

Rounds and Races:

Our Divine Parentage and Destiny

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Theosophical Manuals Series

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Chapter 1

The Cosmic Path of Evolution

Human origins have heretofore been a mystery for this age, but

theosophy now breaks the silence of centuries and declares that man is inherently divine and that, from the time that he is equipped with mind, *he creates himself*. This new-old teaching hangs upon those of the actual oneness of all life and the doctrine of hierarchies.

The mere belief in mankind's divine parentage is nothing new: on the contrary, it is almost universally accepted. Every religion presents it in some form. Human beings feel the necessity of accounting for their existence, and however much the pure religions may have been degraded or become split into innumerable sects over disputes regarding misunderstood or man-invented tenets, there remains in the minds of all, tutored or untutored, a belief in a Divine Being, a "Creator" of the universe.

The knowledge which theosophy restores to this age pertains to the manner in which this so-called creation came about. Proceeding from universals to particulars, the philosophy of the ancient wisdom-religion unfolds the broad outlines of evolution in such inevitable sequence, filling the gap in modern theories with such soul- and mind-satisfying reasoning, that doubt or blind belief gives place to assurance and knowledge.

It is, in very truth, to this archaic wisdom that we must turn to save us from ourselves; to guide us on our onward and upward march. The staggering questions as to the meaning and purpose of life, the origin and nature of sin, must be answered truly if the human race is to progress. The agony of doubt, the fear of the future, self-distrust, reckless indifference, the confusion of ignorance — all must be met, understood, and overcome by each one in himself, before we can rise to our essential dignity and move forward toward the transcendent glory of our destiny.

This great, superb, and comprehensive knowledge is not a compilation of the essences of the various schools of philosophy

that have marked the pages of history. Rather are *they* the more or less clear echoes of *its* teachings. Its origin is archaic and different. This must be clearly understood. Theosophy makes the claim — one which by study in the right direction can be verified — that as soon as man on this planet was endowed with mind, great beings from other and previous cycles of evolution, far greater than this cycle of our earth, came to instruct and to strike the keynote for the coming human races. It is they who communicated the knowledge — a small part of which the humanity of today is ready to receive — to the chosen ones destined to guide the children of earth. Imperishable records of this truth do indeed exist, and are well guarded by those worthy of the trust. All through the ages there have been those, known as messengers, chosen by these guardians to come among men at certain cyclic periods and restate as much of this wisdom-religion as could be understood at the time, framed in language appropriate to the mental molds of that age. The Mystery schools of ancient Egypt and Greece gave profound teachings, but only to pledged neophytes; and all through the ages there have been advanced mystics who have had their pledged disciples. But on a printed page and openly taught, there has been nothing like H. P. Blavatsky's *The Secret Doctrine* in our known history. This fact, coincident with the increasing unification of all parts of the world in a physical way, presents matter for grave reflection. Speaking of her book, she says:

The Secret Doctrine merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of prehistoric times — actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. . . . No *new* philosophy is set

up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. . . . It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and, forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. — "The Babel of Modern Thought," *Lucifer*, vol. 7, 1891, pp. 442-3

There is another fact which might be noted as introductory to a study of our divine parentage and destiny. The average Occidental mind, colored, of course, by the exoteric religions of the time, thinks of the so-called creation or beginning of the being we now describe as human, as having taken place on this planet earth. But life here, all-important as it seems, is yet but a passing incident in mankind's eternal pilgrimage through space. A study of the theosophical teachings regarding the life-atoms and universal evolution will make clear that every atom composing the universe is a living being, engaged in the fulfillment of its own part in the universal scheme of evolution. It is the ultimate destiny of each such life-atom to become a human being. Every atom, being a part of the universal omnipresent reality — i.e., of the cosmos itself — contains within itself the potentialities of the whole. It is never created, for it always was and always will be. Its nature is to unfold, little by little to bring forth these potentialities, which unfolding we call evolution. Imagine the incalculable worlds any atom must pass through before attaining the human stage. Solar systems, of infinite grades of development,

must have afforded it shelter and opportunities for growth, as slowly through the eternities it steps from world to world, attaining in each one a fuller expression of itself. So up and up the ascending spiral of life, conscious beings of numberless grades, encased in forms of myriad types, mount to the human stage, then pass beyond, become gods, greater and greater — reaching ever nearer the light, but never touching the flame, the unknowable source of all.

