4) It can be broken and thus can give forth sound. Those (*two bodies*) which I have mentioned, whether they filled the air from smoking conflagrations, or the earth with burning winds, must of necessity produce cloud before (*they produce*) sound. But both the dry and the moist combine to produce a cloud; for, as I have said, clouds exist of the density of heavy air.

XXXI

(1) Besides, if thou wilt observe, there are wonderful effects of the thunderbolt, leaving no doubt that in them (*the bolts*) there is a divine and subtil power: silver is fused within unharmed [and unattacked] caskets; the scabbard remaining, the sword itself is melted; and all the iron around the heavy javelin trickles (*melted*) down, the wood remaining untouched; also, wine remains in a broken dolium (*-jar*), but this rigidity (*of the wine*) does not last beyond three days.

(2) This also thou mayest place among the things to be noted, that of both men and of other animals (*living beings*) which have been stricken, the head faces in the direction of the egress of the thunderbolt, and that splinters of all trees which have been stricken, spring forth against the bolt. Why is it that of venomous serpents and of other animals in which resides a death-giving virus, when they are stricken by the bolt, the virus is wholly consumed? "How knowest thou this?" thou sayest. In poisoned bodies no worm is born: but those stricken by the bolt, within a few days contain worms.

XXXII

(1) Why is it that they portend things which are to be, nor do they give signs only of one or of another matter, but frequently they announce a long series of following fateful events, verily, by evident signs, by far more manifest than if they had been written?

(2) There is this difference between

us and the Tuscans, who possess the highest science in explaining lightning-flashes: we think that thunderbolts are ejected because clouds have collided; they believe that clouds are dashed together in collision in order that thunderbolts may be hurled: for, since they refer everything to the deity, they hold the opinion that they are not significant because they merely occur, but because they are (*intended*) to be significant, they are produced. However, they take place from the same cause, whether they are intended to be significant, or whether (*they are significant as judged merely*) from what follows.

(3) "How then are they significant, unless they are produced for that purpose?" In the same way as birds which have not been influenced in this way to meet us, have furnished both favorable and sinister auspices. "And then," he says, "deity has influenced." Thou makest the deity altogether too idle, and a minister of petty concerns, if he distributes to some people dreams, and (*arranges*) entrails for others.

(4) Nevertheless, these things are produced by divine power; but the wings (*flights*) of birds are not directed by the deity nor are the viscera of cattle formed under the ax: by another method the series of fateful events is unfolded, furnishing everywhere indices of what is to be, and of these (*indices of the future*) some are familiar to us, some unknown. Whatever happens methodically (*ratione—by reason, by rule*), is a sign of some

thing about to be: fortuitous things and those which are uncertain and without method, do not admit of divination. In whatever thing there is order, it is also a presage.

(5) "Why, then, has this honor been given to the eagle, that it should furnish omens of great events, or to the raven and (*even*) to the smallest birds; and the notes of others to be without presage?" Because (*the voices and habits*) of some have not yet been reduced to an art; some, indeed, cannot ever be so reduced on account of their too greatly different habits: yet there is no living thing (*animal*) which does not foretell something in its movements and approaches (*to us*). Not everything, of course, but certain things are noted.

(6) The auspices appertain to the observer: accordingly it appertains to him who has put his mind upon it. Further, also those things occur which come to nothing. The observations of the astrologers (*Chaldaeorum*) especially mention the powers of five stars. Yet what! Dost thou judge that so many thousands of those orbs shine idly? What else is more strange — which is imputed to those expert in casting nativities as the greatest of errors — than this, that they assign to us a few orbs only, when all of them which are above us, lay claim to a part of us? The lower perhaps direct their energies more nearly upon us, and those which are moved very frequently in another manner, also provide for us in another way.

(8) Furthermore, those also which

either are unmoving, or on account of their velocity — equal to that of the heavenly sphere — appear to be unmoving, are not without the control and dominion of our (*world*). Look up on high, and ponder on nature (*rem*) in its allotted functions. It is not more easy to know what they are capable of, than that it must be doubted whether they are capable at all.

XXXIII

Now let us return to thunderbolts, the theory of which is divided into these three: How we shall investigate them; How we shall interpret them; How we shall appease them. The first part pertains to method; the second to divination; the third to propitiating the gods, whom it is needful to petition when the bolt is favorable, and to deprecate when it is evil: to petition, that they may confirm their promises; to deprecate, that they may remit their threats.

XXXIV

(1) They declare that the power of the thunderbolt is supreme, because whatever other things may portend, the intervention of the thunderbolt removes; whatever is portended by the bolt, is fixed, nor is it changed by the signification of another omen. Whatever entrails, whatever birds, may threaten, will be abolished when the bolt is favorable; whatever is announced by the bolt, is refuted neither by (*the signs of*) entrails nor by those contrary (*signs*) in a bird.

(2) In which thing they (*the haruspices mentioned above*) seem to me to be deceived. Why? Because nothing is truer than the truth. If birds sang forth things about to be, this *auspicium* cannot be rendered void by the thunderbolt, for then the birds had not sung forth the future. I do not here match the bird with the bolt, but two signs of the truth, which, if they are signs of the truth, are equal. Accordingly, when the intervention of the bolt invalidates the indicia (*signs*) of the entrails or of the divination, then the entrails have been poorly inspected, the divination poorly observed. It matters not whether the appearance of either of the two is greater (*in significance*) or more powerful in character: if each provided signs of the truth, as far as this is concerned, they are equal.

(3) If thou sayest that there is greater energy in flame than in smoke, thou wilt not have lied: but for indicating fire, the flame is worth as much as is the smoke. Accordingly, if they say this: "As often as the entrails shall signify one thing, and the thunderbolt another, the authority of the bolt will be greater," perhaps I will agree. If they say this: "The other thing foretold the truth, but the stroke of the bolt destroyed the former (*truth*) and drew belief to itself (*alone*)," it is false. Why? Because it makes no difference at all how many *auspicia* there may be: destiny is one, which, whether it be understood from the first *auspicium* or from the second, will matter nothing.

(4) I say this: It matters not whe-

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ther it be another thing by which we seek (*the future*), since the same destiny that we seek (*to ascertain*) from the bird cannot be changed by the bolt. How not? For the bolt itself is a part of destiny.

(*To be continued*)

ANCIENT HISTORY OF THE HUMAN RACE

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

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

V

THE vehicle was now ready. That momentous event, upon which all the energies of this planet had been focused during the millions and millions of years it had then existed, was near. That which was to become Man had lived in every form which the infinite combinations of this world's elements could shape; had learned to mold and remold them; had functioned through each until perfection and impossibility of fault was reached and had then passed on to more complex forms.

During all these eternities this, the Monad, had been overshadowed by the Hosts of Heaven, by denizens of greater worlds and of interstellar spaces. Through their guidance myriads of lesser lives had at the cyclic moment taken up their abode in the growing complex form which was to become the human temple. New faculties sprang into being as it silently moved toward its destiny. Out of the exhaustless storehouse of Nature were brought to this marvelous form the living replica of all her riches, furnishing it with the means to unlock every door of her secret chambers. Patience,

love, wisdom, had done their utmost. In such ways were built up these bodies which we too often desecrate; whose exquisite mechanism we disturb for a passing pleasant sensation; whose harmony and grace we carelessly destroy. But at the period of which we speak there were no discords. The lives presiding over the various organs knew well their little kingdoms (as they do now), and unnecessary disturbers of the peace were absent. The Wise Men of the East, also, from the Spiritual Sun brought their gifts to the Temple being prepared for the inner Christos.

For dwelling within the living form was its spiritual Monad. Nothing was lacking but Mind. The earlier creators had given what they had, the external form was by them built up, the Barhishad Pitris had given physical creative fire, but mind or spiritual fire was not theirs to offer. Thus the lower and the higher consciousness in this frame were separate. One knew not the other: they were too different in nature. The lower animal was active, the higher part was latent and must continue so to be unless the gulf were

spanned. See *The Secret Doctrine*, Volume II, pages 57, 79, 94-5, 241-3.

Then the gods descended — the Solar Gods, the radiant Mānasaputras — and took up their abode in those dwellings which were at last ready. They incarnated in those mindless forms and quickened their latent fires. This great change to human being happened over eighteen million years ago. See Volume II, pages 46, 149, 157, 250, 255.

The story is told in allegory in the myth of Prometheus, who brought the spiritual fire from heaven to mortals and was chained to a rock for ages — the rock of matter, which was those animal bodies. The lacking principle was mind or Manas, which must have lain sleeping as a germ forever, had not Prometheus lighted and awakened it with spiritual fire. To quicken it permanently; to make a mortal, immortal; to change a dawning intelligence into a god — for this, a long Manvantara is needed. If at any time in the long-ago past the fire-bringer had quitted his post, or during the eternities yet to be of this earth-cycle, he should do so, the fire would die out, and the form return to idiocy. Up to this mysterious and momentous event, the Lunar Pitris were the formative powers in the Races of men, but from this time onward, the Higher Ego *should be* the ruling power—although too often, alas! it is dragged down by the fierce and dominating lower nature.

Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality

and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus* a *living god* within his physical shell? Let us pause and ask ourselves seriously the question.— II, 81

Stanza VII, Vol. II, p. 161, referring to this part of the history, reads as follows:

24. The Sons of Wisdom, the Sons of Night . . . ready for re-birth, came down. They saw the (*intellectually*) vile forms of the first third (*still senseless Race*). "We can choose," said the Lords, "we have wisdom." Some entered the Chhâyās. Some projected a spark. Some deferred till the Fourth (*Race*). From their own essence they filled (*intensified*) the Kâma (*the vehicle of desire*). Those who received but a spark remained destitute of (*higher*) knowledge. The spark burnt low. The Third remained mindless. Their Jivas (*Monads*) were not ready. These were set apart among the Seven (*primitive race species*). They (*became the*) narrow-headed. The third were ready. In these shall we dwell, said the Lords of the Flame and of the Dark Wisdom.

H. P. Blavatsky, in commenting on the above, says this Stanza contains the whole key to the mysteries of evil. It explains the puzzling inequalities in human life, and many problems which have baffled the great minds of

our races. Intellect may be said to have been born at this time, and during this Fourth Round it developed as a fit vehicle for the higher faculty, Buddhi, or intuition. But Manas or mind will not be *fully* developed until the next or Fifth Round, and will have the opportunity of becoming *entirely* divine at the end of the Seventh Round.

Those who were 'not ready,' are represented at present by some native Australian, African, and Oceanic tribes. Their being not ready does not imply any fault on their part, nor any partiality on the part of those above them. All are given what they can take, just as is the case all through this long pilgrimage, and as conscious life grows, each is given what he has earned. Nature is never partial. The savage Bushman represents simply a later arrival on the scene, one who had not gone through the necessary changes to fit him to step up higher. These it is said will have to evolve through this and the other three globes of this Round before they will arrive at the level of the average class. But Nature is full of compensations. H. P. Blavatsky gives here this hint. She says:

The MONADS of the lowest specimens of humanity (the 'narrow-brained' savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favored brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries.*— II, 168

Our average present humanity are

those who received "but a spark." It is our destiny to acquire intellectuality in its fulness during the present Manvantara or life-period of this earth. When the life-forces of this planet reincarnate on the next, as did those of the moon on Earth, we shall be ready for the full reception of the "Sons of Wisdom."

