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O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.

O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

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

# THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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

G. DE PURUCKER, D. LITT.

INVISIBLE WORLDS AND THEIR INHABITANTS (THIRD LECTURE\*)

**F**RRIENDS near and Friends afar: This afternoon I am going to talk to you about invisible worlds and their populations — the third in a series of studies dealing with this present topic of discussion. I am sorry that I have not the time to go over again the foundations of thought and argument that we have discussed together — at least those of us who were here together — on the preceding two Sundays, because unless those first foundations of argument have been heard, or read in our Theosophical books, by you, it

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\*The first and second lectures on this subject were, by mistake, published in *THE THEOSOPHICAL PATH* for December, 1929, and January, 1930.

[Stenographic report of the thirtieth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in *THE THEOSOPHICAL PATH* in due course. The following lecture was delivered on September 9, 1928, and broadcast, by remote control, over Station KFSB San Diego — 680-440.9]

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will not be so easy for you to follow what I have to say today. Nevertheless, each one of our studies together I have tried to make a self-consistent whole.

We human beings live in a marvelous world, of which we are beginning to know somewhat, but as yet know very little; and our physical scientists are constantly telling us more about it. The discoveries that they are making — some of them — are very wonderful indeed, and so far have completely altered the outlook of human beings on life. The manner in which these latest scientific discoveries are explained by our most eminent scientific men so closely follows Theosophical ideas that we can but pause and marvel at it, having, withal, a sensation of pure delight that our Theosophical principles are being proved to exist in Nature itself — a fact we knew, of course; but now we have scientific demonstration of it.

Oh, these wonderful Theosophical ideas! How they appeal to our hearts and minds, more especially in their relation to the subjects of death and the hereafter; for some day each one of us is going to undertake the greatest 'adventure in life' — the adventure that human beings call 'death'! How important then, is it not, that we should have some knowledge at least of the path ahead of us, and of what we are going to meet, to see, to understand, and to live, when we undertake the Great Change!

Friends, the Theosophical philosophy is not new, as I keep repeating on every Sunday that we assemble here together in this our Temple of Peace. It is old, old as thinking man, and it has stood the tests of time. No one invented it; it is not a syncretistic system: that is to say, one built up of more or less coherent and reasonable thoughts taken more or less at random from the world's religious and philosophical literatures. It is the formulation of the truths of Nature by the Great Seers of the human race — men who have so trained themselves by 'living the life' and by what we call 'initiation' under other great Seers, that their inner vision has been opened and they can penetrate into the mysteries of the worlds which surround us and thereby know them at first hand, and not merely by accepting the dicta, the statements, of those other Great Ones who preceded them. They know because they experience knowledge themselves; they test Nature by the only trustworthy testing-stone in life — the consciousness of the individual.

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The Universe is one vast organism, of which everything in it is an inseparable part; and therefore man is an inseparable part, and therefore again man has in himself everything that the Universe has. He cannot have more, because the part cannot have more than the whole. And because he is an inseparable part of the Universe, every energy, every substance, every form of consciousness in the infinitudes of boundless space, is in him, latent or active, as the case may be. Therefore *he can know* by following the path leading inwards into himself and ever more within himself, ever more within, towards his Essential Self, the spirit of him which is a ray from the Universal. In this way is knowledge of reality obtained at first hand; and in our system, Theosophy, no teaching is based upon mere blind faith.

This universe that surrounds us, of which our physical sense-apparatus tells us so little (how can it tell us more when it is so imperfect?), is still a mystery to most human beings. But what our senses tell us about, limited though it is, nevertheless gives us abundance of food for serious thinking even if we did not have the far higher inner apparatus of our understanding faculty, working in the field of our consciousness, which latter in its highest reaches is divine and therefore godlike.

Yes, our sense-apparatus can tell us somewhat, however little it may be, of the physical universe; and, as I said, our physical scientists are doing wonders in showing us more and more of the mysteries of the physical nature surrounding us. Do you know what these discoveries are leading our scientists directly towards? I will tell you in a very few words: Straight into the teachings of the Ancient Wisdom, today called Theosophy; and of this statement how many illustrations have I not given to you recently in the lectures delivered here in this our Temple of Peace!

This physical universe is but the shell of things, the outer appearance, the seeming, of inner and causal realities; and within are the forces that run it, that govern it, that control it: the inner substances and energies in which it lives, from which it lives, through which it lives, without which it could not be. They are its roots, in other words, struck deep into the inner infinitude, which 'roots' collectively are that 'endless path' of which all the Great Seers, the World-Teachers, have spoken, and which, if followed faithfully, leads man with ever-expanding consciousness direct to the Heart

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of the Universe — a Heart which has neither location nor dimension, because it is infinitude itself.

Do you understand? Our physical world, our physical universe, is an effect; it is a result, a product, a fruit, of the inner and impelling and driving and producing forces which have made it what it is. It is mostly these inner substances and energies, which the student of the deeper Theosophical teachings called by us Esotericism or the Secret Doctrine, studies. He can know — you can know, every normal man and woman may know — these deeper teachings at first hand, if he only will meet the conditions and undergo the training that is of course required.

This, our inner consciousness, comes into direct relation, without interfering secondaries, with the Heart of the Universe; and Truth then comes to the sincere aspirant because he identifies himself thereby with the inner and causal energies of which the outer Nature is the effect above spoken of. You see, friends, the ethical, philosophical, and religious bearings that these thoughts have. What a blessing they are! Here the aspirant finds truth, which is another way of saying the inner nature and secret workings of the universe. Come and drink of these Pierian springs! In doing so, none may say you nay. You need not move from your home; you need not leave even your arm-chair in order to do this; for all these things are within you — within yourself.

Why, these inner worlds, friends, so control the outer, that all that happens on this our physical plane is the resultant of the inner forces, energies, substances, powers, at work expressing themselves outwardly. A man's faculties work through his physical body in exactly the same manner; for man in the small is a copy of what the universe is in the great.

Earthquakes, tidal waves, volcanoes, the aurora borealis and the aurora australis; wind-storms, rain-storms, hail-storms, and electrical storms; the procession and recession of glacial periods; diseases endemic, epidemic, and pandemic; the quiet growing of the grass in the fields or the blossoming of the flowers; the development of a man from a microscopic cell into a six-foot human being, or the equivalent evolution of any other animate entity; the vast and titanic forces working in the bosom and on the surface of our Sun, and the regular and periodic pathways followed with unvarying regularity, precision, and punctuality by the planets, as well as the

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phenomena of their own planetary evolution, are still other instances, and everywhere in physical Nature the same observation applies. These are all examples of how these causal forces work from within, illustrations of the inward and driving and impelling forces locked up at work in the inner worlds and now self-expressing themselves outwards. In fact, and speaking in plainer language, all these physical phenomena which I have just enumerated, and all others which your own knowledge and imagination will readily suggest to you, are but the effects in our outer physical sphere of what is taking place in the inner and invisible realms — the inner and invisible worlds and planes. Things are happening there within, and when the points of union and contact are sufficiently near us, our own physical sphere can feel the effects in the phenomena just spoken of.

You know the old Hermetic teaching of the Alexandrian Greeks is a fine one. It is likewise in many respects the teaching of Theosophy, and it is roundly expressed in their well-known aphorism: "What is above is mirrored below; what is below is a reflexion from the superior worlds." Or, more commonly expressed in briefer form: What is below is the same as what is above; what is above is the same as what is below.

A British scientist, whom I have quoted in these lectures twice already, I think, Sir J. H. Jeans, who has recently been knighted by his king for his work along lines of astronomical research, has very lately published a book called *Astronomy and Cosmogony* which contains much that I frankly say I do not altogether like; but in it, Dr. Jeans expresses in most remarkably terse and accurate words, a very wonderful Theosophical teaching, a truth of Nature. I shall repeat to you in substance again today what Dr. Jeans says. This deduction which he has made from his scientific studies is a true and amazing intuitional statement of occult wisdom.

He says that at the heart of the nebulae which bestrew space there exist what he calls 'singular points' or centers from which and through which matter is poured into our own physical world, and, as he expresses it, they come to us from a 'fifth dimension.' This word 'dimension' is Dr. Jeans's own word. We Theosophists dislike this word, because in such a connexion it is inadequate, incorrect, incomplete; in its place we say 'world,' 'sphere' or 'plane,' because these words, understood as Theosophists use them, express the truth of the case.

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Now these 'singular points,' through which matter is poured into our visible world from an interior world — and energy also, because even according to our ultra-modern physical and chemical teaching, matter and energy are one: these singular points, these centers, are what we Theosophists call 'laya-centers,' or 'laya-points,' *laya* being a Sanskrit word meaning 'dissolution.' These points or centers, which this British scientist has so wonderfully intuited, are what we Theosophists call matter in its highest or seventh state, and serve as channels for the passage in either direction to and fro of energy and matter from and into our own world. They are points in which the matter of our world, which has become through evolution highly etherealized, passes in a burst of energy into a superior world or plane; and *vice versa*, through and from which the more etherealized substances and energies of the invisible worlds pass into our own as matter in its seventh state, which is equivalent to what we call energy.

If you have studied the latest dicta of ultra-modern science, you will understand immediately what I mean by what I have just said. If you have not, then, friends, pray go to the nearest library, take from a shelf the latest treatise on ultra-modern physics or chemistry by one of our eminent scientific thinkers, and read it. You will be well repaid. These 'laya-centers' are channels, as it were, as I have just said, open portals, so to say, from which energy and substance pour down into our world from a superior one, and equivalently through which the matter of our world vanishes in a burst of energy into a superior world, thus establishing a dual circulation from within outwards; from us inwards into the spheres superior to ours, yes, and into spheres inferior to ours, too.

This is a very important item of thought to understand, friends. At the very heart of every self-contained entity, such as a sun, an atom, a human being, or any other such entity, there is such a laya-center, such a 'singular point,' as Dr. Jeans calls it, which is its core; and it is along this channel and through these points, that we have connexion, intercourse, intercommunication, with the interior and causal realms, and through these the populations of the causal realms are enabled to connect and reach us in our physical world. Such a laya-center again exists at the heart or, in other words, in the vital germ of every seed that is, from which and through which the entity which grows to maturity from that seed draws its streams

of vitality and the spiritual potencies which build it into the being to be. An egg is another example in point.

I have jotted down a list — ten items of thought for study,— which I am going to read to you; and these will give you the general outline of what I hope to touch upon this afternoon, directly or indirectly. They are as follows:

1. There exist in Universal Nature two main divisions of invisible worlds or spheres with populations corresponding strictly to the natural conditions prevalent in these two main divisions: First, the invisible and to us humans intangible worlds and spheres of the general Kosmos, the Universe; with which we humans of our own Earth-Chain of seven globes connected with the Seven Sacred Planets, and the sevenfold worlds and globes belonging to the Seven Sacred Planets, are in kosmic relations only, not in direct line of evolutionary growth and development; and, second, our own Earth-Chain, as just said, of seven globes, the seven globes belonging to each one of the said Seven Sacred Planets. These latter, together with the Earth-Chain, form what we call a Solar Hierarchy, because they are closely united in origin and in destiny; and these latter in evolutionary growth and development form a body, an individual aggregate part of the Solar System.

2. The populations belonging to the invisible worlds or globes of our own Earth-Chain, and the populations belonging to the sevenfold globe-system of each of the Seven Sacred Planets mentioned, possess a wide range of variety among themselves as regards growth in evolution, so that while there is a general resemblance running through all these as regards bodies and natural faculties and powers, because all these form one Solar Family or Hierarchy closely connected in evolutionary origin and destiny, yet they differ notably from each other as the result of being populations on globes or in worlds where natural conditions vary considerably. But, on the other hand, the populations belonging to the other main division already spoken of, that of the general Kosmos or Universe, differ so much from us and from the populations of our entire Solar Hierarchy, that we can only speak of them as beings of quite different type; and the hosts of the invisible Kosmos differ amazingly as among themselves. Why should there be any restriction of variety or of evolutionary growth? On the contrary, all common sense and reason tell us that in the vast infinitudes of Boundless Space there must

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be innumerable pathways of development and growth. The cause of all these differences and varieties is fundamentally the very great differences in the vibrational rates of substances and energies that exist in Universal Nature.

3. Because the populations of the seven globes of our own Earth-Chain, of which I have spoken and which I have explained on other Sundays here, are so closely connected in origin and destiny with the sevenfold populations of each one of the Seven Sacred Planets before mentioned, therefore are all these evolving together; but this, which we call our own Solar Hierarchy, considered as an aggregate, will not combine more closely in evolutionary development with the other or second great division of the Universe and its Kosmic hosts before spoken of, until — until, I repeat — our own aggregate of populations shall have evolved, as it were, out of present vibrational rates of substances and matters and energies. But the time will come in the immensely distant future when our aggregate shall have evolved out of our present planes or system of vibrational rates; and then we shall have expanded through evolution into wider and more universal consciousness of energies and substances; in other words, into wider and profounder lines of evolutionary growth.

Where may you stop and say, “Life and evolution end here”? There are no ends in Boundless Space; and consciousness, *per se*, knows no frontiers. They never had a beginning; they never can have an end. These suggestions of limitation are actually unthinkable; and we do not understand them although our tongues form the words. Such thoughts enter our minds as mere phantasms, in much the same way as we may speak of a flat sphere or a triangle with four or five or more sides, or of a square circle — words, and nothing more, for such spheres or triangles or squares do not exist according to the respective definitions of what they are.

4. Evolution, therefore, is continuous and steady growth into ever widening and ever deepening consciousness, manifesting itself in worlds and spheres and planes more universal than our present seats and states of action and consciousness. This course of growth or evolution is literally endless throughout Endless Duration.

5. As even man’s physical body is a self-contained entity, composed, as it is estimated, of some twenty-six trillion physical cells, each cell composed of countless numbers of molecules, each molecule composed in its turn of countless hosts of atoms, each atom composed

of varying numbers of positive and negative electrical charges respectively called protons and electrons, and these two latter infinitesimals being very likely composed of corpuscles still more minute: just so is the Universe composed, because we as men reflect as microcosms the Macrocosm: one Kosmic Life, endless numbers of universes in Boundless Space, one vast natural Organism; and obviously, therefore, the part cannot in essence contain less than the whole, nor more than the whole, or something that the whole has not. So, I say, is the Universe composed: first, the self-contained entity called the Universe, which we may call a kosmic cell; then aggregates of celestial bodies called star-clusters and nebulae, kosmic molecules; then Solar Systems composed of a sun or suns and planets, which represent kosmic atoms — the sun or suns being the kosmic protons, and the planets the kosmic electrons; and, as we know, our earth, which is such a kosmic electron, is builded up of hosts of entities and things formed of atoms again, which in their turn are formed of atomic protons and electrons, thus repeating the kosmic rule; and here we enter on a new scale of magnitudes. As the old Hermetists said, "As it is above, so it is below." The little mirrors the Great in all things.

6. The Kosmic or Universal Life, which is another name for kosmic energy-substance, the cause of our own Home-Universe in and through which this Kosmic Life works, is (please listen carefully, friends) the vital activity of some vast and incomprehensibly great Kosmic Entity, even as the life or vital activity which runs through and in man's physical body is the vital cement linking all of man's constitution and powers and faculties together.

7. Would you like to call this Kosmic Life, 'God'? You may, if you wish. Of course the Theosophist does not do so for many reasons: First, perhaps, because our own Home-Universe, which is here spoken of, and which includes all within the far-flung and encircling zone of the Milky Way, is only one among literally innumerable Universes scattered over the fields of the spaces of Boundless Space, beginningless and endless, each such Universe vitalized by the indwelling and inworking Kosmic Life belonging to itself. Therefore, each such other universe is the physical expression or vehicle of some other incomprehensibly great and vast Kosmic Entity, even as one man on our own tiny earth differs from another man or from some other animate entity here. The World Universal is full of

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gods; there is no death anywhere; death is change, a phase of life, a manifestation of vital activity, a manifestation of growth. The seed produces not the tree until it dies. What men call 'death' in their ignorance is a manifestation of life, and through this process of change we have at first peace and rest and bliss unspeakable, and then the succeeding cycle of evolutionary growth anew, for which purpose we return here to our earth once more, repeating this process until we outgrow the swaddling-clothes of earth-life and are ready to advance into realms still more grand.

8. Returning to our own Earth-Chain consisting of seven globes, as already said, of which one, our physical globe, is visible to our imperfect senses — so imperfect are they as reporters even of physical nature — and of which the other six globes are invisible: the various and differing populations of each one of these globes of our Earth-Chain live and evolve for long periods of time on their own globe, be it our own globe, visible to us, or be it on one of the other six, invisible to us, which form our earth's global Chain, and then pass on to the next succeeding globe of the Chain; and it is thus that each population passes through all the seven globes of our Earth-Chain, contacting the differing substances and energies pertaining to each such globe just as they do on earth, and evolving forth on each globe senses and faculties fit for and appropriate to the respective vibrational rates of these seven different globes of our own Earth-Chain.

9. Further, the various substances and energies which compose each such globe are the actual product of the hosts of evolving populations which work in and use these globes, just as the substances and energies which compose man's body are the products of his own inner and invisible substances and energies which in their aggregate compose his constitution, sevenfold likewise. But through and in all there works and lives and dwells the Dominant Self, the Overlord of all, man's highest, yes, verily, his highest and spiritual nature, a god-spark from the divine Solar Entity which ultimately vitalizes and over-lives the entire Solar System, and in whom, as Paul of the Christians said, "we live, and move, and have our being." Children of the Solar Life are we; even as the innumerable lives composing the cells and the atoms of the infinitesimal corpuscles of man's physical body live and move and have their being in him, their overlord, his vitality, their vitality. So we are linked through

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this Solar Entity of cosmic magnitude with spaces still more grand, energies and substances far-flung over and in Space.