Human beings, then, being verily fragments of the whole, having the potentialities of the whole, were never "created." Our evolution consists in a fashioning of more and more perfect and complex vehicles or bodies, which allow of an ever-increasing power of self-understanding and expression. In this endeavor each slightest increase in complexity has been and forever will be coincident with aid from beings or other fragments of the whole whose vehicles are in advance of our organism as we mount the eternally ascending spiral. And this notwithstanding the fact that as soon as mind is awakened, we create ourselves.

The effort in this booklet is to describe in brief outline some of the changes which have taken place since the beings we now call human reached our planet earth. Naturally only such facts are given in detail in the present restatement of the ancient wisdom-religion as relate to us as inhabitants of this globe. Our consciousness is probably not tuned to comprehend much beyond that in either direction.

One difficulty always encountered in attempting to put into language any part of this philosophy is to decide what to state first. For it is an absolutely true presentation of the facts of nature, every part of whose functioning is interrelated and interlocked with every other part. Wherever one starts, something else must be understood to make it clear. In other

words, all the aspects of any subject must be seen at once before a true picture can appear before the mind's eye. On the other hand, so perfect are the analogies in this living whole — the universe — that any part of the field firmly grasped, illumines every other part. Thus our present study of human origin and destiny gives certain universal keys which can be applied to any unit in nature, great or small.

Chapter 2

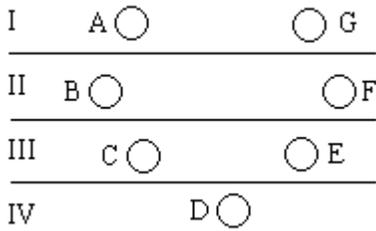
The Earth-Chain and Its Kingdoms

We cannot understand the true human origin unless we know something about the earth on which we dwell, for the life of the two is intermingled. We do not merely live *on* the earth; our life forms a part of the life of the planet, and more than that, even part of its consciousness. It is an ancient truth that the earth is a living being. It is born, lives, and dies, only to be born again, after a period of rest — rest, that is, for the informing spirit of the earth, its soul if you like.

Furthermore, this earth is more than this visible rocky sphere. It is, so the ancient teaching runs, a group of seven globes, technically called a planetary chain. We see only the globe we are living on because the other six are composed of ascending degrees of finer substance than our own, too rarefied for our present sense perceptions. These different degrees or conditions of substance correspond to, and inevitably imply the existence of, different states of consciousness, forming what are called in theosophy *planes*.

Thus it is that the universe divides itself naturally into a number of such states of consciousness or planes; and each entity in the universe, such as a planetary chain, does likewise. The seven globes of our earth's planetary chain group themselves naturally

into four of such cosmic planes. The diagram below is a useful key in studying the relationship of these seven globes:



It should be clearly borne in mind that the above is not a picture of the way the globes of the earth-chain are arranged in space, but is more like a symbol indicating certain basic facts about the planetary chain.

On the plane marked I are globes A and G (so lettered merely for our convenience). This means that there is a certain similarity between these two globes — let us call it for easy understanding, a similarity of vibrational rate. This is likewise true of the pairs B and F, and C and E; while globe D stands alone on the lowest or fourth cosmic plane.

Now it is this entire chain of globes which is the arena for the majestic pilgrimage of seven great classes of beings, usually spoken of as life-waves. This is an appropriate figure of speech because it suggests the undulatory motion of these rivers of lives pressing forward, with alternating periods of activity and rest, round the planetary circle.

These life-waves are made up of spiritual beings, sparks of the divine flame at the heart of the universe, each group at a different stage of its evolutionary development, and finding on each globe opportunity for the unfolding of certain characteristics from the treasury of its own inner being.

These seven classes may be enumerated by the descriptive terms

we use today, namely:

Three Elemental Kingdoms The Mineral Kingdom The Plant Kingdom The Beast Kingdom The Human Kingdom

But if we use these names we must remember that we do so merely for the purpose of easy description; for the various classes have gone through an infinite variety of changes during the long ages of their earth-journey (not yet completed by many millions of years), and have already taken many millions of years to differentiate into the distinct classes as we now know them.

Furthermore, we should think of the kingdoms themselves as *houses* which the various spiritual beings inhabit. Thus a very undeveloped being, just starting on its evolutionary journey, would live in an *elemental* house of life. Another, more advanced, would find a *mineral* house of life appropriate for its necessities for growth; and so on. But such houses of life are abandoned for more highly appointed ones, so to speak, when the old ones are found to be no longer adequate; just as there may be seven or more grades in a school, but the pupils themselves move on from grade to grade when they have learned all that each grade can teach them.