This era is the point so often referred to in ancient philosophy where the two streams of evolution meet, coming in opposite directions.

There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever-acting and never-erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Mahâ-Mâyâ*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.— II, 87-8

This is typical of the process of all evolution. Something higher meets something lower for their mutual benefit. But here this occurred on a huge scale. Physical nature had been struggling for long eternities to reach the level where it could receive and be

united with the other pole of the 'One Life'—Spirit. It was a point at which the whole face of life on this globe changed radically. From a dull vegetative existence, all was transformed in a manner and with a rapidity unbelievable—relative however, as to rapidity. It must not be forgotten that the period of even a sub-race is, roughly speaking, 210,000 years. But the change ran all the way from beings with no language to some of the highest civilizations the earth has yet known.

The wonderful quickening of life was due, of course, to those who fully incarnated and became 'Arhats.'

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from reincarnations in previous Kalpas for incalculable *Aeons*—by the highest and the earliest *Nirvânis*. It was the turn of those 'Gods' to incarnate in the present Manvantara; hence their presence on Earth.—II, 232

Also we have a suggestive passage from the letter of a Great Teacher, bearing on this subject:

Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyân-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyân-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyân-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future time*) and remain as a latent or inactive spiritual force, in the aura

of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity.*" That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.—II, 233, Note

Others from the great past had come to form the outer and inner man. Now that the seven principles which are needed to complete a human being were united, these Great Ones came to teach men how to live.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar-Devatâs* (the *Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." . . . the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants.—II, 171-2

This race created, not as those who had received a 'spark,' but by the power of will, known as *Kriyâsakti*, that mysterious power latent in the will of every man, but not to be developed in ordinary humanity for ages yet to come.

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the 'ancestors' (the *spiritual* forefathers) of all the subsequent and present Arhats, of Mahât-mâs, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their

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brethren of the Fourth Race, who were generated sexually after the separation of the sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the 'holy seed-grain' of the future Saviors of Humanity.— II, 173

They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the 'Initiator,' and after him a group of semi-divine and semi-human beings. 'Set apart' in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyânis, 'Munis and Rishis from previous Manvantaras'—to form the nursery for future human adepts, on this earth and during the present cycle. These 'Sons of Will and Yoga' born, so to speak, in an im-

maculate way, remained, it is explained, entirely apart from the rest of mankind.

— I, 207

It is called the 'undying Race' esoterically, for —

Happily for the human race the 'Elect Race' had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyânis before Humanity had become quite material. When the last sub-races — save some lowest — of the Third Race had perished with the great Lemurian Continent, 'the seeds of the *Trinity of Wisdom*' had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another.— II, 276

They will once more produce 'mind-born' immaculate sons in the Seventh Root Race.

(To be continued)

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

THE French journal, *L'Ani du Peuple*, recently published reviews of two books on evolution which contain reflexions of real interest to students of Theosophy. We have no hesitation in presenting some of these to our readers and in giving a few quotations. The first book is by Professor L. Vialleton of Montpellier, distinguished embryologist, and discusses quite on Theosophical lines Transformism as opposed to Evolution.

The reviewer quotes Cyrano de Bergerac:

An hour after death the soul vanishes
To re-become what it was an hour before birth

and asks, "What was that? Did it exist in the infinitude, in 'the States of the Sun and of the Moon' which Cyrano is said to have journeyed in?" Perhaps. Turning from that profound mystery to the more practical subject of the origin of species, the reviewer speaks of the struggles between "the more or less damaged theories of theology and science," showing that there is an increasing approach between them, the former becoming freer and the latter less materialistic.

A significant remark of Professor J. S. Haldane's comes to mind:

Materialism, once a scientific theory, is

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now the fatalistic creed of thousands, but materialism is nothing better than a superstition on the same level as belief in witches and devils.

Professor Vialleton's book is a demonstration that transformism as the reason for the various species of living forms is a pure illusion, and his arguments are derived from the most recent researches in embryology. He shows that the 'missing link' between the various species is everywhere lacking. Species do not fit into one another like the ingenious Japanese lacquer boxes, he says; or, as others have said, 'end-on evolution' is not found in Nature. Professor Vialleton claims that biology proves that the laws of heredity are carried on solely within the limits of *specific types*, and that structures belonging to each type are not reproduced outside its limits. This is perfectly in harmony with the outline of the evolution of types given in *The Secret Doctrine*, where it is shown that types are 'precipitated' so to speak, from regions of causes more subtil than the physical plane.

Professor Vialleton examines, in this connexion, the fossil remains of ancient man and concludes that the "human type is a highly particular and independent form in the mammalian kingdom." His close analysis of the character of human and ape structures supports Dr. H. F. Osborn's declaration of their essential differences.

Transformism is commonly and wrongly thought by those who have a superficial knowledge of biology to be the same thing as Evolution. The

words are often used ambiguously, to the confusion of readers. Theosophy accepts Evolution as the greatest factor in the progress of the soul. Crude, materialistic Transformism it rejects from every standpoint. Professor Vialleton's definitions of the difference are well-considered; he says:

Transformism is a mechanistic doctrine which explains the appearance of living beings by the sole action of natural causes, working without any kind of direction, and without any end in view. The word Evolution implies a determined direction, an order or system that realizes higher results than those that could be expected from Transformism.

The terms are definitely opposed, as he says; Transformism, in which are included the main principles of Natural Selection (that curious misnomer, as it is the reverse of 'selection,' which implies thought) and the Survival of the Fittest, has never explained the formation of the world of life, still less the higher faculties in man. He boldly declares:

The word Creation, which has been banished from the biological vocabulary, must be replaced, at least so far as to show that the world as presented to us is a co-ordinated Whole, and therefore the product of Will.

This is good Theosophy, so far as it goes. To complete it, only the idea of Hierarchies behind (or within) the 'world as presented' is lacking. The same reviewer, in discussing another new work on biology, concludes his remarks in a paragraph which is worth translating in its entirety:

But, when we have finished reading these scientific works, and return to our own

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thoughts, the same old question presents itself, the insoluble problem: What, then, is man? What does it signify at bottom as to where he originates, and where he is going? He has built cities, invented railways and radio. yes. but for what? Still better, he has conceived an idea of the universe, has calculated the thousands of light-years that separate the constellation of Orion from Cassiopeia. but what does even that lead to? What place does he hold in Infinity? Science cannot answer. and human intelligence recoils appalled before the great mystery of the Beyond.

True; the intelligence of the ordinary man, however learned and brilliant, has not raised the Veil of Isis; but there exist a certain few, even on this earth, who have stepped out into a wider consciousness and who have penetrated deeply into the mystery of man's true place in Nature. These Masters of Wisdom, at present limited in number, have reached by intensive training the knowledge and power that the majority of mankind will possess in far distant ages as the capacities of the Divinity within are brought forth. From time to time They have given out as much of Their wisdom as conditions permitted; to have given more would have been useless. This is a time when, through the agency of The Theosophical Society, more has been offered than for centuries.

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A FEW years ago it would have been the limit of absurdity to suggest that flying-machines would soon prove of the greatest service to archaeology, and yet it would have been true. In England the Royal Air Force is doing

unique work by taking photographs of certain sites from the air and thereby revealing traces of ancient roads, houses, temples, and cultivated fields, etc., quite invisible from the ground. Slight changes in the color of the grass, minute elevations or depressions in the surface, the position of rabbit-burrows, and other signs of what is underneath stand out plainly in the pictures. The same aviators have done remarkable work in Mesopotamia and the Near East. Sir F. Kenyon, Director of the British Museum, said recently:

It is possible to see from his [Mr. O. G. S. Crawford's] photographs what an extraordinarily powerful new instrument has been added to archaeology; that facts as to a buried site which could only be revealed formerly by, sometimes, years of excavation, are revealed from the air before a spade has been put into the ground. The air-photograph shows the plan in advance, and enables the excavator to lay out his scheme of operations.

In the Western Hemisphere, Colonel Lindbergh is the pioneer in this line, and science is already indebted to his skill and courage for the discovery of three unknown ancient Maya cities hidden away in the dense jungles of Central America, as well as for aerial surveys of important pueblos and cliff houses near Pecos, New Mexico. The U. S. Army Air Corps has just been authorized to photograph prehistoric irrigation-canals near Phoenix, Arizona, which are rapidly being obliterated by farming and irrigation-work.

A photograph of a hill near Jerusalem led to the discovery of a buried

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city which may be the ancient Mizpah. Remains of five different towns were unearthed, one over the other, the most ancient being possibly five thousand years old. A great wall and a temple were also excavated. Nothing of this would have been known except for the aerial photograph, which indicated where to dig.

SOUTH AFRICA, or perhaps Africa in general, is strongly pushing its claims to be the cradle of the human race. We may not agree with the idea that man had just one 'cradle,' but there is no doubt that Africa has recently produced an extraordinary mass of evidence to show that intelligent humanity has occupied a large part of its territory for hundreds of thousands of years, and that when more is known and thoroughly digested we may be given some entirely new information in support of the teachings of Theosophy. Everything yet ascertained is quite in harmony with these teachings.

The latest discovery, the skeleton

of a prehistoric man, has just reached London and has been partially examined by Sir Arthur Keith. It comes from Kenya Colony, and is very old, but further examination will be necessary before a definite opinion is expressed. It is that of a man about six feet tall, and the crouching position in which it was found shows that it had been buried. Mr. L. S. B. Leakey, an authority on African pre-history, states that *it is more ancient than anything yet found in Europe*, a surprising claim in view of the enormous antiquity of the Piltdown skull and the East Anglian artifacts, and, above all, in view of the announcement that "it is not an extinct type, but is representative of the modern *homo sapiens*."

If a representative of modern type existed — as Theosophy teaches — more than a million and a quarter years ago, *i. e.*, in the Pliocene Age of the Tertiary Period, the ape-ancestry defenders will find their position still more difficult. We shall await with interest the results of complete study of this Kenya man.

CHELAS AND LAY CHELAS

HELENA PETROVNA BLAVATSKY

(From *The Theosophist*, IV, Supplement, July, 1883)

AS the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given

with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A 'Chela' then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical pow-

ers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of Nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being: this is the real Guru.

To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of 'natural-born' poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the selfsame tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favorites may travel.

For centuries the selection of Chelas — outside the hereditary group within the *gon-pa* (temple) — has been made by the Himâlayan Mahâtmâs themselves from among the class — in Tibet, a considerable one as to number — of natural mystics. The only

exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandola, Count Saint-Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of Kiu-te, Chapter on 'the Laws of Upâsans,' we learn that the qualifications expected in a Chela were:

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in Nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteśvara or Divine Âtman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring

to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UN-HELPED EXERTIONS, before he could be actually 'put to the test.'