10 and last. Finally, every particle, every corpuscle, every atom, which all in their huge aggregate compose our physical earth, is a learning entity, an evolving thing with its own particular evolutionary course, learning by and through its contact with matter and energy, and growing in its own small way, even as man does in his own larger field of activity, towards final union with the Kosmic Divine. When this happens in the final consummation of evolutionary growth, then each such evolved spiritual center will take its place as a fully self-conscious being, a god, a cosmic spiritual entity, participating in the Grand Kosmic Work, until the time shall come for it to take part in a still more grandiose and sublime course of evolution on a still more majestic and vaster line of development and growth. And this succession of evolutionary courses in expansion of consciousness and faculty continues throughout endless eternity.

Oh, friends, what a teaching of hope! See and think over the visions that these wonderful thoughts of the great minds of the world, ancient and modern, open before you! Limitless, endless evolution in development and growth, a continuously expanding consciousness, certainty of ultimate contact with all parts of the universe. And these 'all parts' are endless in number, which is equivalent to saying that evolution is endless in duration; there is never an end, but always expanding growth.

You may ask: If we have been growing through eternity, why are we no greater than now we are? The question answers itself. Kosmic Life, working through the Universe, does so not through the physical Universe alone, but through endless stages or degrees or steps of substance and energy varying greatly in degrees of ethereality or materiality, and with this working, there naturally follows a constantly growing expansion in the perception-range of our psychical and physical sense-apparatus. We humans call these stages or degrees the invisible worlds.

As I have attempted again and again during the course of these lectures, and also this afternoon, to show you, the Universe constitutionally is built of various worlds and planes and spheres, invisible and visible, extending endlessly in both these directions of thought: I mean, endlessly towards what we may call Spirit, and

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endlessly towards what we may call increasing materiality. Therefore the evolving entity, when he has finished one of these kosmic states, or worlds, or planes, enters a higher state of growth; or, in other words, enters upon a higher world of the Kosmic Hierarchy. But he enters such higher world as a beginner, a 'little one,' as the Christian New Testament puts it, as a spiritual child, so to say, as an infant in this, to it, new and higher world; and this evolving entity's destiny it is to receive such expansion of consciousness there as had occurred in smaller degree before in the preceding and inferior world from which he has now graduated. There, in brief, is the explanation of the supposititious question that you might have put to me.

When we entered into our present system of worlds from a lower and inferior system, we began to grow in our new seats of thought and feelings and action, as little children of this world, learning to understand the conditions of life in the lowest part of this, our present world, but climbing ever through it and upwards till we reached our present stage.

We shall continue this growth until we shall have attained the highest stage of this our present World-System or Hierarchy; then we shall blossom forth as full-grown gods, and, after a long period of utter release from anything that partakes of even the shadow of suffering and pain or trouble and trial, we shall make ready to enter into another system of worlds, which will be a Universe far more spiritual, far higher in every sense, than this present Universe is to us.

This is the destiny of man: endless growth; endless duration in which to know and understand all parts of all the world-systems of Boundless Space, through individual experience, leaving nothing behind to which we must return; for Nature never tolerates such wide leaps ahead in regular evolutionary development as such jumps suggest.

Therefore, friends, you see what a gospel of hope our Theosophy is! It is one which teaches you that growth is endless; that death, as commonly understood, is a vain phantom of the imagination, and that in reality there are no dead.

Our wonderful archaic mystery-philosophy shows you, furthermore, why you are here, where you now are; what your duty is; what your future growth will be; and tells you that as you progress

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you will leave no problems unsolved and no tangled threads of life and fate behind you; it tells you that every one of you can, if only you will to do it, "take the Kingdom of Heaven by violence," as the Christian New Testament has it; in other words, acquire spiritual insight and illumination and wisdom by your own energy, by your own work, by your own study; and, more blessed than anything else, it teaches you how to know your oneness with the All, showing you how to leave forever behind you, your own petty, personal, and plaguing self, wherein abide all sorrow, all suffering, and all misery, because it teaches you to recognise that you yourself, in the heart of you, in the inmost of your own inmost, are that Boundless All itself.

When personality vanishes into Individuality; in other words, when the corruptible becomes the Incorruptible, when the dissoluble is transformed into the Indissoluble, into the Undecaying, into the Undying, then man shall have attained his final growth in evolution in this present system of worlds. He shall then have knowledge and wisdom and consciousness in all fulness, because he shall see and feel that he is actually one in his essential self with the Divine.

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

**W**HEN Theosophists declare that Mahâtman, great Sages, Masters of Wisdom, highly evolved men, actually exist today; and that some of these Mahâtman started the Theosophical Society and stand behind it and its members as guides and inspirers; it is perfectly natural and proper that inquirers should ask for some proof or evidence which would convince them that such beings do exist. We have to recognise facts, and it is a fact that there is so much deception and superstition in the world that people are only too ready to suspect that Theosophists may be making claims which they cannot substantiate. And so one feels sympathy with the inquirer, and one is not disposed to make him any answer which might seem like an evasion, a wish to put him off. One feels that it will not do to tell the inquirer that his request is unreasonable, to ask him what good it would do him if he did see a Mahâtman, to assure him that spiritual contact is far closer and more real than physical

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contact, and so forth. These things may be very true, but not quite what he needs at the moment. He is a beginner and can hardly be expected to take the same exalted view of the matter as we do. And then again, the present writer, for one, remembers his own early attitude of mind towards this subject, his own desire to know something concrete about the Mahâtman. One feels, therefore, that it is necessary to say something definite which may help to make the Mahâtman realities to the inquirer.

What comes to my recollection is that, when I first visited Madame H. P. Blavatsky, in London, she had on an easel in her reception room an oil painting of one of the Mahâtman, her own teacher. This was so evidently not an imaginary figure but a portrait of a real man that it produced more effect upon me than any other one thing. I could not get the face out of my mind; I saw at once that there could and must be such a person and such persons. I have never seen a Mahâtman, or at least not that I know of (for I understand that anyone might talk to one without suspecting his identity); and I do not believe that I am particularly anxious to see one. But I did see H. P. Blavatsky, their Messenger, and I did discover that she was a person of a very different and superior kind to any other person I had ever known. I received the benefit of her teachings, personally given, and the Mahâtman and their wisdom thus became very definite realities to me.

Then again, in a book called *Five Years of Theosophy*, which was a number of articles selected from H. P. Blavatsky's magazine, *The Theosophist*, there were two or three accounts given by Indian students of Theosophy, of their actual meetings with Mahâtman. There was also A. P. Sinnett's book, *The Occult World*, and a few other such writings, which gave different people's experience with Mahâtman. One very important book, which is now on sale, and which may be recommended to the inquirer is *The Mahatma Letters to A. P. Sinnett*. It seems that Mr. Sinnett bequeathed his correspondence with the Mahâtman to a literary executor, who arranged for their publication. I consider that this book is calculated to remove the last remnants of doubt from the mind of any honest inquirer; by which I mean any inquirer who is not actuated by an adverse prejudice, by a wish to disprove the existence of Mahâtman; an inquirer therefore who can weigh evidence without bias.

The inquirer will naturally want to know whether there is any

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possibility of his seeing a Mahâtman, coming into contact or personal relation with one. He will wonder whether Theosophists, who are always telling him about Mahâtmans, have ever seen any, and whether these Theosophists are in personal communication with them. And he will be irritated if he thinks there is any attempt to evade his questions by talking generalities or wholesome truths or by firing back at him questions which seem aimed at transferring the blame to him. It has to be said, however unwelcome it may be, that there is not much chance of his coming into personal contact with a Mahâtman. But, by joining the Theosophical Society and becoming an earnest practical Theosophist, he will set his feet on the path which leads to a very real contact with those beings.

But this leads us directly to certain points which must be understood before such questions can be answered. We need to understand better what the Mahâtmans are, what is their work, and why they do not appear publicly among men.

A Mahâtman is simply a man, but a man who stands at a higher level of human evolution than does the average man of today. There is nothing unreasonable in the idea that some men have progressed farther along the path of human evolution than other men. A little reflexion should convince us that such must be the case. As we look around us we can see men in widely different stages of evolution in our midst. But the great men of whom we now speak have taken a very definite step, which we must all take sooner or later (and who knows how soon?). What is that step? It is the exchanging of the ordinary personal consciousness of man for an order of consciousness that stands next higher in the path of human evolution. They have risen to that point where they can recognise that what we now call our personality is a sort of illusion or misconception; they have come to the point where there is conscious knowledge of the fact that there is no real separateness between beings. When a man has arrived at this stage, his only object in life is to benefit the rest of the world, for he has said goodbye to selfish motives and personal objects. The Mahâtmans are therefore men who have realized the divinity of human nature, and their work consists in furthering the true interests of mankind and shielding it from dangers.

This already goes a considerable way towards answering the questions in the inquirer's mind, because it gives him a different

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idea of a Mahâtman from what he had before. A Mahâtman is not a person anxious to display his powers and make a splash in the world; he is a wise man, seeking how best he may fulfil the conditions of his life, how best he may promote the real welfare of the human race, of which he is a member. And when we ask why he does not do this or that, why he does not adopt this or the other method, which seem so appropriate to our way of thinking, we are really asking why a wise man does not behave like a comparatively foolish man. If we have assumed that a Mahâtman is an enlightened man, we may justly infer that his methods may be wiser than any we could suggest to him. And so I feel on safe ground when I assert that the reason why Mahâtmans do not make public appearances and perform miracles for people, is that they consider this is not the best way to accomplish their purposes.

This statement however should not be made too absolute: it may be qualified. A wise doctor is chary of general advice and prefers to prescribe for the particular case. And there may be cases when it is wise to appear in public, and other cases when it is not. No doubt the policy of the Mahâtmans is determined by a careful weighing of advantages and disadvantages in the scales of wisdom. This explains why there have been times when public work has been done, and when persons who, if not actually Mahâtmans, were at least Messengers from them, have appeared among men. Many such names will be found in the records of history; and among them we may include the great 'founders of religions' (Messengers upon whose teachings religions were founded), and people to whom have been ascribed phenomenal powers and wisdom. In our own day there is Helena Petrovna Blavatsky, whose life and work cannot be explained otherwise than on the hypothesis that she was a Messenger from the Mahâtmans. On no other theory is it possible to explain either her conduct or the effect she has produced. Not a few of our problems might be solved if we would put them together and let them solve each other. These two problems, of how to find a Mahâtman, and how to explain H. P. Blavatsky, seem capable of solving each other.

Solid facts count for more than words; actual persons impress us much more strongly than mere ideals. The fact is the realization of the words, and the personality is the expression of the ideals. This is why it is so important that we should put forward the idea

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of these evolved men as actual living persons. Such a fact has an immense influence on the public mind. But then again it is notorious that a truth is a risky thing to handle; it has so powerful an effect that it can do much harm — just as electricity or fire may do. And this is the reason why it has been found necessary to be chary in the proclamation of this truth. Wise men have warned against scattering sacred truths to the heedless multitude. Past years have shown that this truth of the existence of highly evolved men has been put to ignoble purposes and made the ground for pretensions on the one hand and misplaced faith on the other. It is permissible to hope, however, that experience has taught people the difference between realities and counterfeits — to a sufficient degree at least to justify a less amount of reticence on the subject.

To return to the question as to the possibility of coming into contact with Masters of Wisdom -- what has just been said will show that the important question is not that of meeting a personality, as one might meet (say) the President of the United States or Dr. Einstein, but rather that of putting one's mind in rapport with the spiritual influence emanating from such a Master. The Masters are always ready and eager to take such an opportunity of doing what is their real work. But, as they do not aspire to move men like puppets on a string, it is essential that the aspirant himself shall do his part and show that he is ready to use his own divine powers of will and free choice. And so it may be answered directly that the best way to approach the Masters of Wisdom who stand behind the Theosophical Society is to join the Theosophical Society.

Why join a society? you may ask. This question is not infrequently asked by people who argue that, since the Light is within every man, every man should follow it for himself. They even go farther and say that it is mischievous to follow any other plan. But it has always seemed to me that people who claim independence, in this as in other matters, are really (though doubtless unconsciously to themselves) availing themselves of the advantages of co-operation while shunning its obligations. There have been people who have sought to escape the troubles of civilized life by retiring into solitude, but they always contrive to take with them a substantial block of the advantages of civilization. The only way in which a man could really render himself independent of civilization and of the aid of others would be to retire to a desert island, without taking

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any clothing, books, or implements with him; and even that would not be complete, because he could not at once divest his mind of all the knowledge he had received from civilization and through the labors of others. This illustration applies to the question of whether or not to join a society. For it must be confessed that all the free-lances I have so far met have been people who have already gotten all they want from the unselfish labors of others, without which labors they would never have arrived at the pinnacle on which they stand.

If H. P. Blavatsky had chosen to retire into secluded meditation, I should never have heard the glorious tidings of Theosophy. More than that — if there had not been unselfish people who gathered around her in the fellowship of a society, she could not have spread those tidings. Naturally then I ask (being of a somewhat logical turn, if you care to put it that way) why should I, having reaped all this benefit from the work of others, try to corner it for myself, refusing either to pass it on or to answer the call of others or to accept any help which others may be wishful and able to give me? Depend upon it, the get-together spirit is quite useful in the work-a-day world. Besides, in my superior wisdom, I find I have neglected some of the most important needs of a student of Occultism, and that I need instruction and example from poor Jack and Jill, who are so much more efficient in these matters than I seem to be, though they have not my superior wisdom. So I decide to join. And I honestly think that, if you wish to approach the Masters who stand behind the Theosophical Society, you stand a better chance by joining with others than by treading a lonely furrow. Nevertheless you may be a special case: that has to be allowed.

Joining the Theosophical Society is not shutting yourself out from the world and becoming a student of books; it means a very active, practical life and gives you an unsurpassed opportunity of studying human nature. If you desire to tread the path which leads to contact with wisdom and with those who embody it, you will need to enter on a course of self-purification. This word may bring to mind the methods of Hatha-Yoga, of which we read in some books; but the idea of self-purification followed by the Theosophists does not mean washing out the digestive tract with water, nor yet the practice of difficult methods of breathing. It means studying your thoughts and emotions and motives, with a view to eliminating from

FROM THE WRITINGS OF WILLIAM Q. JUDGE

yourself whatever may unsettle your mind. And the best way to achieve this is to stop thinking about yourself more than is necessary. Or, one might say, think about your real Self and not about your unimportant personal self — that Old Man of the Sea which rides on your back and insists on having his wants supplied. Strive to do what the Masters are doing — gain spiritual knowledge and spread its benefits to others. In this way you will enrol yourself of their sacred order, nor can they, by their rules, refuse to render you what aid you may have earned.

Finally never forget that the Masters simply represent what you can and will some day become; they are men like you, but farther along the path of evolution.

NOTES FOR STUDENTS FROM THE  
WRITINGS OF WILLIAM Q. JUDGE

[Little known excerpts from the writings of William Quan Judge, born April 13, 1851; passed away March 21, 1896. Co-founder with H. P. Blavatsky and H. S. Olcott of the Theosophical Society in 1875; founded THE PATH (now THE THEOSOPHICAL PATH) in April, 1886; Leader of the Theosophical Society 1891 — 1896.]

**W**E HAVE not changed the work of H. P. B.; we have enlarged it. — *The Path*, X, 137

IT has been said against us that this movement of ours was an invention of the East, but . . . it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. . . .

Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message. — From address given at the World's Parliament of Religions, convened at Chicago, 1893

**EVEN** while advancing so rapidly in material civilization, we need the pure philosophical and religious teachings found in the *Upanishads*. — *The Path*, III, 140

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It is Truth we want, and not the petty glorification of either America or India. In the same way would we have used the literature and learning of ancient Egypt, had it been accessible. But that lies buried under wastes of sand, waiting for the time to come when it shall be useful, and for the man to arrive *who knows*. — *The Path*, II, 358

LIVE with each other as brothers; for the misery and the troubles of the world are of more importance than all the scientific progress that can be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practise Universal Brotherhood, which is the universal duty of all men.

— From address given at the World's Parliament of Religions, Chicago, 1893

FOR don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we should be telling a lie and forfeiting the whole object we started out to accomplish. We can never have a creed. . . . We will forward only the cause of Universal Brotherhood. — From address given at World's Parliament of Religions, Chicago, 1893

I CARE everything for the unsectarianism H. P. B. died to start.  
— From a private letter

SCIENTISTS dread occult investigation, lest it draw them out of their orbit. They forget that the true orbit of man is eternity.  
— Unsigned filler in *The Path*, II, 84

TELL your friend and inquirer this. No one is ever converted into Theosophy. Each one who *really* comes into it does so because it is only "an extension of previous beliefs." — *The Path*, IV, 65

IT is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second. — *The Path*, III, 36

THOSE who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer. — *The Theosophist*, XIV, 723

OMNIPOTENCE of a sort that may transcend law is not admitted

in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an Arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. — *The Path*, VIII, 267

No Rishi, however great, can alter a people; they must alter themselves. — *The Theosophist*, 723

THE very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. — ‘Studies in the Upanishads’, *The Path*, I, 124

SOME urge that Heredity invalidates Reincarnation. We urge it as proof. . . . Heredity is a puzzle, and will always remain so as long as the laws of Karman and Reincarnation are not admitted and taken into account. — *The Ocean of Theosophy*, ch. x

IN a sense, we are our own ancestors; we are building now the houses we are to live in during our coming lives. For our ignorance of this, nature recks not; she holds us fast in an iron grasp, and will compel us at last through pain . . . . to live our lives and think our thoughts in submission to the Higher Law that no human assemblies can revoke. — *The Path*, III, 92

WE mean by a cycle just what the Egyptians, the Hindûs, and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, a circling back of something from some place once more. That is why it is called a cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. . . . As the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: “History repeats itself” . . . .

Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had simply consulted the ancients, who always taught that

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there were cycles, and that there always will be cycles. — Address before the Sixth Annual Convention of American Theosophists, Chicago, 1890

WE believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason that we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. . .

What reason can we give for not examining their theories? They do not degrade our manhood, but rather raise its glory and power higher. Besides, we well know that *there is no separation of nations*. We of America were perhaps the very individuals who in those bygone ages helped to elaborate that philosophy, and the men now living there were, maybe, the then inhabitants of bodies on this continent. . . We must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting. — *The Path*, IX, 192

IT is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it. — *The Ocean of Theosophy*, ch. i

THERE is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men. — *The Path*, VI, 395

AND we would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. . . Lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-laborers, our Society today would be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karman accumulated in every direction by the unthinking body of Theosophists; and, whether they will believe it or not, the Society had died long

ago, were it not for her. Next to the Brothers, then, we pin our faith on her; let none mistake our attitude. — *The Path*, II, 360

FROM earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as second only to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less today does it also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptor to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case. — From a Letter

WHEREVER you are you are a center of force, and it is your own fault if you are useless anywhere. — *The Path*, X, 387

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.* — *The Path*, IV, 188

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

— *The Path*, IV, 187-8

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THERE is sweetness and light in occultism, and not merely a wide, dry level of dreadful Karman, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindûs call "the knot of the heart"! In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self — of egotism — of the idea of separateness.

— *The Path*, I, 374

IT has taken hundreds of years for a few to come to the realization that the wise men had not the slightest desire for the company of a lot of hopeless incurables in the Mysteries.— *The Path*, I, 341

IT is a contest of smiles if we really know our business. . . . Never be afraid, never be sorry, and cut all doubts with the sword of spiritual knowledge.— *From a letter*

WE must deserve before we can desire.— *The Path*, IV, 187

ALL that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say, "It is just what I in fact desired."

ANY other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.

— 'Commentary on the *Bhagavad-Gîtâ*': *The Path*, II, 328

IF it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life. Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the Mysteries?

— *The Path*, I, 209

DEVOTION involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. . . . This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and 'development'; others because they think it too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.—'Commentary on the *Bhagavad-Gîtâ*: *The Path*, III, 26

THE true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. . . . It is more than a faculty of the soul, for it is the soul at work.—*The Path*, II, 278

A STEADY prognostication of disturbance has been indulged in. . . . Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtil power that figures have to lie when the basis of calculation is wrong.—*The Path*, VIII, 373

THE sun shines equally on all. The crystal reflects it, the clod does not. The effects of right thought last for ever.—*From a letter*

LET us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

—*The Path*, V, 186



"HAVING taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend — the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the Bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness!"—*From the Upanishads*

**CAGLIOSTRO,**  
**A MISUNDERSTOOD MESSENGER**

P. A. MALPAS, M. A.

INTRODUCTION BY C. J. RYAN, M. A.

**B**EGINNING next month THE THEOSOPHICAL PATH will publish a series of chapters by an old and valued contributor, Philip A. Malpas, M. A., on that extraordinary and greatly misunderstood man known to the world as the Count di Cagliostro. This series is the outcome of many years of study and exhaustive research, and we believe our readers will find it of absorbing interest, both as an unprejudiced record of the efforts of a great Theosophist to bring forward some knowledge of the Ancient Wisdom of the Orient at a critical period in Western Europe, and as a study of a noble life devoted to the service of humanity.

In the study of world-history there is a strange fascination in the tragic accounts of the many martyrs who have been slandered and persecuted with almost incredible ferocity, because they tried to break down conventional barriers and help their fellow-men to higher thinking and to the practice of Brotherhood, regardless of creed or nationality.

Not the least interesting of these is Cagliostro, who first appears in authentic history in London in 1776, and vanishes from public knowledge in the Papal prison of San Leo in Italy, in 1795. During his meteoric career in those nineteen years we see him reach dazzling heights of glory, wealth, and fame. He becomes a familiar and honored figure in the highest and most intelligent society in Europe. Among many other activities, he establishes innumerable Lodges of 'Egyptian Masonry' with the avowed object of helping humanity to greater freedom in thought and action, and also of purifying the secret societies which were so numerous in his time. He is a friend of the greatest and noblest thinkers, such as Goethe and Schiller; he performs many curious psychological experiments, marvelous in the eyes of the ignorant, but now slowly becoming recognised as natural facts governed by law and having their proper place in the economy of the Cosmos; he cures multitudes of sufferers of the most dangerous diseases, and after many strange adventures

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in various countries he is dragged into the amazing Diamond Necklace Trial in Paris, from which, in spite of every possible effort to ruin him, he is released without a stain upon his character. Though beloved and revered by thousands, an enthusiast for humanity, he is savagely persecuted by bigots and admittedly depraved villains, and is finally plunged into the horrors of a subterranean dungeon for no other crime than that of being a Freemason. It is no wonder that so strange and tragical a story has never ceased to be a subject of absorbing interest.

The apparent circumstantiality of some of the false charges hatched up against Cagliostro, and the fact that he possessed unusual powers, have prejudiced many who have not thoroughly studied the facts of the case. Yet to a small degree he himself is responsible for certain misunderstandings, for he was not always judicious in action although always honorable and well-intentioned, in fact, quixotically so at his own expense. He sometimes allowed his judgment to be overruled by his sympathies for unworthy people, who turned and bit the hand that fed them.

Cagliostro's system of 'Egyptian Masonry' had for its main object the moral regeneration of the world and the reorganization of society on the basis of universal brotherhood. He believed that the pure teachings of religion had been, consciously or unconsciously, perverted in later times, and his system was partly designed to restore the true spirit of the Primeval Revelation, once the property of all mankind, but later broken into fragments. Through his efforts it seemed as if Freemasonry in general, purified from its errors, was about to be restored to "its original Egyptian character" and to take a leading part in the peaceful revolution in human conduct and principles that Cagliostro, in common with so many noble and advanced idealists of the age, was working for.

Suddenly, when he was almost at the summit of fame and glory, came a bolt from the blue that ruined his plans and his career. But for the tragedy of Cagliostro's downfall, who can say that the course of the French Revolution would not have been very different? Maybe rivers of blood would never have flowed in the streets of Paris!

After various attempts, successful for a while, to establish his 'Egyptian Masonry' in Switzerland and Austria, he found himself on his way to Rome, "as if driven by some irresistible destiny." Arrested and convicted for no other reason than being a Freemason,

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an Order not tolerated in the city of the Popes, he was sentenced to a living death in the dungeons of San Leo near Montefeltro, and there he disappeared from sight. When and how he died is unknown to the world.

Much of the prejudice against Cagliostro in modern times arises from the unfortunate attitude taken by Thomas Carlyle, who would have revolted at the idea of knowingly slandering an innocent man, but who was completely bamboozled by the deliberate falsifications of the only 'authorities' he had studied. As Mr. W. H. Trowbridge, who has written a really unprejudiced book on Cagliostro, says, Carlyle's condemnation of Cagliostro is inexcusable. The following excerpts on the subject of Carlyle's essay on Cagliostro are taken from an article by Mr. Malpas, whose study of the real Cagliostro we are about to publish, and we believe they express the opinion of all fair-minded students who know the whole case. To quote:

"In the year 1795, when Cagliostro died, it is said, Thomas Carlyle was born in Annandale, Scotland. He fought his way so well through the world of book-learning that his father dedicated him to the ministry, but he finally decided that his course led in another direction, that of literature. Life was a struggle to the young writer, whose vehement, fiery, and pungent writings did not always attract. He married and did what he could to maintain an honest literary independence. In the beginning of 1833 we find him in Edinburgh with his wife, where, in the Advocates' Library, he began his studies of the French Revolution. Shortly afterward, *Fraser's Magazine* accepted his *Sartor Resartus, the Philosophy of Clothes*. It was received with unequivocal disfavor. However, when the wolf is at the door something must be done, and Carlyle's essay on Cagliostro was then begun and finally accepted by *Fraser's Magazine*, being published in the numbers for August and September, 1833.

"Our author had brilliant literary abilities, and an original style. He was fearless and honest, and gradually his readers became convinced that his judgment was fairly sound. But what did he actually know about Cagliostro? Absolutely nothing. He simply followed the subtil insinuations, false suggestions, and hypocritical approbations of Cagliostro's open enemies, as well as the misrepresentations and falsifications of his secret enemies — the real foes. Reckoned from the standpoint of first-hand knowledge, study, intuition, perception, or independent judgment, Carlyle's estimate of Cagli-

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ostro is worthless on every score. Look at the way this unfortunate philosopher, racked with dyspepsia, honest in intention but misled and mistaken, froths and foams over his victim! After a couple of pages of word-weaving he says:

*“Know thyself*, value thyself, is a moralist’s commandment (which I only half approve of); but *Know others*, value others, is the hest of Nature herself.

“Good soul, we say, suffering the torments of hell while still in the body, would it not have been better wholly to have approved the old maxim of the Delphic Oracle repeated by Socrates, and to have *known thyself*, so that the knowledge of others would have been like the sight of a mirror with the dust wiped away from its surface? Didst thou know the folk who had determined to damn the man whom a million followers called ‘Divine’? Didst thou suspect how they led honest innocents to do the work they wanted done, *‘toujours en sawant les apparences’* for themselves? Verily, thou wouldst have known others well, if thou hadst known thyself better. Says Carlyle further:

“Glorious, heroic, fruitful for his own Time, and for all Time, and all Eternity, is the constant Speaker and Doer of Truth! If no such again, in the present generation, is to be vouchsafed us, let us have at least the melancholy pleasure of beholding a decided Liar. . . .

“One such desirable second best, perhaps the chief of all such, we have here found in the Count Alessandro di Cagliostro, Pupil of the Sage Althotas, Foster-child of the Scherif of Mecca, probable Son of the last King of Trebisond; named also Acharat, and Unfortunate Child of Nature; by profession healer of diseases, abolisher of wrinkles, friend of the poor and impotent, grand-master of the Egyptian Mason-lodge of High Science, Spirit-summoner, Gold-cook, Grand Cophta, Prophet, Priest and thaumaturgic moralist and swindler; really a Liar of the first magnitude, thorough-paced in all provinces of Lying, what one may call the King of Liars! . . . a gross, thick-set Individual, evincing dullness enough; and by his side a Seraphina, with a look of doubtful reputation: . . . Unparalleled Cagliostro! Looking at thy so attractively decorated private theater, wherein thou actedst and livedst, what hand but itches to draw aside thy curtain; overhaul thy paste-boards, paint-pots, paper-mantles, stage-lamps, and turning the whole inside out, find *thee* in the middle thereof! . . .

“Worthy Annandale essayist and master of fantastic phrases, is it quite honest for a pen-driver who has become a literary authority to the British public and in some fashion to the world, to judge a man, to damn a man’s heart, by the cut of his clothes? You say you know nothing of him and then you proceed to tell us positively,

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as one of the Scribes having authority, not what you do know about him but what you *do not know*. You say:

“The present inquirer, in obstinate investigation of a phenomenon so noteworthy, has searched through the whole not inconsiderable circle which his tether (of circumstances, geographical position, trade, health, and extent of money-capital) enables him to describe: and, sad to say, with the most imperfect results. . . . The quantity of discoverable Printing about Cagliostro (so much being burnt [*by his enemies!*]) is now not great; nevertheless in frightful proportion to the quantity of information given. . . . It is on this *Vie de Joseph Balsamo, connu sous le Nom de Comte Cagliostro* [written by his enemies!] that our main dependence must be placed; of which Work, meanwhile, whether it is wholly or only half-genuine, the reader may judge by one fact: that it comes to us through the medium of the Roman Inquisition, and the proofs to substantiate it lie in the Holy Office there. Alas, this reporting Familiar of the Inquisition was too probably something of a Liar; and he reports lying Confessions of one who was not so much a Liar as a Lie! In such enigmatic duskiness, and thrice-folded involution, after all inquiries, does the matter yet hang. . . .

“ . . . ‘Stern accuracy in inquiring, bold Imagination in expounding and filling up these,’ says friend Sauerteig, ‘are the two pinions on which History soars,’ — or flutters and wabbles. To which two pinions let us and the readers of this Magazine now daringly commit ourselves. Or chiefly indeed to the *latter* pinion, of Imagination; which, if it be the *larger*, will indeed make an unequal flight! Meanwhile the style at least shall be equal to the subject.

“Thomas Carlyle, have we wandered through a dozen long pages of reading merely to learn that all, *all* you have said or are going to say is based on *Imagination*? Would you not have done better to label your screed a ‘fantasy’? Now we know how to take your periods and wordy flights! That same ‘larger pinion’ of Imagination proceeds to take us through the babyhood of a ragamuffin, a gutter-snipe, in a picture labeled ‘Palermo.’ A stupid, nonsensical, verbi-ferous boyhood follows, *equally imaginative*, based on the ridiculous story concocted by the French police.

“So you continue through twenty long pages of imaginative prose — for which we can only hope you were well paid by *Fraser’s Magazine*! You confuse Cagliostro’s friends with his enemies, you say there is no trace of his doings, when explanatory documents, sealed and signed and witnessed, are accessible for all the world to see. You make a woful hash of your self-imposed task of giving the world the story of one of whom you *know* absolutely nothing, and you are as dogmatic as most who are supported by the strong arm of Ignorance. Does it not occur to you that you, *you*, Thomas Carlyle, are

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the victim, the unconscious tool, that the enemies of a far greater man than you have been trying to catch for thirty years? Does it not occur to you that those enemies fully realize that the world would balk at what *they* might say, but would willingly swallow anything that you, in your naïve ignorance of fact, would write? Well indeed did they conceal from you and your readers the wires so skillfully pulled, while you thought you were pursuing an Original Idea and forming an Independent Judgment!

“There are said to have been a million devoted adherents who called Cagliostro ‘divine,’ and meant it. But they based this on their private knowledge of him — the Cagliostro behind Carlyle’s ‘paint-pots and stage-properties.’ Is it possible that Carlyle was influenced by the dour jealousy of Mouncey, the ‘hard Annandale Scot’ who was physician to the Russian Empress, and who, to save his purse and reputation, had to get Cagliostro out of Russia by any means possible? Just as official physicians of Judaea would have had to oppose any successful competitor who possessed no diploma and yet healed cases where they failed, a couple of thousand years ago.

“Carlyle tells us that one of the prominent figures quoted against Cagliostro, the Countess von der Recke, was ‘a born fair Saint.’ Perhaps she was, but we have her own account, and she shows herself as simply a nervous weakling, hankering to communicate with her brother’s spook. Cagliostro tries to satisfy her without submitting her to serious danger from her ignorance of such matters; but she was not strong enough to avoid suffering, and he desisted rather than allow her to become a medium with the certainty of the miseries attendant on that condition. This ‘born fair Saint’ was later egged into throwing hysterical mud at her benefactor, when he was persecuted and alone in the midst of fanatical enemies. The mud stuck, chiefly because Carlyle says what he does of her and no more, but with his knowledge of German and his reputed knowledge of character he ought to have known better.

“For sheer literary tomfoolery it would be hard to beat Carlyle’s distorted picture of Cagliostro, taken at second-hand from all sorts of unsavory sources, though in all honesty and ignorance, of course. He describes Cagliostro’s one-time magnificence when it suited Cagliostro to be magnificent in accordance with his station and means, and then adds:

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“In the inside of all this splendid traveling and lodging economy are to be seen, as we know, two suspicious-looking rouged or unrouged figures, of a Count and a Countess; lolling on their cushions there, with a jaded, haggard kind of aspect; they eye one another sullenly, in silence, with a scarce-suppressed indignation; for each thinks the other does not work enough and eats too much.

“This about Cagliostro; who at Strasburg at this time was so hard worked that other detractors contemptuously spoke of his living on a bit of cheese and a little macaroni, sleeping for a couple of hours in an arm-chair at night, and taking no money for his cures!

“So the dreary tale babbles on. In regard to Cagliostro’s physical appearance, we know the caricature of a face that the Roman Inquisitors gave him, ignoring the magnificent bust by the admirable Houdon, the engraving by Bartolozzi, and many another likeness, which were labeled ‘divine’ by many thousands. And this false presentment seems to be the thing which Carlyle fondly imagines to represent Cagliostro as he was! At any rate it fitted in with the article for *Fraser’s Magazine*, so he swallows it whole, saying:

“One of the most authentic [!] documents preserved of him is the Picture of his Visage. An Effigies once universally diffused; in oil paint, aquatint, marble, stucco, and perhaps gingerbread, decorating millions of apartments: of which remarkable Effigies one copy, engraved in the line-manner, happily still lies here. Fittest of visages; worthy to be worn by the Quack of Quacks! A most portentous face of scoundrelism. . . . There he sits and seraphically languishes, with this epitaph:

“De l’Ami des Humains reconnaissez les traits:  
Tous ses jours sont marqués par de nouveaux bienfaits,  
Il prolonge la vie, il secourt l’indigence;  
Le plaisir d’être utile est seul sa récompense.