Let us for easier understanding confine ourselves to the circling of the *human* life-wave around the earth planetary chain; remembering that we mean by this human life-wave that group of essentially spiritual beings who, after many marvelous vicissitudes, unrecorded except in the secret records of initiated sages, find themselves at present inhabiting human bodies, endowed with human brains, human feelings, human spiritual and intellectual capacities — in short, members of the present great human family.

Turning again to our diagram, let us notice the circular manner in

which the globes are placed. This is a symbolic representation of the way in which the life-wave passes through the seven globes. Starting with globe A at the left, it circles down the left-hand arc through globes B and C to D. This is called the shadowy arc or arc of descent, not indicating that there is a fall through space — which would be absurd — but that the life-wave is plunging farther and farther into matter. It is building for itself bodies of increasingly grosser physical substance. Matter draws it like a lodestone, and the purity of its early state on globe A becomes a dimmer and ever dimmer memory.

With the attainment of globe D the lowest point is reached, the pivotal point where matter balances spirit and where a definite effort has to be made to generate the spiritual force to continue the evolutionary journey, this time *upwards* through globes E, F, and G.

When G is attained, the life-wave has again reached cosmic plane No. I of our diagram, the same plane from which it started — but with a difference. The high spirituality of the beings on globe A might be compared to the purity and innocence of a child. On globe G their purity is caused by the fact that the dross of matter has been burned away by the pure flame of spirituality. It is purity plus wisdom and strength.

Our human life-wave must pass around this earth-chain seven times, each such passage being called a round. When the seven rounds are completed, we shall, with our earth, have our "Sabbath" or day of rest; and then re embody with it again to seek grander and nobler adventures in our universe of inexhaustible opportunities.

The earth-chain, when the "day of rest" arrives, will decompose into cosmic dust, but its life-energies will be transferred to new centers in space, to re embody in time as a new chain of globes

affording opportunity also for the less developed life-waves to unfold their infinite possibilities toward a perfect humanity.

Our human family has at present completed three circlings of the planetary chain. We are now in our fourth round, and on globe D of that round; but *we have passed the critical turning point on this lowest of the globes*. This is of tremendous significance to humanity. The understanding of this one teaching is like a guide pointing to the direction in which we should be moving. We then begin to acquire a truer sense of values. We learn, by applying the abstract teaching to actual life, what we can safely abandon, what hold on to as imperishable and therefore practicable to take with us. We begin to see that our attachment to matter has become, indeed, a habit with us, but is no longer a necessity; and that if we linger fondly among the sensations, excitements, and fascinations of the lower earthly life, we are throwing away precious opportunities now before us, and failing to recognize that the obstacles we find in our path are actually the means — when overcome — by which we may move on toward our divine destiny.

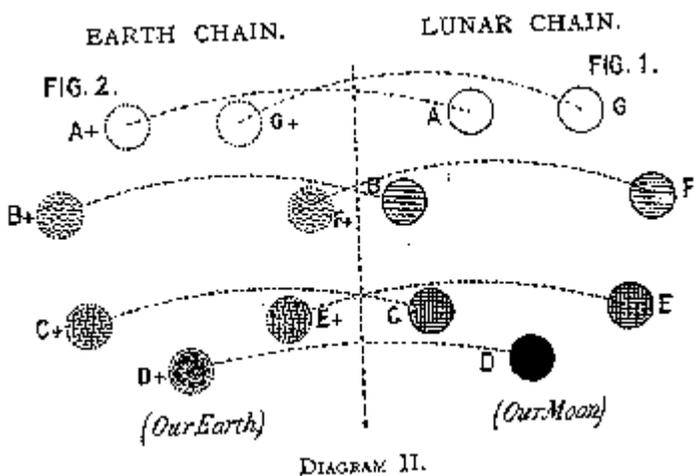
Chapter 3

From Moon to Earth

Just as the earth-chain will eventually die when the human life-wave leaves it at the end of the seventh round, and will be reborn after a period of rest, so it itself is but the reïmbodiment of a former planetary chain of a lower type of evolution. Our moon represents what is left of globe D of that chain, and so we speak of that former group of globes as the moon-chain. It is now, of course, but a wraith or ghost, but it was once as alive as earth is today and bore upon its then vital chain of globes seven life-waves even as now our earth does.

When the life-waves had passed seven times around the seven globes of the lunar chain and had assimilated all the experience possible there, that chain began to die out; a complete dissolution of the cohesive forces of all the seven globes set in, and after a long period of inactivity, these energies commenced to vivify new centers in cosmic space. These seven centers might be spoken of as seven *seeds of life*, destined to become the seven globes of the earth-chain when awakened aeons later by the cycling life-waves during the first round of the new chain.