When the self-evolving ascetic — whether in, or outside, the active world — had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Śarîra* — body; (2) *Indriya* — senses; (3) *Dosha* — faults; (4) *Duhkha* — pain; and is ready to become one with his *Manas* — mind; *Buddhi* — intellection, or spiritual intelligence; and *Âtman* — highest soul, *i. e.*, spirit: when he is ready for this, and, further, to recognise in *Âtman* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honored rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhâva* — transmigration.

But since the advent of The Theosophical Society, one of whose arduous tasks it was to reawaken in the Aryan mind the dormant memory of the ex-

istence of this science and of those transcendent human capabilities, the rules of Chela-selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too, if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karman to deny them the chance of at least beginning — since they were so importunate, they were given it.

The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered.

The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honor of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian, or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to

suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatâra!* All expected to have hidden things taught, extraordinary powers given them, because — well, because they had joined The Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Colonel Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labors and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints — from Hindûs, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know any thing at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our program was ignored — a man's duty to his neighbor, to his country, his duty to help, enlighten, encourage, and elevate those weaker and less favored than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahât-

mâs, against whom the real grievance lay, though their poor agents had to take all the buffets.

At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated 'Lay Chelas'— a term new in English, but having long had its equivalent in Asiatic tongues.

A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of The Theosophical Society who subscribes to the second of our three 'Declared Objects' is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahâtâmâs, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahâtâmâs, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends

entirely upon the member himself, and he need never expect the most distant approach to the 'favor' of one of our Mahâtmâs, or any other Mahâtmâs in the world — should the latter consent to become known — that has not been fully earned by personal merit.

The *Mahâtmâs are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words, and deeds, will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahâtmâs.

Now there is a terrible law operative in Nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain 'Chelas' who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism,

doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be"; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood.

The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbors and be almost as they are — perhaps a little better or somewhat worse than the average — no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity, and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at

him a current of opposing will-power.

If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish — do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which 'civilization' overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions — *Mâyâ*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement.

This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealized it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal

power shown the black side of occult research and its deadly perils.

Chelaship was defined, the other day, by a Mahâtmâ as a "psychic solvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic skepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of commonplace life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray!

It would have been well for some of our Lay Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth. . . .* All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the 'resolvent' doing its work, the candidate proved in each instance but a gilded figure of moral

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dross, from circumference to core.

In what precedes we have, of course, dealt but with the failures among Lay Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be

less until human nature changes and a new sort is evolved. St. Paul (*Rom.*, vii, 18, 19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is good I find not. For the good I would, I do not; but the evil which I would not, that I do." And in the wise Kirât-ârjuniya of Bhâravi it is written:

The enemies which rise within the body,
Hard to be overcome — the evil passions —
Should manfully be fought; *who conquers*
these

Is equal to the conqueror of worlds.—xl, 32

THE UPAS-TREE BOUGH

PAUL LANDOR

AT first I looked around with delight as my horse carried me lazily up the hot narrow valley. The landscape glittered with all the fleeting loveliness which the wizard rain evokes from that half-desert country. Late spring glowed in splashes of emerald bush or gushed from the tawny earth in rivulets of painted wild flowers. Close at hand—tier above gigantic tier—rose the shimmering amethystine ramparts of the Superstition Mountains.

But as I rode further and further into this fold of the western ranges the strangeness of its beauty began to oppress me. There was something here unearthly, disturbing—for beauty as well as ugliness can hold a quality of menace. So that when I came upon a solitary tree I was not surprised to recognise a Upas-tree. Unlike its

tall bosky relatives, however, this tree was stunted, twisted into a sort of dwarf monstrosity. There was one bough just within reach, as I rode under its dark foliage, that protruded like a threatening arm, out of all proportion to the thwarted stature of the tree itself.

The horse, appreciating this sudden patch of shade, halted and dropped his head to crop the brief herbage beside the trail. And then I noticed, lying half concealed beyond a low spur of the foothills, a group of comfortable ranch-buildings.

I shook the reins and urged my horse onward, for here I saw a welcome substitute for the dubious accommodations which I felt sure awaited me if I pushed on to Rough River Camp.

A sharp trot soon brought us within

THE UPAS-TREE BOUGH

hailing distance of the ranch. Yet here too a spell seemed to linger. Not a sound broke the deep hot stillness of waning afternoon. Not a movement enlivened the tranced atmosphere of these wide-spreading buildings. No curl of smoke or bark of dog gave evidence of domestic occupancy. Evidently the family were from home.

I was deeply disappointed. But knowing the easy customs of the West I was determined not to leave without exhausting every possibility of a night's shelter. I therefore rode around to the front of the house and here discovered the reason for the silence which enveloped everything. The place was deserted. Doors hung crazily from their hinges and the gratings of the long Spanish windows had begun to rust even in that dry air, and what had once been a garden had surrendered at last unconditionally to the outer wilderness.

I dropped out of the saddle and pushed through the coarse desert-weeds which choked the patio and so into a dim central hall. The place was quite empty. I walked through all the rooms and found nothing anywhere but a heap of moldering garments lying as if hastily kicked into a corner. I stood for a moment looking out into the mournful patio and thinking how well this desolation expressed the sense of fatefulness that had seemed to me to overhang the whole locality.

I was about to turn away when a curious feeling came over me. I am not superstitious, yet I could have sworn that someone or something nudged me

and led me to glance again at the forlorn heap of garments on the floor. And then I noticed a gleam of color, and stooping, disentangled from the unpleasant heap a ragged shred of black lace from which still dangled a rose of ruby velvet. By some miracle of coincidence this bit of feminine coquetry retained its original luster of color and softness, while the wisp of hand-woven, Spanish lace was eloquent of violence done.

As I gazed speculatively at the dismal remnant, something — was it the wind? — stirred all through the deserted place like a sigh of remembered pain. Finding that I could not bring myself to throw this sad souvenir back where I had found it, I slipped it into my pocket, and was about to look further among the heap of articles when a shrill neigh from my horse recalled me to the fact that we were both tired and had yet some hours of rough travel before us.

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Sparkling desert darkness had fallen when I drew up before the combined hotel, 'saloon,' and general store of Rough River Camp. I took my horse around and saw him fed and stabled before I entered the long, low room where a motley crew of miners, ranchers, cow-punchers, and such ilk were eating, drinking, gambling, and otherwise taking their noisy ease. But I was used to such rough good-humored company and found these men quite to my liking.

There was a big table at one end of the room and here I sat down after or-

dering supper and bringing a steaming bowl of hot coffee to take the mountain chill out of my saddle-weary bones. Across from me two men were matching coins, big handsome fellows in wide sombreros and bright neckerchiefs. Several others made desperate onslaught upon immense mounds of beans with gravy and fried potatoes. The air was heavy with the fumes of coarse tobacco and hilarious with the repartee of rough-and-ready wit.

A good many pairs of appraising eyes regarded me from different angles, for Rough River Campers felt all the curiosity of a remote settlement where a mere self-indulgent tourist would not lightly adventure. So I at once presented my credentials, as it were, receiving instant acceptance with much gratuitous advice and information. Before long I was laying in beans and fried potatoes with the best of them.

"Which way ye bin travelin', Stranger?" asked one of the coin-flippers. "Come from Bristow or over the South Trail?"

"Neither. I rode up the valley from Flinders Flats — left there before sun-up day before yesterday. You know all about these parts, I take it?"

"Ought to — cow-punchin' all up and down here most o' my life. Why?"

"What place is that just down the valley from here? A deserted ranch, the one where the Upas-tree stands."

"Oh, you mean Ramon's Place," he said. "You didn't stop there long, did ye?" and he gave me a queer look.

His voice was deep-pitched and as he said the words 'Ramon's Place' all

the men within hearing looked at me suddenly.

"Hardly," said I, "and I guess you know it. Anything queer about it?"

"Did I say there was?"

"No, but it seemed to me there was something odd about such a good house and what looked like a promising ranch-site going to rack and ruin like that."

And then I drew from my pocket the bit of lace with its glowing rose and laid it in front of me on the wooden table.

At that a stillness fell.

Someone behind me cleared his throat suddenly and a great hairy hand reached across my shoulder. But it did not catch up the lace as I had expected. Instead, one horny finger just touched the ruby rose.

"A piece of Rosita's mantilla, it looks like," said a raucous voice that had a quaver of feeling under its roughness. "Did ye find it at Ramon's, Mister?"

I looked up into the grizzled face of an old miner and instantly pushed a stray chair in his direction.

"Sit down, Pardner," I invited. "You're right, that's where I found it, kicked into a corner. And who, may I ask, is 'Rosita'?"

"Who she *was*, you mean, Mister, — 'cause she ain't alive no more. Um-m — who was she? Well, boys, — who was Rosita? Why, she were just Rosita, ain't that so?"

All the men, most of whom now stared solemnly at the speaker, nod-

ded, as if this statement explained the question exhaustively.

"It's a story, Stranger -- belongs to these parts," said the young cow-puncher who had first spoken to me. "You might say that Rosita was the pet of the whole outfit here. How about it, boys?"

More somber nods from the listening company.

"Well, Rosita was Ramon's wife. But before she married him she was sweet on a young Englishman who came prospectin' round these parts. Good-looker, he was. Dunno 'f I ever saw a handsomer nor a dashin'er feller anywheres. And he and Rosita was plumb made for each other. She was a dark little thing, all fire and velvet and sparkle -- but it's no use my tryin' to describe her -- nobody couldn't describe Rosita. He was a big fair man. They sure made a picter when ye seen 'em together.

"But then the' was Ramon. Rosita, you see, owned that ranch ye saw on yer way here and some money left her by her father. And Ramon's mind was all made up for some time back that the girl and her money and the ranch just nacher'ly ought to belong to him -- both bein' Spanish an' all, ye see.

"Well, of course he was madder'n a mountain-cat when he seen how Rosita felt about the Englishman -- Carruthers his name was, Montmorency Carruthers -- but we didn't blame him none fer that, 'cause he was a good, two-fisted guy in spite of it. And then came the big surprise."

By this time everyone in the room had drawn into a close knot around the table and every eye was fixed unwinkingly upon the speaker.

"No one knows how it happened, but this guy Carruthers was accused of a mean, low-down crime involvin' some woman, and Ramon managed to get the whole country up against him. I never knew whether Rosita really believed it or not. Anyways there wasn't much time to think, 'cause Ramon fixed up a midnight party, and they took Carruthers out and hung him on that Upas-tree ye noticed today. It all happened so suddent-like we was all plumb dazed, wasn't we boys?"

"You bet!" said another gruff fellow whose eyes had begun to gleam with an angry light. "Never took no stock in the accusation m'self, an' it wouldn't never have fell out that way, but it was engineered by Ramon and a bunch of his friends from over Bristow-way. Damn half-breed lot they was, to my thinkin'."