“Let us halt a moment. Does Carlyle think for a single moment that great numbers of people would want a portrait such as *he* describes — a vile caricature? It is hard to believe Carlyle so careless, so innocent, so honestly foolish. Does he suppose that Houdon, the great sculptor who modeled Washington’s noble and austere features and those of hundreds of persons of distinction — Houdon, whose reputation as a great artist is established for all time, would have labeled his bust ‘divine’ if Cagliostro were an ordinary man, much less a rascal whose features proclaimed him such? Would Bartolozzi have wasted his time engraving such a Newgate criminal’s face? What was the matter with Carlyle’s judgment? What had crippled it? Of course, he had to make money to live, and

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*Fraser's Magazine* wanted something savory, but it is unbelievable that Carlyle would destroy a man's reputation in the English-speaking world simply for pocket-reasons. Rather must we suppose that he was entirely hoodwinked and completely taken in. And the deduction is that if Carlyle was so easily gulled, his readers are scarcely to blame for following him. He says:

"A probable conjecture were, that this same Theosophy, Theophilanthropy, Solacement of the Poor, to which our Archquack now more and more betook himself, might serve not only as bird-lime for external game, but also half-unconsciously as salve for assuaging his own spiritual sores. . . .

"Had Carlyle, a student of theology, ever heard of another Theosophist, Theophilanthropist, and Solacer of the Poor in old Judaea? One who has studied the evidence dispassionately is struck with pity for Carlyle's ignorance of what he writes, but the situation would be humorous if the consequences had not been so disastrous."

WE feel that the perusal of the careful study of the case made by Mr. Malpas will afford our readers a complete refutation of the false picture of Cagliostro so artfully foisted upon the world through the influence of Carlyle's essay. Mr. Malpas presents authentic and fully documented quotations from the original sources, which show the falsity of the charges against Cagliostro's moral character and unveil the malice that prompted them. As H. P. Blavatsky says:

How long shall charitable people build the biographies of the living and ruin the reputation of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

On Sunday, November 2, 1930, Dr. G. de Purucker made some extemporaneous remarks about Cagliostro, following a Symposium on his career given by the Theosophical Club at Point Loma. After speaking of the work of the Teachers of Wisdom and Compassion and Peace, who send forth their Messengers to teach humanity *spiritually and intellectually*; and after enforcing the old declaration that the Theosophical Society is "absolutely non-political because soaring high above the stormy arena of human political passions," he continued:

Turning now to the second idea that occurred to me, my dear Brothers: I

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am very doubtful as to how much I should say on this point. I speak with extreme reserve. I ask you to use your own imagination and your own intellect, and to allow your own heart to answer, when I say that there is a mystery connected with the individual called Giuseppe Balsamo and the individual known to the world generally as Cagliostro. It is upon the document issued from the Vatican containing the story of the so-called trial and condemnation of Cagliostro that most later students and historians of the checkered and wonderful career of that remarkable man assume that Cagliostro and Giuseppe Balsamo were one individual.

I can only say that there is a strange mystery involved in the story of these two: Balsamo and Cagliostro. How strange is the statement, if true, that both had the name *Pellegrini*, which means *Pilgrims!* How strange is it that Giuseppe Balsamo is the Italian form of the name Joseph Balm, suggesting a healing influence; and that 'Balsamo,' whether rightly or wrongly, can be traced to a compound Semitic word which means 'Lord of the Sun'—'Son of the Sun'; while the Hebrew name Joseph signifies 'increase' or 'multiplication.' How strange it is that Cagliostro's first teacher was called *Althotas*, a curious word containing the Arabic definite article 'the,' suffixed with a common Greek ending 'as,' and containing the Egyptian word *Thoth*, who was the Greek *Hermes*—the *Initiator!* How strange it is that Cagliostro was called an 'orphan,' the 'unhappy child of Nature'! Every initiate in one sense is just that; every initiate is an 'orphan' without father, without mother, because mystically speaking every initiate is *self-born*. How strange it is that other names under which Cagliostro is stated to have lived at various times have in each instance a singular esoteric signification! Study these names. They are very interesting.

Perhaps I might go one shade of thought farther: to every Cagliostro who appears there is always a Balsamo. Closely accompanying and indeed inseparable from every Messenger there is his 'Shadow.' With every Christ appears a Judas. And as regards what you, my Brothers, have so admirably set forth this evening concerning the reason, as given by our beloved H. P. Blavatsky, of Cagliostro's 'failure,' let me point this out: that Cagliostro's failure was not one of merely vulgar human passion, nor was it one of vulgar human ambition, as ordinary men understand these terms. When Julian the Apostate—called 'apostate' because he refused to be an apostate from the ancient religion of his forefathers—led his army against Shapur, King of Persia, he did so well knowing that he was acting against the esoteric Law; and yet in one sense he could not do otherwise, for his individual karman compelled him to the act. I tell you that there are at times more tragedies in the life of a Messenger than you could easily understand, for a Messenger is sworn to obedience in both directions—obedience to the general law of his karman from which he may not turn aside a single step, and obedience equally strict to the Law of those who sent him forth. There are in such cases problems to solve sometimes which break the heart, but which nevertheless must be solved.

Be therefore charitable in your judgment of that great and unhappy man, Cagliostro!—*Lucifer*, Vol. II, pp. 21-2

(To be continued)

# ZOROASTRIANISM, IN THE LIGHT OF OCCULT PHILOSOPHY

HELENA PETROVNA BLAVATSKY

(Reprinted from *The Theosophist*, Vol. IV. Nos. 9-10, pp. 224-6, 240-4.  
June and July, 1883)

(The following letter having been sent to us from a Pârsî gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work, and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to footnotes. — ED.)\*

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the standpoint of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the 'Spirit of Zoroastrianism.'

The answer depends upon how the question is put. If we are asked what is Zoroastrianism,—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Pârsiism, then we answer — "it is all that which you say." It is "monotheism, pantheism, polytheism," and even — "atheism," when placed in contradistinction to modern theism — its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the standpoint, and upon the authority of, the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himâlayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists.

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\*Introductory paragraph and footnotes signed Ed. are by H. P. Blavatsky.

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We have no right to give out in this journal the correct number of years or rather of ages upon ages, since — according to the doctrines of the Secret Science — the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical ‘obscuration.’ It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first ‘root-race’ began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third<sup>1</sup> into what is known among Occultists as the ‘Tree of Knowledge’ and the ‘Tree of Life’ — the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,<sup>2</sup> and long ages before the first of the twelve great religions, its direct offshoots — mentioned and feebly described by Mohsan Fani in the *Dabistân*, — ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, “was long anterior to that of Zaratusht (See *Asiat. Res.*, vol. II, pp. 48-9), the prophet of the modern Pârsis — that religion, as we can undeniably prove, was, ‘ATHEISM.’ At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHÂTMANS, Brihâspati (of the Charvak) and the modern Adwaitis, all alike, *nâstikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more — (though a number of so-called *divine beings* were and are still recognised) — was ever taught by the true Magi.<sup>3</sup> Hence Zoroaster — the *seventh* prophet

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1. One who has studied *The Fragments of Occult Truth* knows that our present race is the *fifth*, and that we have two more to pass through before we reach our end — on this planet.— ED.

2. “Throughout the Middle Ages nothing was known of Mazdianism, but the name of its founder, who from a Magus was converted into a Magician, a master of the hidden sciences.” says James Darmesteter, who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all, and therefore blunders greatly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of ‘Magician.’ But of this later on.— ED.

3. Let it not be understood that we here speak of the ‘Magi’ in general,

(according to the *Desâtîr*, whose compilers mixed up and confused the fourteen 'Zaro-Ishtars' (See *Isis Unveiled*, Vol. II, pp. 128-9), the high-priests and initiates of the Chaldaean worship or Magian Hierophants — the thirteenth — would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the Yasna, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the *Avesta*, from the standpoint of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can

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whether we view them as one of the Medean tribes (?) as some Orientalists, (Darmesteter for one) relying upon a vague statement of Herodotus believe, or a sacerdotal caste like the Brahmans — as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time — is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the 'Airyana vaêjô,' the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the 'half adepts' going back to the world, marrying and laying the first foundation of the 'left-hand' science or sorcery, the misuse of the Holy Knowledge. In the third stage — the members of the *True Ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants, — the *imperium in imperio* — remaining celibates, the *exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating [to] and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom, scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively — Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos* — the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana. — ED.

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any one tell me whether the Colonel meant that in order to understand their religion, the Pârsî youths should study Yogism and Occultism?

Our President never meant that they should *practise* 'Yogism.' All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences — which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Pârsîs are the heirs of the Chaldaean lore, and that the Chaldaean and the Hebrew *Kabal* would throw considerable light on the meaning of the *Avesta*. Can any one tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Pârsîs heirs to Chaldaean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with that apparent difficulty that the Magian 'Chaldees' with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word 'Chaldaean' does not refer merely to a native or an inhabitant of Chaldaeae, but to 'Chaldaeism,' the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldaean wisdom, "the light which shineth in darkness," though (modern) "darkness comprehended it not," and the Pârsîs themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldaean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original key-notes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gematria*, *Notarikon* and *Themura*.<sup>4</sup> When speaking of the Kabala, the

4. The Jewish methods of examining the Scriptures for their hidden meaning.— Ed.

Lecturer meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word 'Kabala' is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanskrit 'Smṛiti' and 'Śruti,' and the Chaldaic 'Zend.'<sup>5</sup> There would be little use for the Pârsî or Hindû beginner to study only the Hebrew or even the Chaldaean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the *Zend-Avesta* and the Brâhmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanskrit scholars. They could get the esoteric meaning and the names of the works needed from some advanced chelas of our Society.

The Colonel recommends the translating of prayers. Does he mean that the translation of prayers in their present state, will better enlighten the youths? If not, then does he imply that the meaning of the whole *Zend-Avesta* can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a few of the most important symbolisms — generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e. g.*, which plays such an important part in Pârsî ceremonies<sup>6</sup> — the

5. Of course, as found out by the Orientalists, the word 'Zend' does not apply to any language whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jehangiri*, the Persian dictionary). It means as in one sense correctly stated "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal the correct meaning of the *Zen-(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions, it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them — according to the locality — *Zend-zar* and *Brahma-* or *Deva-Bashya.*— Ed.

6. Compare the so-called "*Akkadian* formulae of exorcism" of the earliest periods known to the Orientalists to which the collection of charms and amulets

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'Pârsî youths' would acquire thereby the key to the true philosophy that underlies their "wretched superstitions and myths," as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Pârsîs to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in *Zend-Avesta*, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist 'to our knowledge,' but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer — *i. e.*, the exercise of one's intense will over events (commonly brought about by blind chance) to determine their direction — ever repugnant to him. Even prayers as commonly understood, are not 'repugnant' in his sight, but simply useless, when not absurd and ridiculous, as in the case of prayers to either stop or bring about rain,

belong — (in truth very *late* periods) — with most of the injunctions found in *Vendidad* (*Fargard XIII*) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verse 163, for instance (same *Fargard*) which says, "For no house could subsist on the earth *made by the Ahura*, (in this case the 'house'—not the earth—made by Ahura) but for those two dogs of mine, the shepherd's dog and the house dog"—cannot refer really to these animals. The commentary made in it (*Saddar 31, Hyde 35*) is absurd and ridiculous. It is not, as it says, that "not a single head of cattle would remain in existence but for the dog,"—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angra-mainyu, mutually destroy themselves physically and spiritually, but for the presence of the 'dogs'—the two highest spiritual principles. The dog Vanghâpara, (the hedge hog, says the commentator!) "the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment) goes and kills thousands of the creatures of the evil spirit" (*Farg. XIII, 1*) is our spiritual conscience. He who 'kills it' (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these Symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the *seven* dogs described — as the 'blue,' the 'yellow,' the 'spotted,' etc., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the 'formulae of exorcism' so called, of the Akkadians is full of references to the 7 evil and the 7 good spirits which are our principles in their dual aspect.—Ed.

etc. By 'prayer' he means — WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations — the Sun, especially — the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yima never 'prayed' but went to "meet the sun" in the vast space of heavens, and bringing down with him "the science of the stars, pressed the earth with his golden ring and forced (thereby) the 'Spenta Armaiti'— (the genius of the earth) to stretch asunder and to bear flocks and herds and men" (*Farg.* II, 10).

But since not everyone knows in our day, "the science of the stars," nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the 'prayers' translated. The Lecturer, as far as we are aware, did not mean to advise anyone to believe in, or 'act upon' the *modern* prayers in their present liturgic, exoteric form. But it is just because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word 'prayer' received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared, enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* 'personal' individuality. He recognised but Ahura — the 'lord' — the seventh principle in man, — and 'prayed,' *i. e.*, made efforts during the hours of meditation, to assimilate with, and merge, his other principles — that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter) — into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was 'Ormuzd' if not the chief *Spenta Mainyu*, the monad, our own god-principle in us? How can Pârsis consider him now in the light of the 'one Supreme God' independent of man, since even in the sorry remnants of the sacred books of Mazdianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during

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his independent individuality in connexion with man), and his frequent failings. He is addressed as the “maker of the *material* world” in every question put to him by Zaratushtra. He invokes Vâyu (the Holy ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,”<sup>7</sup> for help against Angra Mainyu; and, at the birth of Zaratushtra he entertains Ardvi-Sura Anâhita<sup>8</sup> that the newly born should not abandon but stand by him in his eternal struggles with Ahriman.

The offers made by Ahura Mazda to Yima (the first man) to receive instruction from him *are rejected* (*Farg.* II, 17). Why? “Because,” as he answers, “I was not born, I was not taught to be the preacher and the bearer of the law.” No, he was not born, the Occult Science tells us, for from whom could he have been born since he was *the first man* (let the modern anthropologists and physiologists explain if they can). But he was *evoluted from a pre-existing form*, and as such had no need as yet of the laws and teachings of his seventh Principle. The ‘Supreme’ and the ‘Almighty’ remains satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by “the son of Vîvanghat.” Does not this show that Ahura Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly *personal* God and that he is our Spiritual light and the “Creator of the material world”—*i. e.*, the architect and shaper of the Microcosm — *Man*, when the latter knows how to resist Angra Mainyu, or Kâma — lust or material desires — by relying on him who overshadows him, the Ahura Mazda or Spiritual Essence. The latter invokes ‘Vâyu,’ who, in the Mazdean occult sense, is the *Universal*, as he is the *Individual*, light of man. Hence his prayer to ‘Vâyu,’ that Zaratushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, with-

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7. Yast. XV, 3.

8. Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvi-Sura Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswatî (the Brâhmanical goddess of Secret or Occult wisdom) are identical. Where is the philosophy of the Supreme God, “the omnipotent and omniscient All” seeking for the help of his own creature?—Ed.

out which help even 'He' (our seventh Principle) is powerless to save man *from himself*; for Ahriman is the allegorical representation of the lower human principles, as Ahura Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth-Round.<sup>9</sup> It is too spiritual, too unacquainted with the evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence "the great shepherd," Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He "keeps (spiritual) death and disease away" from his people, and "enlarges three times the earth"; for the root-race multiplies and "shoots off seventy times seven branch races." But Zaratushtra accepts and worships Ahura Mazda in the *Vendîdâd* and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Pârsî mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zaratushtras was the real law-giver of the Chaldaean Mazdaism? Surely not he, to whom Ahura Mazda says: "The fair Yima . . . O holy Zaratushtra, he was the first mortal *before thee*, with whom I, Ahura Mazda, did converse, whom I taught the law of Ahura, *the law of Zaratushtra*" (*Farg.* II, 2). Teaching the law of Zaratushtra to the same Zaratushtra, and ages before that Zaratushtra was born, reminds one of Moses made to narrate in *his Pentateuch* his own death and burial. In the *Vendîdâd*, if Ahura is "the Creator of the *material world*," *i. e.*, the Microcosm man, Yima, is the real creator of the earth. There, he is shown — master of Spenta Armaiti, the genius of the earth — and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra Mainyu — who comes later on — forces "the earth to grow larger and to bear flocks and herds and men *at his will and wish*" (*Farg.* II, 11). Ahura Mazda is also the Father of Tistrya, the *rain-bestowing* god (the sixth Principle) that fructifies the parched soil of the fifth and fourth, and helps them to bear good fruit through their own exertions, *i. e.*, by tasting of Haoma, the tree of eternal

9. See *Fragments of Occult Truth*.—ED.

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life, through spiritual enlightenment. Finally and undeniably Ahura Mazda being called the chief and father of the six '*Ameshâ Spentas*' — or of the six principles of which he is the seventh — the question is settled. He is 'Ahura' or rather Asura — the "living spirit in man," the first of whose twenty different names he gives as 'Ahmi,' 'I am.' It was to impress upon his audience the full importance of the recognition of, and reliance upon, (hence that of addressing *it* in 'prayer') this one God from whom proceed and in whom are centered *Humate*, *Hukhte*, and *Huvarshite*,<sup>10</sup> the sublime condensation of all human and social law, that Colonel Olcott recommended to the 'Pârsî youths,' the study of *their* prayers. It is very likely, as Darmesteter thinks, that "Herodotus may have heard the Magi sing, in the fifth century B. C. the very same gathas which are sung nowadays by the Mobeds in Bombay"; but it is most unlikely, that sung as they are now, they are anything better than the 'shells' of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the 'Occult Sciences.'