H. P. Blavatsky, in her profound work, *The Secret Doctrine*, gives a conventionalized diagram to represent this transfer of the life-energies from one chain to the other. We reproduce it herewith, but again it should be noted that such pictorial representation must not be taken literally, though there are many suggestive ideas to be gained by its study.



Note that Figure 1 represents the *dying* moon-chain, while Figure 2 stands for *an as yet unmanifested* series of globes — the earth-chain to be.

The graded shadings of the globes in each figure indicate their gradual coarsening in substance and consciousness from plane I to plane IV. The diagram also indicates that there will be a

marked etherealization of each globe when it reimbodies, so that the whole of the new chain will be somewhat finer in expression than the old one. This exemplifies nature's law of *repetition combined with forward motion* — the principle of the spiral. This is no arbitrary law, but is caused by the inward urge of every entity to express what it is within itself.

The moon is now an astral corpse, yet it is still sending earthwards what one might call the dregs or lees of vital energies which powerfully affect the life of our planet. This fact helps to explain many of the phenomena which have puzzled scientists, the influence extending also in other ways not observed or guessed. The action of the tides is common knowledge, as well as the moon's relation to human conception and gestation. The cycles of many diseases coincide with the phases of the moon; its influence can be traced in the growth of plants; but little really is told at present regarding this interrelationship.

For long ages the moon is destined to follow her "offspring." But before the seventh round of this earth-chain, she will have been utterly dissolved, because the last remnants of her energies will have been assimilated by earth and transmuted into regenerative forces playing their part in the gradual ascent of the whole chain and the life-waves upon it toward their spiritual consummation. It is because of the age of Mercury and Venus, both far older than earth, that their moons have disappeared.

The story of how the seven life-waves proceeded through the three and one half rounds already completed is one of the most intricate and involved teachings of the ancient wisdom. But a few general ideas to be outlined here may serve as an introduction to the subject for those who may wish to study further in advanced theosophical books.

First of all, we must remember that all the entities seeking a

milieu in which to grow and evolve had to do two things. They had to fashion bodies, inner and outer, in which to work, and they had to build the globes of the chain itself. They started out as it were unclothed and unhoused. All the kingdoms helped in the work of building, each class contributing the results of skill attained during the long sojourn on the moon-chain. In this way during the *first round* the route was marked and the tracks were laid for the sevenfold planetary circling.

But what complicates the process, and at the same time removes it from the realm of a merely mechanical arrangement to be learned by rote, is the fact that in the beginning each kingdom, as for instance the class destined to become the humanity of this earth-chain, had to recapitulate former experience by running through all the lower forms first. This is nature's rule always, and a wise one too: that when a new life period opens, the beings about to pick up the threads of life where they dropped them in the former period, must first make a quick review of those earlier states formerly attained. Thus they weave into the fabric of their present consciousness all past knowledge; and likewise provide a means of assistance to kingdoms not as advanced as they.

This means that those who were destined to belong to the human kingdom itself were not left unaided in their growth. Where, then, did superior beings come from to give them assistance?

When the life of the moon came to its close, all its inhabitants were not equally evolved — just as is the case on the earth today, and as it must necessarily be when this present planet has finished its life-term. Some must always represent in their development the full possibilities of any given manvantara or period of activity. They have been the leaders, have shouldered the heaviest responsibilities, and at the end are the perfected beings for that stage of evolution.

Such perfected ones, the evolved humanity of the moon-chain, were the first to arrive on globe A of the earth-chain and took the lead in its evolution during three and one half rounds, while the new humanity was in process of development. They were the overseers of the builders of forms, these latter being those entities who, having completed their sojourn in the beast kingdom on the moon-chain were now seeking to enter the human kingdom. It was they who passed through the elemental kingdoms, the mineral, plant, and beast kingdoms, so that knowledge of these lower forms became instinctual. But by the time they were ready in the fourth round (and especially by the time they reached globe D thereof) to complete the building of the human vehicle, they found their capacities limited. They could furnish nothing better or higher than the astral, passional self, for this was the extent of their legacy from the moon-chain.

Growth for the human race would have come to a dead stop if it had not been for the intervention and help of that spiritual host of beings, the fine flowering of the moon-chain, who lit, in the incomplete humanity, the fire of mind. These made it possible for mankind to bridge the gap that existed between the lower vehicles and the divine spark within, the means by which it might lift itself out of the toils of matter into the radiant realms of spirit again. (The awakening of mind is described more fully in Chapter 5 of this manual.)

But as yet we have not fully valued our divine gift. We have prostituted it too often to base uses. Only too often we limit ourselves in consciousness to the self who eats, personally loves and hates, who suffers and sins, who struggles to supply the needs of the body, and beyond whose short span of life all is mystery.