Another silence through which I sensed the obscure workings of a current of bitter feeling.

"And what happened afterward?" I prompted.

"Well, then Rosita finally married Ramon an' they set up together on her ranch. She wanted to have the Upas-tree cut down, the story goes, but Ramon wouldn't never hear to it."

"Some of us was a-goin' over an' make 'im do it," growled a huge fellow in the background, "but we put it off too long."

"And then,"-- it was the raucous

voice of the grizzled old miner which now took up the tale — “then Rosita found out that the story was all a lie. Some other guy confessed to the crime, and in her cute woman’s way she finally ferretted out how Ramon had known all along it wasn’t Carruthers and had just framed up his rival and pushed the thing through to get him out of the way.”

“Guess you helped ’er a little in that ferretin’, hey’ Martin?”

“Bet yer life, I did; wouldn’t any o’ you guys done the same?”

A chorus of growls gave a response sufficiently savage to be convincing.

“And Rosita?” I persisted.

“Well, Mister, the’ sure was a scene, I can tell ye. She told Ramon what she thought of him plenty, but he didn’t care. He just laughed and sneered at her. An’ the same night she up an’ away — clean vanished. But she left a note fer him. And an ol’ woman what worked on the ranch told me she seen ’im when he read it, an’ she never wanted to git no closer to hell than what she saw then in Ramon’s face. Some says Rosita put a spell on ’im. Anyways, he never tried to find ’er, but lived on fer a time at the ranch, drinkin’ an’ cursin’ an’ raisin’ the devil gener’ly.

“The next thing we heard was that Rosita’d been killed accidental — way down South somewheres. An’ ye’d think that would’ve ended it, wouldn’t ye?”

“And didn’t it?”

“No. Because from the time of Rosita’s death, even before the news

reached Ramon, they say the place was haunted, though I don’t hold much with them sort of dadoes myself —”

Here a hoarse laugh shook the company.

“Don’t you believe him, Stranger,” said the big man from the rear. “Martin’s a sure-’nuf second-sighter! He’s seen some mighty queer things since Rosita’s death. An’ he ain’t the only one, neither.”

The old pan-handler looked sheepish and pushed on with his narrative.

“Well, anyhow, I opine that Ramon believed in that there ha’nt if nobody else didn’t. He tried to bluff it out, but gradually fell into a hollow-eyed, ravin’ wreck of himself. They do say he tried a good many times to cut down that Upas-tree an’ that some-thin’ almighty queer drove him away every time he tried. And —”

“It’s a lie!”

So absorbed had we all been in the recital that we had not heard the door open. We turned now to gaze as one man at the apparition — for no other word could describe the haggard, sinister figure that confronted us.

“A-h-h-h, Ramon!”

It was old Martin who spoke. And the change from his raucous jerky style to this sudden mock suavity was deadly. A quick glance from him and the big fellow with two others slipped behind the unexpected arrival and softly closed the door.

“So it’s a lie, is it, Mr. Ramon? All right, then, prove it, an’ I’ll eat my words. D’ye hear, prove it!”

THE UPAS-TREE BOUGH

"That's the talk. Prove it! Prove it!" rose in a snarling chant.

"Us fellers'll go right out there with ye now," went on Martin in rising excitement, "an' ye can show us how ye ain't afraid o' nuthin' in this world or the next by cuttin' down that Upas-tree. Are ye game fer it, ye varmint?" And I have never seen anything more baleful than the look he fixed upon the Spaniard's face.

Ramon said nothing, but his dark, hollow gaze shifted from one to another of the grim faces that were closing in on him: and he knew that his hour had come.

With a shrug of Latin fatalism he turned toward the door.

"Horses, boys," commanded Martin. "You comin', Mister? Ye better, an' bring Rosita's rose — seems kinder like's if it might as well be there too."

Then for the first time Ramon caught sight of the glowing rose. A spasm — was it of pain or horror? — shot across his face. He turned as gray as desert-dust.

I pitied him, in spite of all; and I suddenly resolved to go with the party, for I was afraid that a mediator might be needed before this drama was played to its close.

Hard riding in a sullen indomitable silence brought us at last to the lonely Upas-tree. Lanterns had been brought, but they were hardly needed, for the far splendor of the Milky Way illumined the dry mountain air with a strange clarity.

Without a word we lined up around Ramon while Martin thrust a great ax into his hands.

"See here," I protested to the young cow-puncher, "I won't stand by and see any harm done to this man —"

Old Martin heard me.

"Who's goin' to harm him, Mister? Not one of us guys'll lay a hand on him; that is, if he cuts down that tree. If he don't, I won't give no personal bond as to just what is likely to happen to him."

Ramon grasped the ax and took a step towards the tree.

And then — what was it — there echoed a sort of hollow groan, and the whole tree seemed — though it might have been caused by the flickering of the lanterns — contorted as if in human agony.

"God! No!" shrilled Ramon. "No — I can't do it! — It's there — it'll get me! I can't! I can't!" and the ax clattered to the ground.

"On with the job!" snarled Martin. "Rosita begged an' prayed when she was livin' fer ye to cut it down. Now she's dead, an' ha'nt or no ha'nt — ye'll — cut — that — tree — down!"

Shaking like a skeleton, the wretched man tottered to the tree and raised the ax.

I'll swear that not a man in that fear-tranced circle moved, yet something — Something dark and horrible — stretched itself down from the tree. As the ax descended we heard the blow, but instantly the nameless Shape seemed to wrap itself around the

shrieking Ramon, and the next moment his quivering body dangled high from the Upas-tree bough.

As we rode back up the valley I

threw a shuddering glance behind. The moon had risen over the shoulder of Superstition Range, and now cast a pale glance upon all that was mortal of a man who had forsworn mercy.

H. P. BLAVATSKY: THE MYSTERY

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

PART TWO: PHILOSOPHICAL AND SCIENTIFIC

CHAPTER XVI—MAN

"Collectively, men are the handiwork of hosts of various spirits: distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them."—H. P. BLAVATSKY: *The Secret Doctrine*, Vol. I, p. 224

IT is customary in Western lands in speaking of the 'human race,' to think only of the *physical bodies* which the host of Monads inhabits, and of course this extraspective method of viewing Man is entirely owing to centuries of miseducation along religious and philosophical lines, and to the great development of European science in its physical aspects which has occurred during the last three hundred years, more or less.

But to look upon the outstanding figure, Man, earth's noblest inhabitant, after this manner, is obviously taking a very restricted and imperfect view, for it leaves imperfectly and improperly considered all the real faculties which make Man Man, that is to say, his spiritual, intellectual, moral, and psychical characteristics.

It is of course perfectly proper to look upon man's physical body as an entity, for it is one, and for physical science to study that physical body is

most excellent; for it is indeed a very wonderful natural product—wonderful and mysterious indeed.

The Theosophist, however, looks upon even man's physical body as something more than the mere product of physical nature, for it is due to the cooperation of the aforesaid higher faculties, the spiritual, the intellectual, the moral, and the psychical, with the forces of matter, which have made that physical body even what it is, and it is these higher faculties which have thus, by their co-operation, distinguished it so markedly from the physical bodies of the lower entities such as the beast and the various ranges of plant-life.

Man has a physical body in and through which he works, because he cannot avoid having one, for it is simply the outermost or physical expression of the very complex bundle of energies which in their aggregate make Man what he is. This bundle of ener-

gies self-express themselves through the physical body or vehicle of Man exactly in proportion as that body has been raised through evolutionary development to become a more or less fit and adequate transmitter of this bundle of energies existent in the invisible worlds.

Strictly speaking, therefore, when a Theosophist refers to Man he speaks of necessity more particularly of this bundle of energies.

Man is a composite entity: a fact upon which the thinking Theosophist necessarily lays great emphasis, and it is the variations in the functioning of the composite factors of this bundle of energies which produce not merely the different varieties of physical man, but the far larger and greater differences which exist as between individual men in their spiritual, intellectual, psychic, and moral attributes.

The essential root of man is a monadic center, a consciousness-life-center, as already has been said many times in this book. This center is of permanent and enduring character, for the Monad, which is another word for this center, lasts with undiminished consciousness and energy throughout the vastly long cycle of the cosmic Period of Manifestation in which the various worlds and planes and spheres of the solar system are at present evolving.

This period of cosmic manifestation, when calculated in human years, runs into a figure which may be represented by some fifteen digits. When such a period of cosmic manifestation comes to its necessary and karmic end, not

only are all physical and intermediate planes of existence withdrawn into the vast spiritual fields of being — or into what the ancient Pythagoreans call the Cosmic Monad — but likewise all the individual Monads which are the roots of individually manifested entities and things are themselves of course withdrawn into the same greater or cosmic Monad, and therein pass their period of aeons-long rest.

At the termination of such a period of rest, they reissue into manifestation again for a new cycle of activity, but on planes and in worlds and on spheres superior to those which presently exist, which future worlds and planes and spheres will be the necessary karmic or effectual product of the presently existing ones.

It is thus seen that the life-cycle of the solar-system is in the Great what Man, in his series of reincarnations, is in the small. This of course is only what is to be expected, because, as has already hereinbefore been said, the Cosmic Organism is ruled by one general system of 'laws' working in one general organization of substance existing in various degrees of ethereality or materiality; and it is therefore a logical necessity that any individual part or portion of this vast cosmic aggregate is subordinate to and subject to the cosmic bundle of energies which compose and rule the mighty Whole.

Man, therefore, does not exist unto himself alone, as is abundantly obvious from what has been said, but is merely one 'Atom,' so to speak, one

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Particle, so to speak, of the almost incomprehensibly great aggregate of which we have just spoken.

Man as an individual moves and lives and has his being as an integral and inseparable part of the All, and so does every other entity or thing, however great or however small it may be, and wherever it may exist on the various worlds and planes and spheres of the Universe, and whenever it may manifest itself.

Precisely as the Universe has its series of principles or substances from the very spiritual or super-spiritual (Divine) down to the physical, so has Man. It is customary in our Theosophical philosophy to divide these principles and substances of Man, which together make the bundle of forces and

matters just spoken of, into seven conveniently distinct parts, although when we say that any one of them is 'distinct' we do not mean that it is radically separate from the other six: we mean merely distinct for purposes of enumeration, much as the modern scientific physicists will speak of gravitation and of the phenomena of electro-magnetism as distinct, although these ultra-modern scientists now know from the researches of Einstein and others that electro-magnetism and gravity are fundamentally or essentially one.