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the *Zend-Avesta* represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions are ours, having studied under the same Master and knowing that he shares in the same views, namely, that the *Zend-Avesta* represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the *Avesta* is pre-Sassanian, nevertheless, they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Pârsî "sacred books are the ruins of a religion." The *Avesta*, revised and translated into Pahlavi by Ardeshir Babagan, is not the *Avesta* of modern Pârsî-ism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the *Avesta* of Ardeshir identical with that which was brought out and given to Gushtâsp by Zara-Ishtar (the thirteenth prophet of the *Desâtîr*); nor that of the latter quite the same as the original Zend, al-

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10. Purity of speech, purity of action, purity of thought.

though even this one was but the *exoteric version* of the *Zen-Zara* doctrines. As shown by Burnouf, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that 'true meaning' wandered (or shall we say — was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, the key to which is but with the initiates. The Western scholars may say; "the key to the *Avesta* is not the Pahlavi but the Vedas"; but the Occultist's answer is — "aye; but the key to the Vedas is the Secret Doctrine." The former assert correctly enough that, "the Vedas come from the same source as the *Avesta*"; the students of Occultism ask — "Do you know even the A B C of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. On page six of his *Introduction IV*, to Part I of the *Zend-Avesta* — the *Vendîdâd*,— Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been led to *speak of seven worlds*, the Supreme God was often *made sevenfold*, as well as the worlds over which he ruled. . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, *only one of which is known and accessible* to man, the one on which we live, namely, 'hvaniratha': *which amounts to saying that there are seven earths.*" The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the *Fragments of Occult Truth*. But we leave it with the 'lay chelas' and others to judge whether this sevenfold division (see *Farg. XIX*) is not the A B C of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the *Avesta*, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so full of silly tales, and laws so absurd, could not be the work of a sage like Zoroaster!

The first Zara-Ishtar was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished 5, or 6,000 years before the Trojan War; while according to the teachings of the Secret Doctrine this 'first' was the 'last' or *seventh* Zaratushtira, (the thirteenth

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of the *Desâtîr*) — though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into *Zuryaster* and again into *Zaratushtra*), who lived in the days of the first *Gushtâsp* (not the father of *Darius* though, as imagined by some scholars).<sup>11</sup> The latter is very improperly called ‘the founder’ of modern Monotheistic Pârsiism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from *Shiz*, to the *Mt. Zebilan* in the cave, whither proceeded the initiates of the *Magi*; and upon emerging from it to have returned with the *Zend-Avesta* re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies — now in the possession of the profane world, bear as much resemblance to it as the Christianity of today to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do they not do so? — We answer, “because — very few will believe it in *this* our age.” Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as *Airyânâm Vaejo*, we need point but to the sentence in *Fargard I*, in which we find *Ahura Mazda* saying to *Spitama* “the most benevolent” — that he had made every land, — even though it had no charms whatever in it — dear to its dwellers, since otherwise the “whole living world would have invaded the *Airyânâm Vaejo*” (v. 2).<sup>12</sup> Hence unable to satisfy en-

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11. It is now an exploded theory that showed King *Vishtâspa* — (or *Gush-tâsp*) as identical with the father of *Darius*, hence as flourishing 600 B. C. *Vish-tâspa* was the last of the line of the *Kaianian* princes who ruled in *Bactriana*; and *Bactriana* was conquered by the *Assyrians* 1200 B. C. Our earlier *Zend* scholars are guilty of more than one such gross mistake. Thus *Hystaspes* is made in *History to crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is found on the tomb of *Darius* or *Darayavush*, stating that he, (the crusher of Magianism!) was himself, “teacher and hierophant of magic,” or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141-2).

12. Why do we find *Zoroaster* in the *Bundahish* offering a sacrifice in ‘*Iran Vej*’ — distorted name for *Airyânâm Vaejo*, and where or what was this country? Though some *Orientalists* call it “no real country,” and others identify

tirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern *Avesta* Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favor to the Pârsîs, if he will consent to say what he thinks of the following from the *History of the Conflict between Science and Religion*, by W. Draper:

“Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of the Macedonian expedition, she recognised one Universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form.” (page 15)

“In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being.” (pages 15-6)

Colonel Olcott would probably answer that Prof. Draper was

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it with the basin of the Aras, the latter has nothing to do with Airyânâm Vaejo. The last Zaratusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly *reborn* religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyânâm Vaejo (the true “seed of the Âryas,” who were then all that was noble and true) which place is identical with the Śambhala of the Hindûs and the Arhats, a place now regarded also as mythical. In *Fargard* II Ahura-Mazda calls together “a meeting of the celestial gods,” and, Yima, the first man “of the excellent mortals,” in the Airyânâm Vaejo — “*in the far-off lands of the rising sun,*” says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Pârsîs who have ears, let them hear, and — draw their inferences; and, perchance it may be also found that the Brâhmans who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mânasasarovara. — ED.

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right with regard to the many phases through which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism — a kind of refined Viśishtâdwaitism — and Fire- or element-worship, whereas he might have enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Pârsîs at any time, it is so now, not then, namely, in the Zoroaster period.

The *Zend Avesta* with some exceptions, contains nothing essentially different from what the *Vedas* contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the *Vedas*. Surely then when Zoroaster dissented from the Brahmans, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be something quite different. Some may say he dissented from the idol worship of the Brahmans; but I think history can prove that the *Brahmans* were idolaters before *they left Ariana*. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbors the Brahmans and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Pârsîs, if he will kindly say what he thinks the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of “the true teaching of Zoroaster.” It is only in such rare non-liturgical fragments as the *Hadokht Nosk* for instance, that the *true* teachings of Zaratushtra Spitama, or those of primitive Magianism may yet be found; and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hadokht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the *Zend Avesta* that its gods, prayers, and rites are all “but a reflex of the *Vedas*.” Neither the Brahmans, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of ‘Boundless’ *time*, instead of the ‘Boundless’ Spirit, the ‘One Eternity,’ explained in the sense of the Brâhmanical *chakra* or endless circle, there is nothing borrowed from the *Vedas*. Both the *Vedas* and the *Zend-Avesta*, originating from the same school, have naturally the same symbols only — very differently explained, still — having the same esoteric significance. Prof. Max Müller, speaking of the Pârsîs, calls them

“the disinherited sons of Manu”; and, declares elsewhere, that the Zoroastrians and their ancestors started from India during the Vedic period, “which can be proved as distinctly as that the inhabitants of Massilia started from Greece.”<sup>13</sup> We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly, been “settled in India before they immigrated into Persia” as they have ages later, returned again to Âryâvarta, when, they got indeed “under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster.” But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been ‘settled’ in Persia, Media, Babylonia, and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primal institutor of ‘Sun’ *worship*, and Zarathushtra, the primal expounder of the occult properties and transcendental powers of the divine (Promethean) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Âthravans* (priests, or teachers of ‘fire’), while the Zoroaster of ‘Gushtâsp’ was living some 4,000 years B. C. Indeed, Bunsen places Zoroaster at Bactria and the emigration of the Bactrians to the Indus at 3784 B. C. And this Zoroaster taught, not what he had learned ‘from,’ but with, the Brahmans, *i. e.*, at Airyânâm Vaejo, since what is identical with Brâhmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries, so that it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if any one is to be blamed for getting under “the sway of altered popular superstitions” of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspes who, after visiting “the Brahmans of Upper India,” as Ammianus tells us — and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogized fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshiped in its own name and as one of the created elements, as is done in *Zend-Avesta*, is in any way defensible. The learned Colonel, in his lecture on the spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayers as above stated? Fire worship is borrowed from the *Vedas*.

13. See Vol. I of *Chips*, p. 84.

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We think not. Fire worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive power of the universe are respectively centered. Says Hippocrates: (*Divite* 1 - 4) "All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water . . . Father Fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*, hence — of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Pârsî Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion, — though they may have forgotten its origin, — have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances — *unveiled* in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vedic, the Zoroastrian, and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic *Magianism*, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaism — the 'worship' (?) of the Sun, moon, and stars. See what even Powell Meredith in his "correspondence touching the Divine Origin of the Christian Religion," with the Vicar of Whaplode, says:

"Your sacred books, Sir, are replete with phrases used in fire-worship and with narrations of the appearances of a fire-god. It was as a flame of *fire* that the Jewish Deity first appeared to Moses. It was as *fire* that he gave the law' on Mount Sinai: It was the God, that answered as *fire*, who was to be the true god in the contest held between Elijah and the Prophets of Baal. It was as *fire* that same God answered his servant David. The altar of incense displayed this *fire*. The same *fire*, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this *fire* once miraculously killed some of them. All the burnt offerings of the

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Jews, like those of other nations, originated in fire-worship, the worshipers supposing that the God of *fire* devoured their sacrifices as food, whether vegetable or animal, human or bestial. In 'a Chariot of *fire*, and horses of *fire*,' precisely like the heathen chariot and horses of the Sun, Elijah went up to heaven. We are told that Jehovah went before the Jews 'as a consuming fire'; and we are assured, not only by the Jew, that his Jehovah Aleim is a consuming *fire* 'even a jealous God' (or, as some translate the latter expression, the burning God. . . .) but also by the Christian, that Theos or *Zeus* (*Ioue, Iove, Jove Jupiter*, etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple Vesta, or Minerva (Ps., xxxi, 9), and as a still more remarkable proof of the identity of the Jewish fire-worship, with that of the Gentiles, we find *that the fire of Jehovah, on the brazen altar, was to be kept always burning — was never to be allowed to go out* (Lev., vi, 13). Precisely in like manner was the sacred *fire* kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy *fire*. In the temple of Ceres and of Apollo the sacred *fire* was always kept burning. The preservation of the *fire* in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta, under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians (who borrowed it from the Chaldees). There is very little doubt that it is nearly as old as Sun-worship, and that fire when worshiped was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshipers, he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the father of lights and to have all other luminaries, such as the Moon, stars, and so on, under his control and guidance. As a creator, he was called *Helios Demiourgos*, — *the Sun-creator or the Solar creator*. In the *Psalms*, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (Vid. Vossius, de Orig. et Prog. Idol. lib. ii, c. 5. Bochart Canaan, lib. ii, c. 5) as Governor of the Celestial Bodies, thought by the ancients inferior gods. The Helio Deity of the Bible is continually called 'God of Hosts,' 'Lord of Hosts,' 'Lord God of Hosts,' etc. (*Jehovah Tsabaoth, Alei Tsabaoth*). Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun (the Lord of the Hosts of Stars). We often read of the *light, glory, and shining* of the God of Hosts, such as — "O Lord God of Hosts, cause thy face to shine" (*Psalms*, lxxx). — THE REFORMER. "*Delot on Theism*," pp. 28, 29.

We invite our correspondent, if he wants to trace in the ritualism of modern Christian theology the old Fire-worship — to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had

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hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our earth, at any rate; the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel Bleek Translation of *Zend-Avesta*, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions, in the *Avesta*, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the *Vedas*, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that “divested of its few remaining *non-liturgical* fragments,” and a few Fargards and Yashts explained esoterically, *nothing worth knowing* can be found in the *Avesta* as it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those ‘secret’ books were not the *Avesta* in its present form, can be proved by the non-attractiveness of its texts, which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the Adepts of ancient Magianism existed and were known publicly in those days, since Clemens Alexandrinus speaks of those who follow the *heresy* of Prodicus and “boast of possessing the sacred books of *Zoroaster*.” (*Strom.* I.)

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hindûism and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the *arguments should be any other* than founded upon Occult philosophy, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present exoteric religions “live in a house of glass.” The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the window-panes of their neighbors, who have returned the compliment. It is sufficient, we believe, to study Christianity, and

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compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christ-like Christian is rarer in our days than a white crow. It is not, however, in the columns of this journal that we can undertake to show all that 'they really are,' nor have we hitherto shown any signs — whenever occasion presented itself — of limiting our charges to 'general remarks'; but, since truth is very unpalatable, and as they are showing by their actions better than we can ever do so in words, their really moral standard — we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the free-thinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by means of the Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favor to insert them in the next issue of the *Theosophist*. If they will only serve to stir the Pârsî scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Pârsî, but he has *to help himself* if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavored as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

## THE PERSIAN STUDENT'S DOCTRINE

BRYAN KINNAVAN (WILLIAM Q. JUDGE)

(Reprinted from *The Path*, Vol. VII, p. 213)

**B**EFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpre-

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tations of the sayings of their sages, which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though godlike and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet, the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly on the great attainments of Abad, who was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reincarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very

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wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenseless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students, were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed, provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshipers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

"No," I said, "I have not accepted it. Much as I may reason

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on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and (the) vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked, when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unrestrained gaze in the direction of the other side, I saw that it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name," whispered my guide.

Then, as I resolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there

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but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real, ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart," said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center: that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad," took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed.

The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

## THE SUN OF MAN

*from the Songs of a Chela*

REATA V. H. PEDERSEN

I HEARD the voice of my beloved  
Saying:

“Go not to Mecca seeking  
But look within thy heart;  
Through the way of Concentration, beyond the place of Meditation,  
Over the mountain of Desire, and into the valley of Forgiveness —  
There shalt thou seek and find, close to the height named Love,  
The Inner Shrine.”

And lo, like the mountain wind in my ears,  
The Truth;  
Like the song of the lowland in my heart,  
The Truth;  
Like unto pure water in my mouth,  
Like unto the Light on thy face,  
Oh, my beloved,  
The Truth.

I heard a voice, saying:

“Of these thou art,—  
Earth, interspace, heaven, space,  
The spaces between, fire, breath, the realm of Being,  
The Shining One;  
Ray from the Shining One, Mind from the Enlightened,  
Such is Man, O thou who seek'st to know,  
O thou who wouldst know!”

Lo, the moonlight sinks into the pool,  
Untroubled the waters;  
Lo, the self sinks into the Self  
Without trace;  
Now in my ears the Truth;  
In my heart the Song of Life,  
As on the face of my beloved,  
The Light.

I heard the voice of my beloved, saying:

“Go not to Mecca seeking the Sun of Man;  
Seek within thyself Thy God . . . and find!”

# THEOSOPHY AND THE NEW SCIENTIFIC DISCOVERIES

## Further Vindications of H. P. Blavatsky's Teachings

C. J. RYAN, M. A.

### THE MENTOR WITHIN

**H**ELENA PETROVNA BLAVATSKY speaks of great discoveries coming with a *flash* in many cases and not by induction (*Isis Unveiled*, II, 513), and says that there are many more 'flashes' in store for us. Questionnaires were lately sent to 1,450 scientists by the American Chemical Society, asking their experience with the 'scientific hunch,' or more learnedly, 'the unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested.' Two hundred and thirty-three replies were received; and 33 per cent reported that they had experienced the phenomenon 'frequently,' 50 per cent, 'occasionally,' and only 17 per cent, 'never.'

So H. P. Blavatsky was right in her supposition, and the phenomenon is quite illuminating in view of the Theosophical teaching of the existence of an inner consciousness, surpassing our everyday personality in many ways and yet not necessarily what is spoken of as the inner Divinity. While the consciousness that gives us the hunches cannot be commanded, yet certain conditions are necessary for its manifestation. The Report of the Chemical Society says that in typical cases it comes into consciousness after a long period of study, but not at the time when one is actually working at the problem; a period of mental rest is required.

We all know that many puzzles are solved at the moment of waking, after a night's peaceful sleep, and that if one wishes to remember a name or a word it is often useless to concentrate on it, but that it will flash into the mind of itself when the search has been abandoned. All this indicates depths of consciousness little explored; what infinite depths lie beyond only the Initiate can tell!

### THE TREND TOWARDS THEOSOPHY

New turns of the wheel in physics are bringing new factors to the increasing mass of facts and theories in support of H. P. Blavatsky's statement that the twentieth century would see a marked trend towards the teachings of the Ancient Wisdom, Theosophy.

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The latest development is the result of an experiment by Dr. Walter Bothe, German physicist, who has accomplished what has always been regarded as an impossibility in physics.

According to a supposedly fundamental axiom in physics, the entire universe is slowly but inexorably 'running down' to a dead level, and, as Dr. Jeans so often repeats, there is no evidence that it can ever wind itself up again. The transmutation of elements hitherto observed is a running-down process, a transmutation from *heavier atoms into lighter ones*, the surplus material dissipating in the shape of energy. All the atoms of the universe, including those in the Sun, are thought to be radiating away their substance and, so to say, dissolving. The running-down process is well seen in the transmutation of radium (atomic weight 226.4) into lead (atomic weight 207.10). Scientists have regarded the reverse process as having no basis in observation.

But when the newly-discovered 'cosmic rays' with their tremendous penetrating power were analysed by Dr. Millikan, he was led to propose a startling modification of the accepted theory. He showed the probability that these radiations represented a residue in the form of energy left over from an actual *running-up* process of building *lighter atoms into heavier ones*, and that they had been liberated during the transmutation of hydrogen (the lightest atom) into heavier atoms, in far-off regions of outer space. He received the support of many distinguished scientists, including Mme. Curie, the co-discoverer of radium, and his hypothesis is gaining ground daily.

Till now, however, no laboratory experiment had confirmed it; no one had seen a heavier atom being built up from a lighter one, and thereby reversing, to a degree at least, the running-down principle.

Dr. Bothe's experiment has at last produced direct evidence of such a reversal. A heavier atom has come from a lighter one, accompanied by the appearance of rays resembling the cosmic rays. When he bombarded the element beryllium (or glucinum, atomic weight 9.1) with *alpha* rays, instead of the beryllium being disintegrated into something lighter or even into free energy, some particles of an element of higher atomic weight, carbon (atomic weight 12) appeared, and also 'semi-cosmic' rays.

And so tangible evidence is appearing that processes of recon-

struction are part of the possibilities in Nature, and that the dissipation and the *rebuilding* of the universe in cyclic progression of *manvantara* and *pralaya* as taught in the Ancient Wisdom may not be 'unscientific' after all!

In regard to the Millikan hypothesis of rebuilding of elements out of hydrogen, let us see what H. P. Blavatsky said about this fifty years before science had any evidence to support such a theory:

This leads to the direct inference that a star is formed by the condensation of a nebula; hence, that even the metals themselves on earth are formed owing to the condensation of hydrogen or some other primitive matter, some ancestral cousin to 'helium,' perhaps, or some yet unknown stuff! *This does not clash with the occult teachings.* And this is the problem that chemistry is trying to solve; and it must succeed sooner or later in the task, accepting *nolens volens*, when it does, the esoteric teaching. But when this does happen, it will kill the nebular theory as it now stands.—*The Secret Doctrine*, I, 595

This could hardly be plainer. Hydrogen, with its one electron, is now considered the basic element, helium the next. Helium was not isolated till 1895, four years after H. P. B.'s death, but the spectroscope showed the presence of a new element in the Sun which was tentatively called 'helium.' That "even the metals" are formed by the "condensation" of hydrogen, as H. P. B. indicates, is a brief expression of the Millikan principle.

But there is another reason why Dr. Bothe's demonstration is of very great interest to students of Theosophy. It is said to be likely to revolutionize the present-day theory of the development of, or process of activity in, the Sun, and it leads to an interpretation of solar energy closer to the Theosophical position than anything hitherto proposed by science.

For some few years, since the abandonment of all the old theories of solar energy (which H. P. Blavatsky and the Masters long ago repudiated as entirely inconsistent with themselves and with the Ancient Wisdom) we have been taught that the production of solar radiation is due to the disintegration of solar atoms into the energy which we feel as light, heat, etc., and that in time the Sun will have expended its capital and will cease to function. The transformation *downwards* will be completed.

But Dr. Bothe's experiment, confirming to a degree the Millikan principle, has suggested a new hypothesis, which is, briefly, that transformation *upwards*, from lighter to heavier atoms, with a cor-

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responding release of energy, is taking place *in the Sun*. Instead of everything in the Sun being radiated away, a process of building-up or 'creation,' seems to be taking place, as in the beryllium-carbon process mentioned above. If so, why should the Sun run down to extinction? And what power is back of this building process?

The special interest to us in this new scientific hypothesis is that it suggests that so long as the Sun can draw upon its unknown source of vitality, so long will it continue to build up new and heavier atoms and radiate life-supporting forces to the planets.

Where does this tremendous and almost inexhaustible power come from? Was it all locked up in the original tenuous nebula from which the Sun is supposed to have condensed? Will the Sun die when that is exhausted, regardless of any unfinished processes of planetary evolution?

### IS THERE A COSMIC PLAN?

Or is there a Plan of some kind? Has our great luminary some *spiritual* source of power that will supply it until the destined end — until the end of what is called in Theosophy the Solar and Planetary Manvantara or age-long period between the resting periods when physical manifestation dissolves? The Ancient Wisdom teaches that just as a human being withdraws into the inner planes for rest between earth-lives, so it is with the Sun and planets. The Sun cannot cease to function until the ordered and appointed time demanded for planetary evolution has run its course. The Sun, in order to keep up its vital activities, calls upon a veritable Spiritual Reservoir unsuspected by materialistic science, a Source which knowingly supplies all the motive power needed. As a corollary to this, the Ancient Wisdom says that the Sun will not take long to fade out when it has fulfilled its destined course, but that the end will arrive very quickly. The Sun is not controlled by blind force and chance, but behind the visible orb—the 'reflexion,' as it is called, of the true Sun—there lies conscious, intelligent Life. We have collected a few pertinent citations from Theosophical literature which may prove helpful to students in this connexion:

For they [the Ancient Teachings] teach belief in conscious Powers and Spiritual Entities . . . and in Beings that dwell around us in spheres imperceptible, whether through telescope or microscope. . . .

. . . the true Occultist believes in 'Lords of Light'; . . . he believes in a Sun, which, far from being simply 'a lamp of day' moving in accordance with

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physical law . . . is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods.— *The Secret Doctrine*, I, 478-9

The Universe is worked and *guided* from *within outwards*. . . . The whole Kosmos is guided, controlled, and animated by an almost endless series of Hierarchies of sentient Beings, each having a mission to perform . . . they are the agents of Karmic and Cosmic Laws. . . .— I, 274-5

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil*. . . . [Newton] recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. . . .— I, 594

Speaking of Flammarion's idea that the winding-up of the Solar System would take immense ages, one of the Masters of Wisdom says:

His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun is the first to disintegrate at the solar pralaya— *The Mahatma Letters to A. P. Sinnett*, p. 99

Probably no astronomer today imagines that the earth will fall into the sun; relativity and other theories have caused that theory to be abandoned. Note the remark about *preliminary warnings*. Again:

The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yug* [the great Age of the evolution of the Solar System] — *The Mahatma Letters*, p. 165

For indeed, there is but one thing — radiant energy which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara. . . . Yes; call it 'Radiant Energy' if you will: we call it Life — all-pervading, omnipresent life, ever at work in its great laboratory — the Sun.— *The Mahatma Letters*, p. 168

The student will find some further passages of great interest on the dissolution of the universe and on the primordial nature of hydrogen on pp. 105 vol. II, and 552 vol. I of *The Secret Doctrine*.

### GUIDING INTELLIGENCE IN NERVE-GROWTH

Remarkable discoveries in the study of nerve-formation have been made by Dr. Carl C. Speidel, anatomist of the University of Virginia,

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who recently received a \$1000 research prize from the American Association for the Advancement of Science. The special point of interest is that by watching the process through a powerful microscope by means of an original technique he was able to observe that living, growing nerves sprout from the spinal cord and travel directly to the muscle or organ with which the central nervous system needs to be connected. The pioneering fragment, called the "growth-cone," penetrates the tissues *in an intelligent way*, while the fibers of the nerve form into shape behind it. As it proceeds it sends out exploratory filaments which discover the line of least resistance for its branches. Experiments with electric currents show that the growth of nerves is not controlled by an electrical field. Dr. Speidel speaks of the growth-cones moving through the tissues by means of "amoeboid movements." Let us briefly consider what all this signifies from the Theosophical point of view.

The most important question is: What controls the purposeful action of the growing nerve-tips with their obvious sense of direction? An independent intelligence, some kind of a 'god,' as the ancients would have said? There seems no alternative to this interpretation, which even some biologists are beginning to look upon as more reasonable than the old blind force, mechanistic theories.

This subject is fully treated by H. P. Blavatsky in *Kosmic Mind* (reprinted from *Lucifer*, April 1890) but as every reader may not possess a copy we will quote some of her remarks. She says, speaking of the Amoeba:

a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification and coin a new term.— (*Studies in Occultism*, IV)

It chooses its proper food and performs many actions which in a higher organism would be unhesitatingly attributed to selective consciousness. Then:

Among hundreds of accusations against Asiatic nations of degrading *superstitions* based on 'crass ignorance,' there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of, and in,* the human body. . . . Do we not read about *Tântrikas*, a set of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? . . . everything has its special deific name, is believed *to act consciously*, and to act under the potent

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will of the Yogî, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure-grounds of this or another deity!

She then shows that even the atoms of 'matter' are emanations:

from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmâ, one of whose names is *Anu*, or atom — no sooner is it emanated than it becomes *endowed with consciousness*, each of its kind, and free will acting within the limits of law. . . . Place their Pantheon [the Hindû], composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man) and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

We strongly advise careful study of the teachings contained in *Kosmic Mind*.

The new discovery about the selective, purposeful, activity of the tips of the growing nerves is only one item in the trend toward the point of view of the Ancient Wisdom, restated today in the West under the name of Theosophy.

For instance, Sir Oliver Lodge, in urging the theory that active, intelligent Life exists throughout the universe, visible and invisible, quotes the following:

Durken records an experiment of a tail-bud of one newt embryo being grafted into the body of another and developing into a new limb.

How was this organization so completely changed as to produce a limb instead of a tail? Physical and chemical [blind force] explanations leave us utterly in the lurch, and we must have recourse to the conception of a 'biological field' an influence not in the living matter itself, but in the space, presumably the ether around it, just as the magnetic and electric field around the material conductor.— *The Hibbert Journal*

### NEEDED: THE ASTRAL BODY

We may leave the physical scientists who deny any ether to settle the problem of a "biological field in the ether" with the biologists, while venturing to suggest that the "biological field" of constructive energy might be found in the existence of an 'astral body' or invisible but actual prototype of the material form.

In connexion with the old idea that 'natural selection' and other blind activities are sufficient to explain the growth and evolution of living organs or beings, the philosopher Bergson plainly shows the

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impossibility of anything but an inner directing principle being responsible for the production of an eye, and it may be of service to students to give a brief account of his argument.

Bergson points out as a fact of great significance that perfectly good organs of vision have originated from, or along, entirely different lines of evolution. It is impossible to believe that purely *accidental* variations (the Darwinian hypothesis) affecting animals of quite different types and coming down on separate evolutionary paths can explain the emergence of such extremely complex organs as eyes. Bergson compares the eyes of a common shellfish, the Pecten, with those of a vertebrate, as an example. Though each is claimed to have separated from a primitive parent stem long before the appearance of a true organ of sight, yet an *independent* development of all the essentials of an eye has taken place in each case.

Now, as he points out, if a merely accidental, haphazard, variation appeared, such as a rudimentary lens or a retina or any other essential part, *without the other necessary accessories*, it would have been useless, and would have quickly been eliminated as serving no purpose. Yet, if the essential parts, however simple and rudimentary, appeared *simultaneously*, how could this be the result of blind chance, of the 'natural selection' of elements out of innumerable variations extending over long periods of time without purpose or aim? How could these essential parts have come together *by accident* at the same time in the conjunction necessary for them to be of use in forming an eye? And, above all, what is the probable chance that such a fortunate concatenation resulting from weedings-out of the useless variations would take place on several different and unrelated lines of evolution? Another point made by Bergson is that the lens of the pecten's eye, if artificially removed, will be replaced by another equally good lens, but the new one will be produced by a different method of growth from that which brought about the original one! He argues that this shows a definite intention in the invisible forces at work to create an eye, even if they have to adopt other methods than the normal. Also, that although there are various degrees of perfection in eyes, yet in every case the effort of 'Nature' to construct an organ of vision always produces a finished effect as far as it goes; it is not fabricated in piecemeal fashion.

The same argument applies, of course, to other organs, and it is very damaging to the materialistic notion that 'natural selection'

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from innumerable *accidental* variations fully explains the complexities of evolution. It is far more reasonable to look to consciously *controlling intelligences* behind the material veil of illusion, who produce or restrain the variations that are the tools by which the great scheme of biological evolution is effected.

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MARIA SIRÉN, M. D.

**S**PEAKING of Theosophy, we must remember that it is not a religious system with fixed dogmas, but that its outer form has changed throughout the ages. Theosophy is called "the mother of religions." It is the inner kernel in all religions, and as the essence of religion is to get closer to the divine, it follows that every thinker with a broad mind and high ideals in some measure reveals Theosophical truths. On the other hand, it is clear that Theosophical ideas given out in some remote time, and colored by the views and means of expression of that time, can hardly be accepted by us in their entirety; and this explains, for instance, why we feel the strangeness in Jacob Böhme's Theosophy.

Certain trends of idea reappear very strongly after long intervals. The Greek spirit was revived by the Renaissance which gave new life to art; at the end of the eighteenth century Platonic idealism permeated the entire Western civilization and has had beneficent influence upon philosophy, religion, and literature. The literary school called forth by this influence, known as Romanticism, is defined broadly as an idealistic effort to view the world as one whole living organism. The ideas of Plato, Pythagoras, and Plotinus are found in Swedish romantic writings, as in Elgström, Atterbom, Stagnelius, and others, and in our Swedish Hymnal we have a genuine thought of Plotinus in Wallin's beautiful hymn:

Oh, when there is so much beauty  
In every pulsation of the life,  
How beautiful the source itself must be,  
In its eternal clearness.

The romantic writers are generally familiar with Böhme's Theosophy. They believe that the divine, the World-Soul, lives in everything; that the spirit is imprisoned in matter, and that in death it is

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free to return to its rightful abode; that ideas are the souls of things, the things themselves being the bodies of the ideas, the world emanating from the infinite and returning to it. These thoughts are brought forth by them all. Thus Elgström:

When Psyche from her source  
Sank into the heavy folds of matter.  
She forgot her former life.  
When a higher world she experienced.  
In which eternal archetypes were mirrored. . . .

Atterbom speaks plainly of his religion as Theosophy in *Phosphorus*. He defines three distinct ages for art, the first being that of mythology, the second that of religion, and the third, which was about to appear, that of Theosophy, the fundamental characteristic of which was to be the blending of religion, philosophy, and poetry. Atterbom predicts a northern era of highest culture, which indeed had been spoken of already in the ancient northern Sagas in the mythology which in religious and philosophic profundity is surpassed only by the mythology of India, whose step-daughter he considers it to be. The new civilization is to be a synthesis of the Greek and the Christian, of materialism and spiritualism. His poem *Urania* is a hymn to the World-Soul. Urania in the night is looking down towards us who live on the stars, trying to lift our inner being to where she herself is dwelling. Atterbom dreams of blending with the soul of the great whole. He looks at the descent of the soul into the world of matter as a 'fall,' and he sees the end of the soul's effort in the reunion with the real essence, after being freed from the material garb at death. The soul becomes one with the world-mother Urania and lives her eternal life. The emanation of life from God, and its reunion with God, as the river, tired of its wandering, longs to unite itself with the ocean, is a theme that often appears in Atterbom's poems.

The same is true about Stagnelius. However, there is a great difference between Elgström and Atterbom on one hand, and Stagnelius on the other. While the former regard matter as a divine principle, in which they everywhere perceive traces of the divine goodness and beauty, Stagnelius regards matter as fallen and urges us to fight against nature and matter as an evil which we should learn to renounce by our free will, a thesis beautifully expressed in his poem *The Mystery of the Sighs*:

Man! Wouldst thou learn the wisdom of life,

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Listen to me! Two laws govern  
This life. The power to ask  
Is the first; the necessity of renunciation  
Is the second. Ennoble this necessity  
By freedom, and sanctified and atoned  
Thou shalt enter the portals of divine life  
High above the whirling planets of matter.

Stagnelius regards selfish love as the cause of the descent of the soul from the ideal world to the material world. As long as man is filled by it, he takes illusion for reality and is hunting restlessly after shadows. He forgets the idea for its symbols; memories of the primal home disappear, after having followed him during the innocence of childhood — which is in itself a picture of life in the paradise of the ideal world. Böhme also considered the ‘fall of man’ as a result of selfish longing, and H. P. Blavatsky has written along that line in *The Secret Doctrine*. With her, Stagnelius condemns head-learning without the wisdom of the soul and the heart, in one of his poems, unfinished, which speaks of Theosophy as divine wisdom in contrast to the illusive arts of alchemy.

Not learning alone  
Ever leads thee out of the grave of the spiritual,  
Love alone can unite thee  
With Him who gave thee life.  
Become pure as the blue ether of space,  
Calm as the mirrored moon in the spring.  
Then let thy soul be initiated  
Into mysteries of Light.  
Not in the crucible of curiosity  
Found the searcher his longed-for gold,  
If virtue does not guide thy search for wisdom,  
Only smoke and mist will envelop thee.

In his commentary on this Böök says that “Stagnelius in the vain search for the gold saw a symbol of the inadequacy and ineffectiveness of human research when not pursued in the spirit of virtue, love, and religion.”

In his *Theses* Stagnelius gives what he considers to be the esoteric kernel of Christianity. He believes, as do others of the Romantic School, that the human race originally had a divine revelation, secretly handed down through the ages. In all the traditions and artworks of ancient races were found fragments of the original tradition.

Many Pythagorean ideas are to be found in Stagnelius’s writings,

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as for instance the mystical numbers, and the idea of the breath as an expression of kosmic law. The whole universe is a living being which is breathing in a constant in- and out-flow. The poet uses water as a symbol of the physical world, the world of illusion.

In a long dramatic poem Stagnelius makes Orpheus the spokesman of his Theosophical conception. For instance:

We worship the same Deity, though with different names.

Believe me: There is but one God: he may be called  
Apollo, Dionysus, or the thunder-god Zeus.

Thus he considers the various religions as different symbols of the same esoteric idea. Albert Nilsson calls Stagnelius's system "an Orphism purified from cult and doctrines where only the esoteric kernel has been kept. Life is regarded as a trial. Only suffering in patience, pious resignation, and divine harmony can liberate the soul and make it worthy to be united after death with its divine original."

Elgström proposed that the Aurora Society take the name of 'Orphists.' "We would then," he said, "revive an ancient philosophic sect, whose philosophy and religion were poetical, which should preserve the ancient teachings of god and the world, treasuring wider knowledge and more sacred mysteries." His suggestion was not followed, but the Swedish Romantic School started, at all events, and the picture on their magazine showed Orpheus playing on the shore for the rising morning star.

Turning now to the poet of sun and light — Tegnér — we note how he sings about the sun in many of his poems. The Romantic School generally regard nature as a form of revelation of the Deity, and the sun as a symbol of the majesty of the Deity. One of Tegnér's fondest ideas is that the Divine Being, in itself One, appears in the physical world under many forms, as light is broken up into many colors.

Measure not heaven with the narrow  
And false scale of thy knowledge  
The forms of mortal dust are many.  
The divine is One.

The light of divine revelation appears, according to Tegnér, in many forms also, and in many colors. It is by no means found only in Christianity, but wherever the divine shines forth, there we find a

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revelation of God. In one of his speeches Tegnér asks: "What is revelation?" and gives the answer:

There is a revelation in every age. Christ gave one: but before and after his time it was, and its source will never dry out as long as God is, as long as springtime appears in its fresh green, as long as mind is searching and traditions speak to us. The scientists tell us that light in itself is One and without color, but as such it cannot be understood by any human sense; it must be broken up. in the sky and in the earth, before it can be sensed by us in its rich play of color. The same is true of the light of revelation. It always carries the colors, and speaks with the tongue, of its age. It is a curious concept indeed that there should have been just one single revelation, coming bare and naked from heaven, like the shields which the Roman tales speak of as through a miracle falling down.