These seven substance-principles of which man is composed, are usually enumerated in Theosophical literature as follows, beginning with the highest and ending with the lowest, in the schematic diagram given hereunder:

1. **Âtman** Self: Pure Consciousness *per se*. The essential and radical power or faculty in us which gives to us, and indeed to every other entity or thing, its knowledge of or sentient consciousness of Self-hood. This is not the Ego.
2. **Buddhi** The faculty in Man which manifests as understanding, judgment, discrimination, etc., and which is an inseparable veil or garment of the Âtman.
3. **Manas** The center of the ego-consciousness in man and in any other quasi-self-conscious entity.
4. **Kâma** The driving force, the seat of the living electric impulses, desires, aspirations, considered in their energetic aspect, etc.
5. **Prâna** Usually translated 'Life,' but rather the electrical veil or 'electrical field' manifesting in the individual as vitality.
6. **Linga-
śarîra** The Model-Body, popularly called 'astral body,' because it is but slightly more ethereal than the physical body, and is in fact the model or framework around which the physical body is builded, and from which, in a sense, the physical body flows or from which the physical body develops as growth proceeds.
7. **Sthûla-śarîra** The physical body.

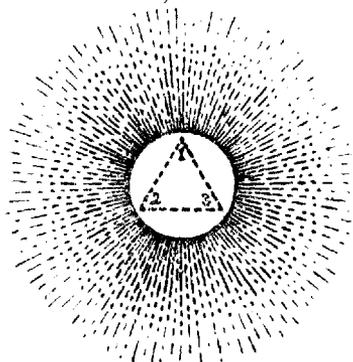
These words in the left-hand column, are all Sanskrit words, and require no particular elucidation as regards their various meanings, except what has just been said. Sthûla-śarîra means 'gross body' or material body: the body of material substance.

Now the above manner of qualifying and naming the human principles is an excellent one, and is absolutely correct; but there is one point about this classification which is of extreme importance, and it is this: These various principles, excepting Nos. 7 and 6, and also in a degree No. 5, are more truly what should be characterized as cosmical principles: in other words,

they are the general substance-principles which are derivatives from the life-forces of the surrounding Universe.

Man of course has them all, and they in their totality make Man all he is, and thus in their aggregate and inter-workings and interlockings and interblendings, make him the "bundle of energies" which we have alluded to before.

But there is another method of dividing the human principles, which is perhaps somewhat easier of comprehension in view of what this chapter will set forth, and this other division is given in the schematic diagram hereunder.



UPPER DUAD	Ātman Buddhi	} 'Spirit'	The Self. Perpetually enduring throughout the Kosmic Period. This is the real Monad, unconditionally immortal.
INTERMEDIATE DUAD	Manas Kâma	} 'Soul'	Seat of the Ego. Dual: part aspiring upwards, which is the Reincarnating Ego; and part attracted below, which is the ordinary Human Ego. Immortal in Reincarnating Ego and mortal in Human Ego.
LOWER TRIAD	Prâna Linga-śarîra Sthûla-śarîra	} 'Body'	Mortal throughout. The physical human frame and its invisible forces and substances.

In this diagram it is seen that the seven principles of man are divisible into two Duads and one Triad. The uppermost Duad is the immortal and perpetually enduring Self, the seat of the selfhood in man and indeed in all beings and things: in other words, the seat of the characteristic individuality of the entity, or what in Sanskrit is called its Swabhâva. This is unconditionally immortal.

The second Duad, or the intermediate nature, is the ordinary seat of human consciousness, and is composed of two parts: of an upper or aspiring part, which is commonly called the Reincarnating Ego, or the Higher Manas, and of a lower part attracted to material things, which is the focus of what expresses itself in the average man as the Human Ego, his everyday ordinary seat of consciousness.

The three principles forming the lower Triad are unconditionally mortal considered as an aggregate, although of course the respective seed-elements of them being drawn from Nature's cosmic reservoirs, are in themselves and considered as cosmic principles, immortal *per se*. This will be clearly perceptible when the reader recollects that the Sthûla-śarîra or physical hierarchy of the human body is builded up of cosmic elements, in their turn formed of atomic entities, which although subject individually to bewilderingly rapid changes and re-embodiments, nevertheless are more enduring in themselves as entities than is the physical body which they temporarily compose.

It is the interconnexion and inter-blending and interlocking of all these substance-principles which make Man what he is. As has been already said, all these principles in the last analysis are cosmic principles; and what makes the Man, is the particular gathering together or collection of them in human shape and form around the monadic individuality which produces the human being; or around the monadic individuality indeed of any other being; for it is the teaching of Theosophy that every entity and thing is likewise septenary in constitution, even as Man is, for he is no exception at all in the Universe, as regards his inner constitution.

Evolution, as has been set forth in preceding chapters, consists in the constantly increasing degree in which the higher substance-principles, the two upper Duads in the diagram just given, are enabled to manifest themselves. When they can do so through the lower Triad more easily than before, this denotes an advance in evolutionary progress; and when these two superior Duads can manifest themselves but feebly, we see the effect in the lower races of mankind, or in the entities below the human, such as the Beasts and the Plants.

Even in the case of one human individual as he grows from infancy to maturity, we see exactly the same thing, for growth is evolution, as said before. The infant can manifest but very imperfectly the transcendent powers within him, or more accurately 'above' him, simply because the phy-

sical vehicle has not yet grown or evolved into becoming a capable and adequate channel for the manifestation of these transcendent powers; but as the child grows through youth to maturity, we see day by day these transcendent powers showing themselves and manifesting themselves with greater fulness, and reaching a limit in any one life which is set or determined by the karmic causes or seeds of development lying latent in the growing child, and unfolding as growth proceeds.

From what has been said in the preceding paragraphs of this chapter, the meaning of the quotation from *The Secret Doctrine* of H. P. Blavatsky, with which this chapter opens, becomes very much clearer.

Man is indeed, collectively speaking, the handiwork of the hosts of various cosmic spirits, in other words, of the multitudes of Monads existing in the hierarchical construction of the universe surrounding us, and which give to man his respective various substance-principles. He is also, distributively, the tabernacle of these hosts of monadic entities or cosmic spirits, because he himself as a human host is but the manifestation on earth of one such corporate aggregate; and, most interesting perhaps of all, most wonderful perhaps of all, is the fact that occasionally individual men are the chosen vehicles of some transcendent intelligence, in other words, of some highly evolved superhuman being which (or who) manifests through him.

Now such a superhuman being — and the word superhuman should not

be stressed too strongly — is one of the great World-Teachers; for each one of the great Sages and Seers hereinbefore spoken of, is in very truth the more or less perfect or complete representation on earth *in human shape* of the spiritual and transcendent Being which each such great Sage and Seer is in his own higher parts.

We see therefore the meaning of the statement several times before made in this book, that man is a god manifesting through a temple or tabernacle of flesh, in other words, an incarnate god. The meaning here is obviously not the superficial one, that such a god has no intermediate links of connexion with the physical body through which its splendor streams, but on the contrary, as we have repeatedly said, it is precisely these intermediate links, the intermediate nature of the individual: in other words, his various garments or veils enshrouding the monadic splendor: which have been evolved up to a point of being able to 'step down' the glorious energies of the spiritual and super-spiritual parts of man's being.

In connexion with the two diagrams above set forth, it should also be stated that man is rooted in the cosmos surrounding him by three principles, which can hardly be said to be *above* the first or Âtman, but are, so to say, that same Âtman's highest and most glorious parts, and which could be represented above the second schematic diagram as given, by the symbol of a sun or a globe radiating light, and containing a dotted triangle.

The meaning of previous statements in this book to the effect that man is an inseparable part of the Universe should be much clearer now to the reader or student; for it is shown that man is but a child of the Universe in all senses of the word, and that his innermost or highest principles are universal in scope, because radically a part of the Spiritual Universe.

The whole purpose of Evolution, which, as before said, is teleologic, that is to say, working towards a destined end, is the bringing forth in ever greater degree, as the long aeons pass, of the faculties and powers and energies and substances resident in, indeed which are, man's highest principles.

It is these highest principles in manifestation in highly evolved human beings which produce the various Christ-figures, the various Buddha-figures, which appear at intervals of time more or less long. So far as the average of the human race is concerned, the evolutionary march towards divinity is of course steady and regular, but relatively speaking very slow. These great and outstanding figures of spiritual and intellectual grandeur were, and are, and will be, in virtually all cases, examples of not merely the evolutionary growth of an individual eventuating in quasi-divinity, but also, so our great Theosophical teachings tell us, all such world-figures of outstanding power and capacity have been helped in the later stages of their evolution by the Brotherhood of the great Sages and Seers already spoken of; and this help comes to such supremely noble human beings

through initiation. This of course is a subject which can be but very briefly touched upon in any published book. We allude to it here only on account of the suggestiveness of the ideas which the hint contains, and also because it seems proper to round out the idea of the evolutionary process to which we have made reference.

We have said before, and we now repeat it, that not only is the Universe imbodyed in consciousnesses, but that man is a direct instance in point, for he is an imbodyed consciousness, and in no sense of the word forms any exception in the general range of universal laws.

There is something wonderfully inspiring about these majestic Theosophical doctrines. They give such hope to the heart of man; they fill his mind with the inspiration of lofty and beautiful ideas; they show the vanity of purely human and personal aims and objects unless these be strictly governed and guided by the nobler parts within man. And it is just this hope, it is just this inspiration, it is just this greater and loftier manner and method of viewing life, which the world so sadly needs today in the sore distress of heart and mind in which most men find themselves.

As H. P. Blavatsky said, one of the main objects in founding the Theosophical Movement was to "keep alive in man his spiritual intuitions." And most assuredly this is what the Theosophical philosophy does.

The human being during its various stages of evolution on earth, passes of course through many different and

changing kinds or sorts of physical bodies, for these physical bodies naturally reflect and mirror the working of the evolving energies which they enshrine, and therefore of course take upon themselves changing lineaments of shape and figure and varying characteristics as the ages pass.

At one time, long, long ago, as set forth in the preceding chapters on Evolution, man was a globe of light. This was in the very beginning of his evolutionary course on earth. Later he was a being of more condensed fiber or physical structure, and was sexless. Later these bodies approached still more to the present human appearance, but were hermaphroditic in function, and at that time there began to develop the physiological organs as we now know them: indeed, such organs were evolutionally outlined in the preceding or Second Great Root-Race, but could hardly then be said to be functioning.

Later still was reached the epoch of gross physical condensation of body, and of the earth too, during the evolutionary course of the Life-Wave, and this eventuated in the present Fifth Root-Race which we present human beings are portions of. We are now on our evolutionary march backwards towards ethereality, so far as our physical body is concerned; and this remark applies likewise to the stony frame-work of our material earth. It also is slowly and progressively etherizing itself.

The ultimate of this evolutionary course is the re-entering into divinity, but with the incalculably slow evolu-

tion of an intermediate ego-self which thus reflects not only the transcendent light of the supernal Monad within, but is enabled likewise to cognise self-consciously the more material spheres and planes and worlds through which it had previously evolved. This ego-self is thus in all truth a Child of Heaven and Earth, in other words, an offspring of Spirit and Matter — although spirit and matter are fundamentally one, as even our ultra-modern physical science is beginning to recognise when it tells us that force or energy and matter are fundamentally or essentially one thing — which ultra-modern scientific teaching is also one of archaic Theosophy.