Tegnér also speaks of the teaching of pre-existence: the human soul is a guest here on earth: it has left its real home and is longing to return. Religious aspiration is described in one of his poems as the longing of the soul for home. The human soul is a son of God, fallen from heaven; and nobody can entirely forget his origin, though most of us only dimly remember it. "The poet, the thinker, and the hero" represent to Tegnér the three ideas: "the beautiful, the true, and the right"; and they are in the service of the eternal.

The Atonement he views differently from the Church. According to Tegnér the Atonement is a liberation from this finite world and reunion with divinity. Albert Nilsson shows that this is the basic idea in his sublime *Hymn to the Sun*, where he applies the myth of Lucifer to the Sun. Nathan Söderblom says that "Tegnér's ideas of salvation are not Christian but Platonic; he looks at the Christian dogmas as being symbols." This is true according to Theosophy. In *Frithiof's Saga* Balder's priest says:

On earth the atoner is called death.  
All time is from beginning turbid eternity,  
All earthly life is a falling away from the throne of God.  
To atone is to return there purified.

The crowd sacrifices to the Åsa-gods.  
It is a symbol with deep meaning, because blood  
Is the rosy dawn of a Day of Atonement.  
But the symbol is not the thing itself, it atones not.  
Wherein you have transgressed, none will atone for you.  
The dead are atoned for in the bosom of All-father,  
The living may atone within their own breast.

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When man conquers his lower self, his hatred, his passions, and everything that ties him to the material, then the Eternal in him is liberated and he atones. Thus Frithiof's atonement lies in conquering his hatred towards Helge.

In one of his speeches Tegnér says:

It is a childish and narrow idea, which one frequently hears, however, that piety and devotion were brought to the world by the Christian teachings. There was much Christianity before Christ; Christianity is only a name later given to that spirit.

Like Atterbom and Stagnelius, Tegnér calls Spirit *the divine World-Soul*, which inspires the entire creation from the lowest to the highest forms. He says:

The spirit makes life; but what spirit? Whence does it come? How does it act? It penetrates the world; it is the life of the world. In reality it does not *make* it, *Life is* life; what is without Spirit is dead. Look around, you will find it everywhere in living Nature. . . . Further up on the ladder it appears, though still dimly, in the animal, perceiving, feeling, enjoying, suffering. In man it looks around fully awake, seeing itself, perceiving right and wrong, judging and thinking, groping forward to its origin, to the spirit of Spirit, to God.

Of the poets mentioned above, none has directly treated the doctrine of Reincarnation, the rising from lower to higher forms of life, through rebirth, unless the poem of Stagnelius, *The Rose in the Garden of the Prince of the World* may be interpreted in such a light. According to Böök this poem treats of the "migration of souls" as he calls it, but others are of a different opinion. In short it says:

Behold the flower! On the emerald ground  
She is shining, innocent and pure;  
A soul tied in the fetters of dust,  
A morning dream of Psyche.

Soon you shall wake from your slumber.  
Soon on the desert paths you shall be,  
Where no wind will cool you,  
Where no sister souls will smile to you.  
In dwelling of dragons you shall pitch your tent for rest.  
In lions' dens you shall be a guest,  
With leopards you shall go.

The soul, fettered in the flower, thus will take up various animal forms, finally to become a human soul. There are many allegoric terms: "the demiurge," interpreted by Böök as the incarnation of

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sensuality; the twelve stars in his turban are the twelve zodiacal signs; the five princesses are the human senses. At this point in its evolution the soul has its trial by fire, deciding whether it shall regain its primeval purity.

A poet who does not lose himself in dreams of a spiritual reality, but, like Tegnér, from his consciousness of it gains inspiration for ideal work, is Viktor Rydberg. He and Tegnér stand, therefore, very close to us as representatives of the practical application of Theosophy in life. Though later than the others, Rydberg comes close to them in his ideas. He was a pupil of the philosopher Boström, who declared that morality did not mean the killing out of the lower nature, but the reformation of it, and that man's real task was to realise the spiritual in the physical life. To Rydberg genuine Christianity was in full harmony with the best in the Hellenic spirit, and even he dreamed of a third age when antiquity and Christianity should blend harmoniously. This he expressed most forcefully in his work, *The Last Athenian*.

In this book there is a beautiful interpretation of the Narcissus myth, which is interesting as differing from other interpretations. Plotinus had regarded water as a symbol of physical existence, the world of illusions. We often take this illusion for reality and meet the same fate as Narcissus, who in trying to embrace his image in the water was dragged down into the depths. In order to perceive soul-beauty, Plotinus says, we must close our physical eyes and use the inner vision.

The same theme and interpretation Stagnelius used in *Idealism*, in which it is a flower that mirrors itself in the clear water and dies, thus emphasizing the truth that what we perceive here is only a reflexion of true Being.

Rydberg, however, says:

Narcissus in his thirst is the human soul longing for knowledge and light. Narcissus bending over the well, is man in whose soul Ideas are revealed. The well, which is not disturbed by any shepherd, by any herds, by any falling leaves, is Wisdom. The reflected image is the ideal in its divine, incorruptible beauty, revealed to the eye of the mortal. It bears his own features, because the divine cannot be rendered apprehensible to the senses except in human form, . . . because the divine is inherent in the human, *is* the inner man who through struggle and suffering is developed. The soul perceives itself and is seized by infinite pain and infinite joy, in finding how high is the goal, how perfect it could and ought to be. The ideal is so close and yet so inconceivable.

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The soul meets the cold wave of reality when it wishes to seize this ideal. It does not find it until the heavenly yearning has consumed all that is earthly in its nature.

Atterbom in his optimism regarded the physical world as a revelation of the divine beauty; Stagnelius in his pessimism saw the distance between the physical and the ideal. Rydberg sometimes follows the former, sometimes the latter. To Rydberg the conscience is that in which God directly reveals himself: it is the lever for the moral evolution of society. As Narcissus reaches the ideal only when yearning has consumed the lower elements in his nature, Rydberg's *Antinous* finds the answer to the riddle of existence only by sacrificing his own being.

Thus we find how differently the same myths may be interpreted, both interpretations being beautiful, true, and elevating — different aspects of life, revealed in the same exterior form. Only when the form becomes a purpose, a dogma, a ritual, is the result empty and worthless. Lessing once said that if God offered him the truth in his right hand and the yearning for truth in his left, he would choose the left. To Rydberg the effort is the essential thing, for upon that evolution depends. Tegnér expresses it also:

Although we cannot reach it all, the effort is beautiful.  
For in life, aspiration itself elevates and inspires.

## REINCARNATION

### The Missing Key to Life's Problems

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

**R**EINCARNATION may be a superstition, but it is a pretty hardy one. The greater part of the human race accepts it for a fact, and in antiquity it was always the favorite belief about the after-life.

Even if we take it as a hypothesis, it explains life far better than any other hypothesis; and we know as much about it as we do about any other belief as to the after-life. Again, it explains the before-life — a thing which most beliefs leave unexplained altogether.

Whether you intend to adopt the belief or not, there can be no harm in examining it, if only as a matter of interest.

The scientific spirit bids us pay attention to facts. Now what

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are the facts in this case? Where shall we seek them? In our own life, our own consciousness of existence. And when we look there, we find that all the evidence goes to show that our life is not a whole, but merely a part: it begins in the middle, and leaves off unfinished. There is more in a human character than can be expressed in one life. As we grow from childhood to maturity, and from maturity to ripe age, we find ourselves slowly acquiring experience in the art of living; and then, just as we feel that we are beginning to know something — off we go. Is this reasonable? Or is it not more reasonable to suppose that death is but a temporary break, and that we shall have further opportunity to continue the work and the experience which we have so abruptly laid down?

This question has occurred to many minds; and, feeling that human lives cannot possibly end with the grave, the next question that occurs to them is, Where does this continued existence take place?

No more reasonable answer to this question can be suggested than that it takes place on earth. For earth alone is the place adapted to the kind of work and experience we have been undergoing; and besides, it would otherwise be necessary to invent some kind of heaven or purgatory, and earth-life would be reduced to a mere antechamber, a place of quite secondary importance.

And looking at the other end of life — the beginning — we find the same evidence of incompleteness. Each one of us has a definite character; we all have our own particular heredity; where and when did we acquire it? Character is a thing that is built; all through life we are building our character. The evidences show that we have been at the job before, and that some people have gotten further along the road than others.

If man were entirely mortal, having no existence beyond the seventy years of his life on earth, then the whole of human existence would be a sorry puzzle, a cruel farce. If anyone is satisfied to believe this, he is welcome to his own dreary philosophy. But for those who feel that things are not and cannot be so, it is open to use the intellectual faculties with which they are endowed and to try to solve the riddle.

The only reasonable explanation of human nature is that it is compounded of the mortal and the immortal. Something of man survives death; something preceded birth. What is that something? If we consider how much of our personality has been built up gradual-

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ly during our life from infancy upwards, it will seem as though there were not much else left that could have existed before. And in the same way it does not seem as though much of a man would be left after the death of his body and brain. So, whatever survives, it cannot be our personality as we know it; and it must be some fine quintessence of this personality.

There are plants which die right down in the winter and come up again next spring, the root remaining alive all the while. This may serve as an illustration of reincarnation. What remains of us after death is the immortal seed; our past lives are the former sproutings and blossomings of this seed. The memory of them is blotted out; we cannot recall it; and small wonder, for think of the effort that would have to be made to bring back memories so distant and separated by the gap of death and rebirth! But it is well that we do forget, for otherwise our minds, burdened enough already, would be overwhelmed with memories.

Reincarnation is the only theory that explains the well-known saying that "what a man sows, that shall he also reap." If our present life is the only one, then it is evident that we do not always reap what we have sown, and also that we reap a good many things that we have not sown. But Reincarnation gets over the difficulty by saying that we are now reaping what we sowed in former lives, and that we are now sowing seeds for harvests in future lives.

Without Reincarnation we can find no justice in human fate, and must either acquiesce blindly in the inscrutable will of providence, or else suppose that man is the plaything of heedless natural forces. But with Reincarnation, the mystery of life begins to clear up, and we see that the solution of the problem may not be beyond the reach of our understanding. It is well that our philosophy should be practical. Whatever our creed or belief, we have to face the facts of life. It is better to face them intelligently than ignorantly. It is better to try to understand the life we are called on to lead, than to give up the attempt in weak despair. The doctrine of Reincarnation tells us that every man is responsible for his own fate, and that what he experiences is the just recompense of his merits and demerits. If a man is born with a debilitated body, it is for the same reason as the drunkard or debauchee has a debilitated body: he made it for himself by his misuse of his body; if not in this life, then in a former one. Likewise it is because the soul requires to have the kind

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of experience which life in a weak body can give it. For a sudden physical deprivation will usually cause a man to turn away from the satisfaction of material pleasures and attend to the culture of other sides of his character which he has neglected.

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!

The heaven from which we come, whose light shines in our infant eyes, so soon to be obscured by the shadows of earth — that heaven is the Soul's place of rest, after the toils of one life on earth, and before entering on its next pilgrimage. There are experienced the things that cannot be experienced in this troubled life; there are realized those dreams that can find no fulfilment here.

In spite of their beliefs and unbeliefs, all men behave as though they were immortal and knew it. They preserve enthusiasms and begin new undertakings right up to the moment of death. Our intuition is better than our intellect; it feels the truth. The shadow of mortality has brooded over our civilization and turned us away from the better things of life to the mere perishable externals; it has filled us with despair and caused us to mock at the providence that guards our lives. But the undying truth of Reincarnation is slowly and surely forcing itself anew upon our convictions, so that it will not be long before this truth is again commonly accepted. Then we shall have a new basis for reconstruction.

Eternal justice rules the world. That, we feel, must be true. But how to reconcile our conviction with the visible facts of life? That has always been the puzzle, but Reincarnation clears it all up. It is by our thoughts and desires that we make our destiny; for human thoughts and desires are powerful creative forces and must produce their due effects, sooner or later. It is by our past thoughts and desires that we have molded our present life; and by our present motives we are shaping our future. The things that happen to us — they are simply the conditions and opportunities which we have brought upon ourselves by our own thoughts and feelings. We

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do not see the invisible forces by which these events are brought about; but those forces are there just the same.

It is only the limitation of our faculties that keeps us in ignorance; it is within human power to know more. But our attention has been so concentrated on externals, we have so explored the domain of physical science, that we have learnt little or nothing about the deeper mysteries of nature. With a knowledge of such truths as Reincarnation, we can enlarge our vision of life, and humanity will then come to know many things which have so far been insoluble mysteries.

The moral effect which a knowledge of Reincarnation produces on us is immense. It does away entirely with that sense of the uselessness of aspiration and effort; for now we feel that our opportunities are infinite, and that nothing we do can ever be wasted. Old age is not a time of preparation for the grave and an eternal goodbye; it is just as much a time for hope and endeavor and enthusiasm as any other time of life. For, however old the body may be, the Soul within is not old. And we have many advantages of experience and steadiness in age which we have not in youth.

When a child is born into the world, a Soul is being reincarnated — a Soul that has experience behind it and a definite character of its own. And the parents are those who are privileged to have the duty of watching over and protecting those tender early years. What a difference this view makes to the attitude which parents have towards their children! It makes them realize their great responsibilities, and how the child is a living Soul and not a mere plaything or a blank page on which they can write anything they like.

When an unfamiliar truth is declared, people laugh or are angry, because these are the easiest ways which they have for giving vent to the emotions which they feel but do not understand. But that stage passes, and people begin to realize that the truth is worthy of serious consideration; and this is what is happening to Reincarnation nowadays.



All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

*(Dhammapada, ch. ii, 2)*

## ANALOGY THE MASTER-KEY

ROSE WINKLER, M. D.

LUMINOUS indeed become the lesser mysteries of Nature when the Master-key of Analogy is used, opening portal after portal leading to greater mysteries not yet unveiled. But let us first go to Nature who in her ineffable beauty is the Universal Temple, enfolding in her manifold veils of illusive charm everything, invisible and visible, in illimitable Space. Like a loving Mother, she inspires man with her beauty, symmetry, color, and form; awakens his eager mind with suggestive thoughts, energized by slightly lifting her veil and revealing her majesty, peace, power, and hidden mysteries; she evokes in man a never-ceasing longing to enter into her secret chambers and discover the undreamed-of treasures to which the magic Key of Analogy can lead.

Should man's ardent pursuit for truth be impersonal, he will find his mind becoming qualified, and allured, like that of Sages and Seers, finally to peer behind the veil of Nature through which the inner worlds and all the hierarchies of the heavenly Hosts of Intelligence manifest the creative power and splendor of their work. These graded hierarchies of intelligences or gods bring the world into being, and, in their varying degrees of formative power, they build upon the divine plan the vesture of the macrocosm and the microcosm, the universe and man.

Nature's laws, operations, and destiny reveal themselves everywhere and in everything. Man sighs in sheer content to have found that Master-key which, leading ever inward, unveils step by step the hidden mysteries in her pure unsullied bosom. His hitherto imperfect and cherished theories gradually become replaced by archaic hypotheses which Time and the Ancient Wisdom will prove to be changeless and infallible.

*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.—*The Secret Doctrine*, II, 153

Can this indeed be true? Let me take a few illustrations, the outstanding 'events' in man's life, namely, birth, adolescence, maturity, and death. These are analogous to phases in the life and evo-

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lution of all the starry hosts of the vaulted dome. The inspiring opposite phases of phenomena, characterized by the glorious sunrise and the brilliant sunset in a day's cycle, symbolize the beginning and the culmination not only of man's life, but that of any sidereal body. The cyclic changes of the moon are the symbol of reembodiment in different states of matter, or the reincarnation of the soul in a body of flesh. No matter how insignificant and pale a celestial orb may appear to be, its destiny is analogous to that of the brightest star. And should a misguided brother have fallen to depths of hopeless despair, his misshapen character can be refashioned, redeemed, by determinedly following the matchless tenets held by Theosophy, the Ancient Wisdom.

Familiarity with the septenary constitution of man enables us to see that the outer manifestation of form will vanish, but that the most refined attributes of the Higher Ego, blended with and irradiated by the Spiritual Fire at the core of one's being — the self-impelling Monad or Higher Self — will in their activity endure and continue forever. For thus this inner god, working through matter and surviving it, leaves death to be seen as a continuation of life. Death, then, is simply another state of consciousness, an opportunity for greater enlightenment acquired during the cycle of peace and rest between two earth-lives. When, according to karmic law, the Higher Ego, Buddhi-Manas, leaves Devachan, it reincorporates itself in a temple of flesh. The state or condition called Devachan is a relatively high state of consciousness.

Do we desire to check off some of Nature's analogies and come out of the contest successfully? Then let us enter it with an open mind. Let us continue our reflexions on Devachan, that idealized continuance of earth-life, in which state of consciousness the soul rests from the toils of life. Therein all the spiritual pursuits, including the loved arts and sciences, are lived over and over again, and the possibilities involved promise greater future realization and an unspeakable joy. In that state the character shapes itself more amply and definitely as the impelling, loved attributes which during the next earth-life will drive the soul onward to a higher expression of its destiny, ingrain themselves. For progress is possible only through reincarnation. Herein can be seen how the Law of Analogy shows retributive justice pursuing unerringly the lines of effort so determinedly exercised during the previous earth-life. The charac-

ter of the Ego, if ennobled on this side of death, will insure a fruitful, blissful state of consciousness on the other side of life.

But the materialist, having no thought or belief in immortality or rebirth, has not these inspiring spiritual reflexions to ingrain into his character or to animate his visions of future joy and bliss. He has deprived himself of that fruitful and blissful state of consciousness in whose sequences he could have joyfully participated. The more spiritual the life on earth, barring rare exceptions, the longer will be the blissful devachanic state, and *vice versa*. Retributive justice regulates not only the duration of Devachan, but of incarnations, marked by wisdom, merit, and intelligence.

What will you think of the following mystery? You will find nothing so very occult about it. Once you have thought about it, it is no longer a mystery, but an illustration of the Law of Analogy, which sends the percipient eye more inward. The following analogy may appear to be abstruse, but it will become as simple and familiar as the circulation of the bloodstream.

The Universe reveals that there are diastolic (expanding and dilating) and systolic (contracting) movements connected with the beating of the Solar heart and causing the cosmic pulse-beat. These movements are analogous to the same functions of the human heart, causing the rhythmic pulse-beat. The diastolic movement of the Universe indicates its gradual disappearance, only to reappear again and yet again throughout eternity. The systolic contraction mystically indicates the gradual reappearance, throughout the aeonic future, of new-born universes. As the circulation of the bloodstream is intimately connected with the respiration, so are these movements of the universe dependent upon the inbreathing and outbreathing of the 'Great Breath.' Man is a child of the Universe and each is an inseparable part of the other.

Another brief but familiar analogy is that of the Lunar Pitris or Moon-Fathers, who are, in truth, ourselves, and who furnished the astral model around which the physical form is built. The earth is the child of the Moon, who likewise projected the model-body round which the earth is builded. Thus it is apparent that all its life has been transferred to its child, earth.

Let us take a cursory view of the early Races, each a redundant reincorporation of the preceding race. The First Root-Race of our

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earth was 'Self-born,' and so ethereal and translucent that it was formless, lacking in fleshly structure and organs. It reproduced its kind by fission, *i. e.*, by division into two, the two into four and so on. In this reproduction by fission we find an analogy between its many millions of offspring and that of the homogeneous microscopic speck of protoplasm, the lowest class of animal-life, called the *amoeba*. The continent of the First Root-Race was the Sacred Imperishable Land, the as yet undiscovered North Pole. The Race, being devoid of mind, was speechless, for mind and speech evolve *pari passu*.

The Second Root-Race was less ethereal, was also minus a physical organism, and was the 'Sweat-born' and boneless race. It reproduced itself by budding or gemmation. Like the polyps, this Race reproduced their offspring from themselves, in the manner of buds upon a tree, only that the bud left its parent, as a spore leaves a plant, and became a separate entity, growing to the size of the parental organism. The continent of this Race was the Hyperborean Continent, where was evolved a 'sound-language,' that is, a language of chant-like sounds composed of vowels alone.

The Third Root-Race evolved a physical temple or flesh-house. It became a Race with bones, and was androgynous, reproducing its kind from eggs. The beast-world of today affords analogies in its egg-laying creatures. At the middle period of the Race hermaphroditism died out, and at the end of its Round, the un-self-conscious entities of this child-humanity were endowed with mind. Their language was only a slight improvement on the cry of gigantic insects and on the various sounds in Nature. Their continent was Lemuria. The enormous stature of this Race diminished from about 173 feet to 160 feet, and so on until in the Fourth Race it fell from 25 feet to nine and even seven feet. The huge flying serpents diminished in length from 100 feet more or less, and their skeletons and remains, like those of the earlier races, bear out the teachings found in *The Secret Doctrine*.

The Fourth-Race, the Atlantean, the most material, reached the apex of physical development, producing the most brilliant civilization that unfolded on our globe. It gave birth to the great Fifth Race. Its continent was called Atlantis. Speech was developed and the agglutinative languages of Atlantis became the highly developed languages of our Fifth (the Aryan) Race. Its various branches inhabit

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the Americas. Man during the Fifth Race descended to his present puny stature. The present method of reproduction will be finally supplanted by another, more conducive to the bringing forth of a grand and mighty civilization. From this very brief outline of the Races, their continents, intellectual development, voice and speech, corresponding analogies can be seen to exist between each of them.

In the *Bhagavad-Gîtâ*, 'the Book of Devotion,' Krishna says:

I established this whole Universe with a single portion of myself, and remain separate.

We find analogous processes occurring throughout all Nature. Under fission, gemmation, or budding, whether of cell, bud, or egg, each becomes a separate organism from its parent. The cosmic principles, Âtman, Buddhi, Manas, and Kâma, are inherent in the Monadic Essence, and as the higher and spiritual aspects of septenary consciousness, although dwelling apart, they nevertheless transmit their radiations through concordant states of substance, which are our principles. They comprise the constitution of man and yet remain separate. Just as the soul of man dwells apart in the core of his being, so does the Solar Divinity dwell apart, emanating his spiritual, intellectual, and vital radiations which express themselves through the Solar Chain of the Seven Suns. From within the heart of the Sun flows forth its ceaseless streams of different energies and splendor, and from the heart of each inner resplendent god, there radiate through the constitution of man floods of energies and glory unspeakable.

Every life-atom, every entity, and every human soul, each in its own time blossoms forth from the un-self-conscious god-spark, unfolding through the incalculable ages all its latent inherent powers. Were these powers and energies not within each god-spark or Monad, they could not be drawn upon or blossom forth as the powers of super-gods. No-thing cannot give birth to some-thing; the latter must be there in potency. So, likewise, is every lesser thing imbodyed in the greater, a coming forth, a graduated blossoming out, all along the universal Ladder of Life.

Similarly, as man looks up to beings above him living in bodies of spiritual texture, so do gods look up to super-gods as living in bodies of light-texture analogous to the sun, and the super-gods look

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still higher to those having bodies perhaps of iridescent color, and so on and on. And if the order be reversed, each lower hierarchy of gods would appear more dense to those above, as those below man would appear to him as gross and non-luminous. Nothing lives unto itself alone; each lives for everything else, each interdependent upon the other.

Likewise the septenates of Nature will be found by the Law of Analogy in the electron of the infinitesimal atom, as well as in man and the highest god. Seven is called the root-number of Nature, and can be briefly illustrated by the familiar seven colors, the seven notes of the octave, the seven principles in man, the seven sacred planets, the septenary chain of each globe, the seven Rounds, Races, and Sub-races, the seven continents, the seven cosmic elements or Mother-substances, between all of which exists a striking analogy. The Master-key of Analogy unveils the mystery of every planet, corresponding as each does to one of the seven Mother-substances, each one of which contains also all the other six.

The Ancient Wisdom presages the possibility of a future magnificent civilization, grander than any as yet evolved. And how? First of all, think of the Golden Chain of Sages, Seers, initiated Teachers or Messengers, instructed and guided by still higher Initiates, 'Dragons of Wisdom,' who having liberated the radiant inner god from the bondage of the personality become, or follow, the path of the Buddhas of Compassion. Having attained the lofty goal, they renounce their higher advancement in order to help humanity to attain the heights of its glorious destiny. They have willed to renounce all worldly attractions, thereby minimizing the length and severity of karmic suffering, whereas man ordinarily extends the period that must precede his possible spiritual liberation, through continuous personal gratification. He thereby binds himself on the 'wheel of time' to prolonged pain and suffering. He delays the enjoyment, the realization, of his spiritual freedom for ages to come.

Only by means of an ever-continuous and growing determination toward a lofty self-expression, through a transmutation of all the lower forces or 'demons' in himself, will man make it possible for the spiritual and intellectual attributes to come into fuller power and to prevail. Then will he become so fired by his innate power to realize his spiritual ideals, that his physiological nature will become etheralized and spiritualized. He will know that his Karman will be ana-

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logous to that of his spiritual progenitor, Father Sun, who guides the destiny of that vast organism, the Solar System, which, in fact, is his shining outer vesture or body; for all the graded hierarchies of the countless hosts of entities inhabiting that septenary solar chain of planets are his emanations, his children. Man himself is destined to become, through the ceaseless spiritual unfoldment of new powers, like his spiritual progenitor, Father Sun, the divine Ruler of some brilliant star, then of a solar system in future aeonic cycles of time, until he becomes one with the Boundless All. Therefore, he will even transcend the prophecy made in a letter by Helena P. Blavatsky, quoted from in *The Secret Doctrine*, Vol. II, 415, as follows:

The world *will have a race of Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children — or demons*. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

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Notes on some scattered Writings of H. P. Blavatsky

P. A. MALPAS, M. A.

**I**T seems to have been part of the work of H. P. Blavatsky to leave many hints and clues in odd places or in scattered books, in order that the serious student might with persistence find out what the butterfly *dilettante* would never discover. The process does not originate with her, but appears to have been a recognised system. *Isis Unveiled* is little more than a collection of such scattered fragments of information, plus the all-important thread of H. P. B.'s own comments to amalgamate the mass. Without the clue, these things are interesting fragments. Set in order and crowned with the keystone of the arch, the touchstone of Theosophical knowledge and explanation, these fragments become not only an interesting science, but the actual synthetic science which includes all others.

In her French writings there is a very informative debate or polemic which H. P. Blavatsky waged with the French Abbé Roca. This ecclesiastic actually dared to agree with her — a very bold thing to do in those days — while arguing against her on many points, and discussing others.

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It is in this correspondence that we have the definite statement made by her that the *historic* Jesus, the man on whom the Jesus-myth and legend was later fastened by the materializing mystics, was born in 120 B. C., and that the *mystic* Jesus of the Gospels is simply the Hebrew *Ish*, which means *man* in the abstract and impersonal sense. She says a little more about him, but these clues are sufficient to carry us a long way upon the road of solving the questions and problems of the history of early Christianity and its dogmas.

Following the clues in the Hebrew *Talmud* and elsewhere with other hints of hers, we find that the *historical* Jesus was not of pure Jewish descent, and that he was a pupil of one of the greatest of the Jewish sages, Joshua or Jesus Perachiah. (Jesus is the Greek translation of the name Joshua.) When the lad was fifteen years old, that is, in 105 B. C., they had to flee together into Egypt on account of the persecution of the mystics and Pharisees by the King of Judaea, Alexander Jannaeus. The literal meaning of the mystic story of the crucifixion of one man fades into insignificance when we read that this king crucified 800 of the mystics at one time, as a spectacle for friends who were banqueting with him! So terrible was the persecution that thousands of the mystics fled the country overnight and did not return "until 'Herod' was dead." This is one of the explanations of the story of the 'Massacre of the Innocents,' which certainly never took place in B. C. or A. D. 4 or thereabouts.

The boy thus passed his youth in Egypt and became not only a Jewish mystic, but what was far higher, an Initiate into the Egyptian Mysteries. In later years it was this fact, coupled with the other fact that he refused to reveal the Egyptian mysteries to the Jewish priestly authorities, which brought about his death at their hands. Queen Salome or Helena, to whom he was possibly related, was friendly towards him, and tried to save him, but failed.

As to the mystic crucifixion: All of us — the whole of humanity — is now, at the present time, the Chrêstos or pilgrim — not the Christos — on the cross. A 'Christ on the Cross' is rather an absurdity,<sup>1</sup> because the fact of having become a Christ means that he has freed himself from the cross of matter; but *potentially* the cruci-

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1. But there is another and deeper mystical meaning belonging to this question, and appertaining to the Cosmic 'Christos-spirit,' which our interesting and learned contributor does not refer to.— EDITOR

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fied Chrêstos is a Christos. It is the destiny, when fulfilled, of all humanity to become Christs.

There is much more that may be deduced and actually found recorded as a consequence of following this clue given by H. P. Blavatsky.

One may well say that in 1931 A. D., all this about Christianity and the Bible has long since ceased to be of importance in most Occidental countries. But there are still many quite serious seekers who are nominally Christians, and for their sakes it is worth working on these lines of explanation of what is to them a terribly perplexing puzzle. And, after all, Christianity is still the State-religion of some countries, even if nobody can define exactly what Christianity is, or religion either.

Keeping to our subject of Christian beginnings, there is another quiet little hint of deep significance contained in one of H. P. Blavatsky's remarks in the *Theosophical Glossary*. She makes the clear statement that the original Hebrew *Gospel*, which we have never had, and which one of the most learned of the Church Fathers — the translator, and part author, one might almost say, of our present Bible, since he has put bits of his own into it, namely Jerome — declared to be exactly opposite to, or for the destruction of, the Greek *Gospels* we now have — she says that this original *Gospel* in Hebrew formed part of a known work, the *Codex Nazaraeus*. Well, the *Codex* that we have was last re-edited about the time of William the Conqueror, and that re-edition is what we have today. This and its related documents of the *Genza* or *Treasury* form an extraordinary collection of mystic literature, almost incomprehensible for the most part. Yet I think it possible to identify the few pages which H. P. Blavatsky seems to indicate as the basis of our *Gospels*.

Now the *Codex Nazaraeus* is simply the scripture of the disciples of John the Baptist, the Nazarenes, who were perhaps the original Christians of Paul and others. To my reading it seems that it is John the Baptist who died, and in dying, became a Christ, and therefore ceased to be John the Baptist. If I am correct in my surmise that this is the seed of what we know as the Gospels, then we have here a remark of the utmost importance for the study of early Christianity and present-day religion.

It may be thought that this subject of Christianity and the Bible is very much overdone in Theosophical literature. But Christi-

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anity and its texts are, after all, one system of religion among those which we study — Theosophy includes the study of all religions, of course — and it has the added claim upon us of being the usual religion of the countries in which we live. Also, the very first Christianity was pure Theosophy.

Reverting to the age of Jesus, there is a strange mystery in patristic literature which hitherto has never been satisfactorily solved. It is that of the real position of Irenaeus, commonly supposed to have been Bishop of Lyons in Gaul at the end of the second century A. D. Almost nothing of him is known personally, but it is evident that he was a learned man — to a certain point — who for some reason found himself ranged against the Gnostics and really learned Christians. Following a precedent already established by an earlier writer, he wrote much in 'refutation' of the heretics or Gnostics, *who were much more learned men than himself*, and who apparently refused to entrust him with the deeper meaning of the Christian secrets, which they knew and he did not.

He seems to have ardently and openly supported the exoteric and superficial and artificial system. For some reason best known to himself he decided that there ought to be four gospels accepted as canonical — he gives an odd little explanation which is far from convincing — and he brought into public esteem the *Gospel of John* about the year 180 A.D. Certainly it is a wonderful, mystical document. It may have formed the ritual of some outer Gnostic lodge to which Irenaeus had belonged possibly, or attempted to belong. But the fact is that the four canonical Gospels were chosen out of about forty, of which at least two rejected, or rather missing ones, were better and more authentic than, and quite as informative to those who could read them as, our later, much corrupted Greek ones. I refer especially to the 'lost' Hebrew gospel, the original *Matthew*, *which the Western Church never had*; and the *Pistis Sophia*, which came to light only about the end of the eighteenth century and lay neglected for fifty years or so, and almost neglected for many years after that.

At any rate, it was Irenaeus who 'produced' the four Gospels complete with the addition of *John*, and including the enormous additions (quite one-third) which were inserted in Luke seemingly between 110 A. D. and 135 A.D. as we now have them. He is orthodox enough as to the story of the dates and mission of Jesus. But

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in an unguarded moment he tries to meet a challenge — a very fair and true comment — that if Jesus had only three years, or one year, in which to unfold his teachings, then it was far too little to be of any real use, and the whole Christian system falls to the ground as immature and imperfect and without sound base. Irenaeus declares that Jesus lived until he was fifty-two and preached for many years.<sup>2</sup>

This seems to most students a very remarkable stumbling-block. But surely the explanation is very simple. Like many others, even those who like himself knew merely the first glimmerings of the deeper teachings of that Theosophy and Gnosticism which had become Christianity, he was perfectly aware of the career of the historical Jesus on whom the story of the mystical Christ and the mystical Jesus (*Ish*) had been draped, and yet he was supporting the symbolical and artificial ritual-story as if he believed it to be history. Then, in a tight corner for once, he refers to the real fact.

After all, Tertullian — a few years later if not at the same time — makes a clear reference to the Jewish *Talmud* stories of the historical Jesus and shows that he knows of them. Tertullian was an ignorant-learned enthusiast of the African school: there is an engraving extant of him as a negro, and tradition says that he was one. There seems to be no reason to think that he knew more than Irenaeus and that the stories were not then quite public — although later they were concealed and almost lost — in face of the horrible persecution which the Jews suffered at the hands of their opponents, and the penalty of death for possessing such books.

There is much history yet to come to light about Irenaeus and the distinct stage he marks in the evolution of Christianity as an official public religion. But I think that there is little mystery left as to this strange remark of his about the age and preaching of Jesus. For it corresponds exactly with the birth of the famous Jewish, or semi-Jewish, mystic known as Jesus, in B. C. 120, and his death at Ludd at the age of about 52, in perhaps 69 B. C. or within a year or so of that time. Certainly, Jewish scholars and authorities have been asked whether there was any connexion between the Jesus of the *Talmud* and the Jesus of the *Gospels*, and they have

2. The student is referred to *Questions We All Ask* (Second Series, I to XVI) page 185: 'Was Jesus Man-God, Great Sage or Myth?' — by G. de Pu-rucker, D. LITT.  
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rightly replied, as a Theosophical student would do, that there was none in reality, although both might know perfectly well that the great Jewish or half-Jewish Teacher was used in order to make a fanciful background for what is really a mystical story belonging to all the ages. Some day we may be able to point out that in the *Gospels* there is *no date whatever mentioned*, and that the seemingly historical dates are not at all what they seem, with the one exception that John the Baptist really did live about the time usually attributed to the Gospel-story. Here space does not permit us to discuss the matter.