The most interesting psychical aspect of the evolutionary process is the development of the intermediate or ego-self out of the bonds of selfishness into selflessness: *i. e.*, out of matter into spirit: out of the limited viewpoint of the human ego into the vastly expanded and spiritual vision of the spiritual being of man.

We see then that man is not only an inseparable part of the Universe and a child of it, but that out of that Universe he never can go, for there is nowhere outside of it whither he can go. The destiny of the Universe is his destiny, for his destiny is a part of that larger destiny: therefore all his actions, all of his evolutionary course, all of his past and of his present and of his future, lie within that Universe, in the visible worlds and in the invisible worlds.

When we reflect that the human host

as incarnated in any one period on earth is conservatively reckoned to be something like 1,800,000,000 human beings: when we further recollect that the time passed by the human entity in the invisible worlds after death is about one hundred times as long on the average as the period passed in any one incarnation on earth: we immediately see that the numbers of the human host are immensely larger than the number which is incarnated on earth at any one time. So that the human beings at any one time existing in and passing through their proper evolutionary stages in the invisible worlds, are at the least a hundred times as many as that portion of the human host which in the arc of its evolutionary cycle in human incarnation is at the same time in physical earth-life.

We promised in other chapters to touch briefly upon the matters of the state and activities of man before birth and after death in the invisible worlds, and we now proceed to fulfil that promise in a manner as compatible with our sense of duty to our esoteric teachings as the very stringent requirements concerning those more esoteric teachings permit us to do.

In the chapters on Reincarnation and the General Doctrine of Reimbodiment, we shall have something more definite to say on these same subjects.

In the first place then, what is 'death'? If the reader will turn back to the second of the schematic diagrams already given in this chapter, he will notice that the human constitution is divided into seven principles, sub-di-

vided again into a superior Duad, an intermediate Duad, and a lower Triad. Death occurs when a general break-up of this constitution takes place, nor is this break-up a matter of sudden occurrence, with the exceptions of course of such unusual cases as mortal accidents or suicides, which form a subject beside the present discussion.

Death is always preceded, varying in each individual case, by a certain time spent in the withdrawal of the monadic individuality from an incarnation, and this withdrawal of course takes place coincidentally with a decay of the seven-principled being which man in physical incarnation is. This decay precedes physical dissolution, and is a preparation of and by the consciousness-center for the forthcoming existence in the invisible realms.

This withdrawal actually is a preparation for the life to come in invisible realms, and as the septenary entity on this earth so decays, it may truly be said to be approaching rebirth in the next sphere. Death occurs, physically speaking, with the cessation of activity of the pulsating heart. There is the last beat, and this is followed by immediate, instantaneous unconsciousness, for Nature is very merciful in these things.

But death is not yet complete, for the brain is the last organ of the physical body really to die, and for some time after the heart has ceased beating, the brain still remains active and the memory, although unconsciously so to the Human Ego for this short length of time, passes in review, every event

of the preceding life. This great or small panoramic picture of the past, is purely automatic, so to say, yet the soul-consciousness of the Reincarnating ego watches this wonderful review incident by incident, a review which includes the entire course of thought and action of the life just closed. The entity is, for the time being, entirely unconscious of everything else except this. Temporarily it lives in the past, and memory dislodges from the âkâsîc record, so to speak, event after event, to the smallest detail: passes them all in review, and in regular order from the beginning to the end, and thus sees all its past life as an all-inclusive panorama of picture succeeding picture.

There are very definite ethical and psychological reasons inhering in this process, for this process forms all together a reconstruction of both the good and the evil done in the past life, and imprints this strongly on the fabric of the spiritual memory of the passing being. Then the mortal and material portions sink into oblivion; whilst the Reincarnating Ego carries the best and noblest parts of these memories into the Devachan or heaven-world of post-mortem rest and recuperation.

Then comes the end called death: and unconsciousness, complete, and undisturbed, succeeds until there occurs what the Ancients called the 'second death,' which we shall describe in a moment or two.

The lower Triad is now definitely cast off and the remaining quaternary is free; the physical body of the lower

Triad follows the course of natural decay, and its various hosts of life-atoms proceed whither their natural attractions call them. The Linga-sârîra or Model-Body remains in the astral realms, and finally fades out. It should be remembered that these astral realms are not one single plane, but a series of planes growing gradually more ethereal or spiritual as they approach the inward spheres of Nature's constitution or structure.

The life-atoms of the prâna, or 'electrical field' as we have called it before, fly instantly back, at the moment of physical dissolution, to the natural prânic reservoirs of the planet.

This leaves man, therefore, no longer a heptad or septenary entity, but a Quaternary consisting of the two Duads already spoken of.

The 'second death' mentioned above, takes place when the lower or intermediate Duad in its turn separates from, or rather is cast off by, the upper Duad or monadic essence; but preceding this event the monadic essence gathers unto itself from this lower Duad what is called the Reincarnating Ego, which is all the best of the entity that was, all its purest and most spiritual and noblest aspirations and hopes and dreams for betterment and for beauty and harmony.

This, the monadic essence, as said, gathers into itself, where it remains as the egoic center in the state called Devachan, and therein, that is to say, in this devachanic state, this Reincarnating Ego remains in the bosom of the Monad (or of the monadic es-

sence) in the state of the most perfect and utter bliss and peace, reviewing and constantly reviewing and improving upon in its own blissful imagination, all the unfulfilled possibilities of the life just closed that its naturally creative faculties automatically suggest to this devachanic entity.

Man at this point is no longer a Quaternary of substance-principles, but is now reduced to the Monad with the Reincarnating Ego sleeping in its bosom, and is therefore a spiritual Triad.

This is the process of death so far as the individual ego is concerned, but it should not be supposed for a moment that the perpetually spiritual Monad itself is in a state of passive negativity. Very much to the contrary: it is always active, always sending forth from itself a new ray or stream of spiritual activity, which, in these invisible realms or worlds, makes its various veils or garments or bodies, as before suggested; and these various veils or garments or bodies form the living entities in which it manifests in the invisible spheres and which are in a very true sense living beings.

The Monad therefore passes from sphere to sphere on its upward journey from earth, carrying with it the Reincarnating Ego, or what we may for simplicity of expression call the Earth-Child, in its bosom, where this Reincarnating Ego is in its state of perfect bliss and peace as before described.

Plutarch in his very esoteric essay 'On the Apparent Face in the Orb of

the Moon,' speaks in rather veiled but yet to the Theosophist plainly understandable language of this 'second death' as we have just described it, which is the separation of the immortal part of the second or intermediate Duad, and its ascent to the upper Duad or monadic essence, as we have just set it forth.

When this 'second death' or dissolution of this second or intermediate Duad has finally taken place, the lower portions of this second or intermediate Duad remain in the etheric or higher astral spheres which are intermediate between the devachanic and the earthly, as the Kâma-rûpa. In time this Kâma-rûpa gradually fades out in its turn, its life-atoms at such dissolution passing to their respective reservoirs.

It is this Kâma-rûpa which legend and story in the various ancient world-religions or philosophies speak of as the 'Shade,' and which it has been customary in the Occident to call the 'spook.' It is, in short, all the mortal elements of the Human Ego that was, which Human Ego, as we have already said, is now disintegrated.

The intermediate worlds or spheres or planes are very many in number, and are arranged in the hierarchical ladder of Being as described in other chapters of this book, ranging from the lowest or the merely etheric or astral worlds, up to the highest or the spiritual worlds, and it is in these invisible realms that the monadic individuality lives for a time in each, during the course of its gradual ascent.

The time comes when, having passed

through all these invisible realms connected by chains of causation with our own planet, it — this monadic essence or individuality — passes on to higher planetary spheres, and in each such planetary sphere continues manifesting or evolving its various sheaths or garments or vehicles or bodies of shape and character appropriate to and fit for each such sphere. This continues until the ascending cycle of the interplanetary pilgrimage is concluded, and then its return journey on the descending cycle earthwards begins.

As it slowly 'descends' again through these higher intermediate spheres earthwards, coincidentally does the Reincarnating Ego hitherto sleeping in devachanic bliss in the bosom of the monadic individuality, slowly begin to reawaken to activity, just as a man, to adopt an analogy drawn from human life, will lay himself down on his bed, tired, and enjoy a blissful sleep of repose and recuperation, and awake in the morning ready for the duties of the new day. So does the Reincarnating Ego act. Gradually it feels, at first unconsciously to itself, the attraction earthwards, arising out of the karmic seeds of thought and emotion and impulse sown in the preceding life on earth and now beginning to awaken; and as these attractions grow stronger, in other words as the Reincarnating Ego awakens, it finds itself under the domination of a strong psycho-magnetic attraction driving it to the earth-sphere.

The time finally comes when it is drawn to the family on earth whose

karmic attractions or status or condition are the nearest to its own characteristics, and it then enters, or attaches itself to, by reason of the psycho-magnetic attraction previously spoken of, the human seed which will grow into the body of the human being to be. Thus reincarnation takes place, and the Reincarnating Ego reawakens to life on earth in the body of a little child.

The reader must understand of course that all these processes are governed strictly by natural law, and to a large extent, so far as the entity implicated in the process is concerned, are automatic, as all natural laws are more or less.

This automatism however is in no sense the unguided or unmotivated workings of inert or dead matter, but is the fruitage of seeds of activity sown by the reincarnating entity itself in the former life, which thus provides for itself the fabric of the body in which it will next manifest itself on earth, as well as the circumstances and environment in which it will find itself involved.

Justice rules it all, a justice arising out of the nature and actions of the reincarnating entity itself and in no sense depending upon the activity of any god or gods outside of the human being, or on any merely mechanistic principles of brute matter.

As regards the destiny followed by that portion of man's constitution which pursues its wonderful pilgrimage through the spheres, mentioned above, the ideas involved are for the

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average man so abstruse and intricate that it would be practically impossible to give a clear outline in a few paragraphs; but the following may be said: closely connected with the earth and its six invisible but companion-spheres, which with the earth form its Planetary Chain, there are seven other planets of our solar system with which all Monads at any time manifesting on earth have relations as close and as intimate as they do with our own Planetary Chain.

Each one of these seven other planetary spheres is itself a Planetary Chain consisting of the visible planet and six companion-spheres, and in each one of these seven Planetary Chains the monadic entity pursues a karmic evolutionary course of Rounds, similar on all general grounds to the evolutionary course which it pursues in and through our own Planetary Chain.

These seven other spheres therefore are what the ancients called the Seven Sacred Planets, called 'sacred' on account of their intimate evolutionary relation with our own earth. The earth and they are inseparably bound together with bonds of destiny originating in the very origin of the solar system, and coming over from the preceding solar system of which our present one is the karmic consequence or the fruitage or results.

H. P. Blavatsky in her *The Secret Doctrine* speaks of "the adventures of an atom," referring not solely to the physical atom of chemistry, but also to the Spiritual Atom which the Monad

in a sense is, and says that no romance ever written or imagined could be more wonderful than are in fact such Adventures of an Atom, were one able to trace them in full.

This is very true indeed, and such Adventures of an Atom are the journeys and pilgrimages of any Monad whatsoever belonging to our solar system.

From what precedes it must be perfectly clear that Man when moving on earth is a heptad or septenary entity, and that within a very short while after the death of the physical body, in other words, after the dissolution of the lowest Triad mentioned in the second schematic diagram above outlined, he no longer is in any strict sense of the word a 'man' at all, but a psychospiritual quaternary entity.

But when the second death occurs, in other words, the dissolution or partition of the intermediate Duad, as we have already described it, he then no longer is a quaternary entity or an entity formed of four substance-principles, but strictly speaking is withdrawn into the highest Duad in the shape of the Reincarnating Ego.

All this may seem like a gradual process of deprivation of faculty and power, to those who are not accustomed to philosophical thinking or who imagine that Man as a complete heptad or septenary entity as he is on earth is the standard or representative type. The exact contrary of this, however, is the real truth. Every increase in number of the substance-principles composing an entity means a corres-

ponding decrease in freedom of spiritual faculty and power, and therefore of life, because each such substance-principle added as a veil or sheath, by so much the more beclouds and dims the transcendent Light always streaming forth from the heart of the Monad.

Death means freedom, it means release, it means the rupturing of the veils and sheaths or garments which becloud or enshroud this inner Transcendent Spiritual Sun. Man's destiny in the far distant future is to become ever more and more alike unto his monadic essence, in other words, more akin in faculty and power to his Transcendent Self, until the time shall come when he shall have become a god on earth; and although even in those times, so long as an earth-incarnation lasts, he will be a septenary entity, nevertheless all the lower veils and garments or sheaths will have become so etherealized and spiritualized that the dimming of the splendor of the Inner God will be vastly less than it is at present.

There are a number of thoughts in this connexion which are important in their way, and it has been thought advisable to include them in this present chapter.

It has been said that man is a composite entity, like everything else, and this is strictly true. It has been said also that every entity whatsoever, and wheresoever it may exist, is but one of the smaller entities composing the being of an Entity still more vast. This means, therefore, following the ancient law of analogical reasoning, that Man

himself in all his vehicles or bodies is composed of such entities smaller than he, and each one of these, whether we call it a life-atom of his lowest Triad, or the Human Soul of the intermediate Duad, or the Reincarnating Ego of the upper part of the intermediate Duad, is a learning thing, an evolving being. Each one such has an individuality of its own rooted in a monadic life-consciousness-center; and all these are bound together as a host of evolving entities, and in their turn are rooted in the over-ruling or supreme Monad of any such host or multitude.

The direct consequence of the picture thus presented to the mind's eye flows forth in a simple deduction, and it is this: that the self-conscious entity whom we popularly call man, is, strictly speaking, not his monadic essence, which is his Inner God, but the Reincarnating Ego, or the higher part of the intermediate Duad, as man's constitution exists during life in incarnation on earth.

There is also the Human Ego, which is the more human expression of this Reincarnating Ego, and this Human Ego, strange as it may sound, is only a part of man's consciousness which is himself, for his Reincarnating Ego partakes of the Monadic essence in which it lives and moves and has its spiritual being; and yet is different from it.

We may liken the idea to a tree formed of a trunk producing many branches, these developing into minor branches, these again into branchlets, these into twigs, and each twig into a leaf. The combined multitude of parts

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thus form a host indeed in themselves, as just said, and yet each member of this host has an individual personality of its own.

This rough illustration of the tree is a very old one, but it is suggestive, and the application of the rule of this interlocking and interblending series of consciousnesses is as strictly followed in Nature in the higher realms as it is in the lower realms.

The idea, therefore, is that the Human Ego is a developing and learning thing, growing out of something nobler, tending to become a Reincarnating Ego; and the Reincarnating Ego is constantly evolving or tending to become something nobler than what it was before, and to become what the core of its own particular individuality is, in other words a monadic essence; while the monadic essence, including these others, and which is our higher or spiritual Self, is in its turn evolving onwards to become something still greater than itself, a Divine Thing.

Thus also the very atoms of which man's lower Triad, as outlined in the second of the two schematic schemes above given, is composed, are each one of them a learning and growing entity, each with its own particular individual monadic essence, yet rooted in the general monadic essence of the septenary structure which man in earth-life is.

How true, therefore, the old Theosophical saying is, that no one can live unto himself alone, because every entity everywhere is merely a part of a larger entity, and is itself composed of a host of minor entities. This is the

philosophical rationale of the doctrine of "Universal Brotherhood as a fact in Nature," acceptance of which is the only prerequisite to membership in The Theosophical Society.

We see, then, that so far as life-consciousness is concerned, Man is composed of a Self, of which the instinctual feeling in the septenary entity is 'I am.' Furthermore, he is composed of an individual Ego, his reincarnating aspect, of which the instinctual recognition in the men living on earth is not only 'I am'—which is the stream of consciousness from the essential Self just spoken of — but also 'I am I.' This latter is the egoic consciousness, as contrasted with the spiritual consciousness of abstract selfhood expressing itself in the two words 'I am.'

Very wonderful indeed are the Theosophical teachings, and very wonderful indeed are the ideas and reflexions which flow forth from these teachings, when the earnest and truth-loving and truth-searching student ponders over them. How consoling it is, this sheer consciousness of selfhood as just expressed! It assures one of the deathlessness of his own inmost being, and of the utter impossibility of termination of the consciousness of this essential selfhood, although the egoic selfhood or egoic consciousness of the growing and evolving reincarnating entity, or of its child the Human Ego, is interrupted by the process called reincarnation, a process arising out of the necessities of natural law.

When man thus feels his utter oneness with the Universe, which these

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thoughts lead him to feel and to understand; when he realizes that he is not alone in infinitude, but is one of numberless hosts of other similar beings, all interblending from a life-consciousness standpoint, there comes into his heart such a sense of rest and peace that this sense alone is a treasury of blessing beyond all appraisal.

Occidental folk are so unused to thoughts of this kind, and so miseducated to think that a distinct individuality utterly separate in life and consciousness from all other individualities is the *summum bonum* of being, that it requires some effort of the imagination to throw off this fantasy of falsity.

It is in the Theosophical philosophy that H. P. Blavatsky brought, that we can study her soul, can study her real biography: that is to say, what it was that brought her into the western world for the work that she did, what that work was, and who were the Great Teachers who sent her. These are the things which tell us what H. P. Blavatsky was *in herself* as apart from the mere details — more or less interest-

ing though these may be—of the physical personality.

A human being who gave to the world a religion-philosophy-science such as the preceding chapters have briefly and more or less imperfectly outlined from lack of space for fuller treatment, presents us with a very different and far superior picture of that human being's spiritual and mental and psychical makeup than could be derived from a mere study of the actions done, or left undone, in the ordinary social or literary or religious or philosophical spheres.

The greatness of the Great Theosophist, as said before, lies not at all in what her physical personality was, but in what she herself was, in what her soul was; in the thoughts that that soul thought, in the emotions that that soul had, in the aspirations and impulses that that soul followed, and also in the fruitage of these inner powers in the great work achieved. She was the outstanding figure of the nineteenth century, excepting none, and we challenge any thoughtful student to differ from this conclusion on any grounds of reason or logic.

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P. A. MALPAS, M. A.

(Translated from the text of Brasseur de Bourbourg)

PART II — CHAPTER IX

THAT was the first trial of Xibalba; and at their entry into this place was to commence their downfall, as those of Xibalba thought.

First they entered into the House of Darkness. Next they brought them their pine-torches, all lighted, and a cigar for each of them, which was

given to them by the messengers of Hun-Camé.

Here are their pine-torches, said the King; but these torches must be given back to-morrow morning as well as the cigars, given back entire, said the King. Thus spoke the messengers when they arrived.

Very well, replied the two young men.

In reality they did not at all burn the pine-torches, having put something red in its place, that is to say a macaw feather, which appeared to the watchers like the pine, and they put fireflies at the end of the cigars.

All one night they were guarded by those who watched them, and these said: They have fallen into the trap. But the pine-splinter was not consumed; its form was the same. And it was the same with the cigars which they had not lit at all and which had the same appearance as before. They took them to the princes.

How have they been able to do these things? Whence come these people? Who has fathered them and brought them into the world? In truth our heart is burning because of them, for it is not well what they have done with us. Strange are their faces; strange are their actions, they said among themselves.

Then all the princes together sent for them. Come, young men, they said to them, let us play at ball. Then they were interrogated by Hun-Camé and Vukub-Camé. Whence then did you come, tell us, young people? those of Xibalba repeated to them.

Who can say whence we came? We know it not ourselves, they said, without saying more.

Very well. Then throw us our elastic ball, young men, rejoined those of Xibalba.

It is good, they said.

But it is with this that we will play, this, our elastic ball, those of Xibalba replied.

Certainly not: do not use that, but ours which is here, the young men replied.

It is not that one, but this that we will use, those of Xibalba answered.*

Very well, the young men rejoined. Go then for a chil.†

No, certainly not, said those of Xibalba, but for a lion's head.

It is said! replied the young men.

Not yet! cried those of Xibalba.

It is good! said Hunahpu.

Then the game began against those of Xibalba and they struck the ball before the ring of Hunahpu. Then whilst those of Xibalba were looking at the stroke, the ball, darting forward, went bounding everywhere on the grounds of the tennis-court.

What is this! cried Hunahpu and

*B. de B. says this conversation is almost unintelligible to those not initiated into the mysteries of the American Indian game of tennis.

†Chil, an insect that burns where it goes; something to do with a burning or a verb meaning to flay, burn off the skin, to sear. Could it be a reference to the god of human flaying?—B. de B.

Xbalanqué. It is death that you wish us. Did you not send for us? Were not those who came your messengers? In truth, we are unfortunate. We will go away, said the young men.

Well, this is precisely what they desired, that the young men should die as soon as possible in the game of tennis and that they should be beaten. But it did not so happen, for those of Xibalba were again defeated by the young men.

Do not go away, young men. Let us play at ball. Now take your ball, they said to the young men.

It is good, said the young men, and they threw their ball, which at once put an end to the game.

After that, having counted their defeats: What shall we do to conquer them, said those of Xibalba? Let them go at once, these young men, and let them bring us four vases of flowers, said those of Xibalba.

Very well. What are the flowers which you desire? said the young men to those of Xibalba.

A bouquet of cakamuchih, a bouquet of zaki-muchih, a bouquet of gana-

*These flowers are all of the class called chipilin in Central America. It is a Nahuatl word whose meaning is unknown. It is well known that the Indians of North America who have preserved the usage of playing at tennis are extremely reserved as to the choice of a ball. Each side has its own which the medicine-men consecrate with rites and enchantments and for nothing in the world would they agree to play with the ball of the opposing side: that would be sure to bring misfortune to their own side. Explanation given by César Daly, quoted by B. de B.

muchit, and a bouquet of carinimak.* said those of Xibalba.

Very well, replied the young men.

Then came down their guards armed with spears, all of equal strength and numerous; these were the guards of the young men. But the soul of the young men was tranquil as they gave themselves up to those who were commissioned to overcome them. Those of Xibalba rejoiced in the hope that they would be overcome.

We have done well this time! They are going to be caught in the trap at once, said those of Xibalba. Where will you be able to go and find the flowers? they said to themselves. In truth it is this night that you have to give us our flowers; we are the winners now, they said to the young men, Hunahpu and Xbalanqué, speaking on behalf of those of Xibalba.

Very well. This night also we will play at tennis, they replied, making mutual arrangements.

Then after that the young men entered into the house of Lances, the second trial of Xibalba.

Now again it was the earnest desire of the princes that the young men should be killed by the lancers and that they should be put to death as speedily as possible. That was what they wished with all their hearts.

But they did not die at all. Speaking to the lancers they made them this offer: The flesh of all animals belongs to you, they said to the lancers.

It is thus that they were in the House of Lances during the night, when they made an appeal to all the ants; cutting-

ants and zampopos.* All go together and look for the flowers which the princes have told us to get.

Very well, they replied. Then all the ants started out to go and take the flowers from the garden of Hun-Camé and Vukub-Camé.

The latter had warned the guardians of the flowers of Xibalba beforehand: You must attend to our flowers; let none of them be taken away by these two young men whom we have caught in the trap. Where else indeed could they see those of which we have told them? There are no others. Watch them carefully all night.

It is very well, they replied.

But the guards in the garden heard nothing of what was going on. In vain they went calling with all their might among the branches of the trees of the garden, walking on their legs and repeating the same song: Xpurpuvek, xpurpuvek!† said one, singing. Puhuyu, Puhuyu! repeated the other singing.

Puhuyu was the name of the two guards of the plantations of the garden of Hun-Camé and of Vukub-Camé. But they did not notice the ants stealing what was committed to their

*Chequenzanic is a big ant that prowls around at night and cuts the stalks of vegetables and tender flowers as with shears. Called among the Spanish-Guatemalans zampopo.

†Xpurpuvek, 'already the night has come!' Puhuyu, 'on the mountains!' Ximénez saw 'hell' in Xibalba and thought he recognised Christian symbolism throughout the book, but it is evident that these were not watchmen. B. de B.

charge, going and coming in innumerable troops, cutting the flower-beds and going away with the flowers which they carried in their jaws: above the trees and under the trees these flowers spread a sweet perfume.

However, the guards continued to call with all their might without observing the teeth which at the same time were sawing at their tails and wings.‡ It was a harvest of flowers which their teeth brought down and which their teeth transported, all scented, into the house of Lances.

The four vases were then very quickly filled, and when the day dawned they were all full.

Soon the messengers came for them. Let them come, the king has said, and let them prove at once that they have done that of which we have spoken. they said to the young men.

Very well, they said. They then went to fetch the four vases of flowers: then having presented themselves before the king and the princes, the latter took the flowers, of which the sight was very pleasant to see.

Thus those of Xibalba were tricked. They were nothing more than ants which the young men had sent, and in a single night they had taken the flowers and put them in the vases. At this sight all the princes of Xibalba changed color and their faces paled because of the flowers.

Then they sent for the guardians of the flowers. Why have you let our

‡B. de B. does not understand the allusion.— P. A. M.

flowers be stolen? They are our own flowers which we see here, they said to the guards.

We saw nothing, lord. They have not even spared our tails, they replied.

Then those of Xibalba cleft their lips to punish them for having let what was committed to their care be stolen.

It is in this way that Hun-Camé and Vukub-Camé were tricked by Hunahpu and Xbalanqué, and this was the beginning of their labors.

So then from that time the Purpuek have had their lips split, and split they are today.

Then after that they went down to play at tennis. They played all together, and having finished the game they made mutual plans for the next morning. . . . So said those of Xibalba.

Very well, replied the young men as they finished.

CHAPTER X

They also made the two brothers go into the House of Cold. The cold there was unbearable and this house was full of ice, for truly it was the abode of the icy northern winds. But the cold ceased at once when they kindled their pine-kernels. It ceased to make itself felt and because of what the young men did the cold disappeared.

So they did not die. They were full of life when the day dawned. Xibalba would indeed have had them die there, but it did not come about and they were in good health at the rising of the sun. So they went out once

more; their guardians had come to look for them.

How then, they are not yet dead! cried the monarch of Xibalba. And they considered with astonishment the works of the young men, Hunahpu and Xbalanqué.

After that, they entered into the House of Tigers. The inside was full of Tigers.

Do not bite us; you have something else to do, was said by them to the tigers. Then they threw bones to the brutes. Immediately the tigers fiercely attacked the bones.

They are done for at last! They have at last learned the power of Xibalba and they have yielded to the beasts. See, their bones are crushed this time! said all those who were on watch near them, rejoicing at their death.

But they had not perished. When they came out of the House of Tigers their faces bore the air of health.

Of what race are these men? Whence come they? exclaimed all those of Xibalba.

After that they made them enter into the midst of the fire in the House of Fire, where the interior contained nothing but fire; but they were not burnt by it, although it was exceedingly fierce and hot. And at the rising of the sun the two brothers were still unharmed. It had indeed been the desire of those of Xibalba that they should speedily perish there where they had passed the night in the fire. But it did not so happen and the courage of Xibalba failed because of them.

Then they made them go into the House of Bats. The vestibule of this house contained nothing but bats; it was the house of Camazotz.* He was a big brute whose instruments of death were like those of Chaki-tzam,† and which immediately finished those who came into their presence.

The young men found themselves inside this house. But, sleeping on their blowpipes, they were not touched by those within. But they were outwitted by another Camazotz which came from on high to manifest itself, when it began its activities.

So the bats were there all night chattering together and making a great noise. Quilitz, quilitz, they said, and they said it all one night. For a little while however, they ceased and there was no more movement among the bats. They remained at one end of the blowpipe.

Then Xbalanqué said to Hunahpu: Day begins to break, do you see?

Perhaps it is beginning to break. I will immediately go and see, he replied, and as he eagerly put his head out of the end of the blowpipe, desiring to see the rising of the dawn, his head was snapped off a moment after by the Camazotz, and the body of Hunahpu remained without its head.

Again Xbalanqué asked: Is it not yet day? But Hunahpu did not move any more.

*Camazotz: a proper name more or less symbolic. One who takes or commands the bats.

†Chaki-tzam: 'dry point,' probably also the name of a place.

Has Hunahpu gone away? How hast thou done that? he said to him afterwards. But he moved no more, lying there stretched out like a dead man.

Then Xbalanqué felt full of shame and sadness. Alas! he cried. We are well-nigh overcome.

Then they went to put the head of Hunahpu above the tennis-hall, by the express orders of Hun-Camé and of Vukub-Camé, all Xibalba rejoicing because of the head of Hunahpu.

CHAPTER XI

Next after that Xbalanqué convoked all the animals, the porcupines, the wild boars, and all the animals, small and great, during the night, and the same night he asked them what was their food.

What do each of you feed on? See, I have called you to choose your food, said Xbalanqué to them.

That is very well, they replied.

Then each went away to take his food, choosing what suited them best. There were those who went to take what was in a state of putrefaction. There were those who went to take herbs. There were those who went to take stone. There were those who went to take earth, and the food of the animals, of the big animals, was very varied.

Following the others, the tortoise, which had stayed behind withdrawn into its shell, went to take its share of the food, making zigzags and coming to the extremity of the body, and placed itself in the position where the

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head of Hunahpu ought to have been. And at the same moment it carved itself eyes.

A great number of sages came from on high, the heart of heaven. Hurakan even came and hovered above the House of Bats. But the face of Hunahpu was not finished so promptly, although they succeeded equally well in making it. His hair grew as before and was beautiful as ever; and he spoke the same.

And behold, the day approached and the dawn colored the horizon and the day appeared.* Does the Opossum make itself? they asked.

Yes, replied the old man. Then he opened his legs. Then the gloom came on once more and four times the old man opened his legs.†

See, today also the Opossum opens his legs, said the people, to give to understand that the sun was rising.

At the moment when the dawn covers the horizon with its brilliant colors it commenced to exist.

Is it well thus? the head of Hunahpu? they asked.

It is well, they replied. And thus they finished making his head, and truly it became like a real head.

Then they consulted together and mutually agreed that they had better not play tennis.

Take the risk by yourself alone, then, they said to Xbalanqué.

*Lit.: the Opossum opened its legs.

†The Opossum is here an old man. Apparently this is a mystery-dance representing the events symbolized.

Very well, I will do everything by myself, replied Xbalanqué to them.

Then he gave his orders to a rabbit.

Go and place yourself up there above the tennis-hall and remain among the kernels of the cornice, was said to the rabbit by Xbalanqué. As soon as the elastic ball comes to you, you will go out, and I will do the rest, was said to the rabbit, when it received this order in the middle of the night.

Already the sun had risen and the faces of both of them showed that they were quite well. The princes of Xibalba came down to play at tennis in the place where the head of Hunahpu was suspended above the playing hall.

We have conquered! You have undergone all shames! You have yielded the palm to us, they said to him. It is thus that they challenged Hunahpu.

Rest your head now from that mad idea you had of playing the game of ball, they said to him. But he did not submit to the insults they leveled at him.

And behold the kings of Xibalba threw the elastic ball. Xbalanqué went out to meet it. It came right in front of the ring, stopped and immediately went out, passing above the tennis-hall, and with a single bound entered straight into the 'kernels' which adorned the cornice.

Immediately the rabbit came out and ran away jumping. But it was instantly pursued by all those of Xibalba who ran tumultuously shouting after the rabbit. Soon all Xibalba found themselves running on the road after it.

Xbalanqué immediately hastened to

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seize the head of Hunahpu and to put it back in its place instead of the tortoise. Then he went and put the tortoise on the tennis-hall and that head was truly the head of Hunahpu. They both rejoiced at this.

And behold those of Xibalba went away looking for the elastic ball. Then having soon taken it from among the kernels, they exclaimed: Come, here is the ball which we have just found, they said, holding it up to show it.

Those of Xibalba then arrived. What is this then that we have seen? they said, as they began to play tennis again. And they played on equal

terms the pair of them playing together once more.

Just then the tortoise was hit by a stone thrown by Xbalanqué. Rolling down from above, it fell in pieces in the tennis-court, breaking into a thousand fragments like earthenware, in the sight of Xibalba.

Who of you will go and look for it? Who will go and pick it up? they cried in Xibalba.

Thus then the princes of Xibalba were outwitted by Hunahpu and Xbalanqué. Well, then, the latter endured great labors, but they did not die from all the ills that were done to them.

(To be continued)