This lower nature is in itself marvelously complex, with illusive

centers of force, leading those whose consciousness is chiefly centered in the brain-mind into a maze of confusion when they try to study it. Strange powers which come to the front in sleepwalking, hypnosis, clairvoyance of a certain order; mysterious uncoverings of different layers of consciousness, such as double personality and other abnormal phenomena, all belong to the unevolved, growing lower part of human nature — our moon-nature.

It is this nature that, with the aid of the higher beings within-above us, is in training during this present earth cycle and is destined to be refined, strengthened, and purified, and finally united to the spiritual sun within the human constitution, thus producing the perfected mankind of the seventh round of this earth-chain.

Chapter 4

Early Life on the Planet Earth

It has been said that all the life-waves from the moon pass seven times around the seven globes of the earth-chain, but these journeys cover in time what would seem to us many eternities. In studying this philosophy one is deeply impressed with the thoroughness and exactitude of nature's working. Everything is repeated until there is no possibility of mistake, yet every repetition, as said, involves some slight difference from the last, some new conditions and opportunities. The life period on any one globe is enormous and between any two globes there is also a period of rest. It is evident therefore that we have lived on all these globes in the past, that we shall do so again, and that in each the work of the creation of man is slowly proceeding.

There are seven great root-races on every globe in every round, their average life being about nine million years. Every root-race

has seven subraces; every subrace, seven family races, each of which branches into nations, tribes, etc. We are now in the fourth round, on globe D, in the fourth subrace of the fifth root-race, and have therefore begun the ascending arc toward spirituality in this round. At the midway point of this planet's life, viz., in the middle of the fourth root-race of this round, the door was closed for entrance into the human stage, with one exception, to be mentioned below, in Chapter 7. Therefore the human family is nearly complete for this manvantara or cycle of evolution.

All through these changes it must be remembered that it is the god-spark of divine origin which clothes itself in garments of mineral or vegetable or whatever it may be. It learns by this close association to use more and more complicated vehicles. And this constant adaptation never ceases. Nothing remains *in statu quo* for two consecutive seconds anywhere in the universe. To resist the onward impulse means backward motion. And two factors are always at work in the incessant mutation, true forever from the lowest to the highest. There is always an inner urge and always an outer intelligent force guiding and directing the unfoldment.

The least entity is a life clothed in matter, and matter itself is but the other pole of spirit, encasing less evolved lives. It is indeed a spiritual universe we live in, piloted throughout its infinite realms by an infinite series of lower and higher intelligences. At the upper rung of the ladder for this globe is a Wondrous Being, sitting at the threshold of Light, which he will not enter while any of earth's children may yet lose their way. He is known as the Silent Watcher, though in truth he is nameless. Earth can teach him no more, but from his self-chosen post he guides the great ones below him, who descend in an unbroken scale, through lesser divinities, rulers, teachers, divine dynasties, down to our half-awakened humanity. Absolute harmony throughout the

uncountable hierarchies of nature must inevitably exist, and our work as humans is to find and fill to perfection our place in this universe of which we are an intrinsic part.

Every round has its special overlord, below whom come those guiding every globe of that round. Every race, every nation, has its own guardian down to every person who has his own inner god. Thus every human being is the result of hosts of creators, some for his body, others for his psychic, his mental, and his spiritual nature respectively. And the work of perfecting him runs through the life of this planet, many, many millions of years. Thus we see how immature we are as yet — mere children, knowing practically nothing of our own real nature, and so little realizing our relation to others that we even war with and would destroy our fellowmen, parts of our own being.

In the first round, the globes of the earth-chain and all that they contained were very ethereal. There was no solidity in the beginning, only a cold brightness, which developed towards the close of the first round the essence of what in our round we know as fire. Gradually, as rounds two and three were in progress, consolidation took place, the element air developing in the second, and water in the third round. But it was not until our present round that our globe D actually settled and hardened, thus developing the element we know as earth.

Only a very general picture can be drawn of the early cyclings of the life-wave. Indeed it is not until we come to globe D of our present round that we can receive any sort of image of what actually took place. This does not mean that the long aeons of preparation consumed in the building of mankind were in themselves characterized by a vague passivity with nothing worthwhile happening; but merely that descriptions are useless because we have nothing to compare the processes to in our

experience.

When in our study we come to globe D of this present round, our picture begins to assume clearer outlines, and details become progressively more numerous. It was at this period that the work of forming the human body *as we now know it* was seriously undertaken. This in itself was no mean task, as we realize when we consider the exquisite precision with which it is built, coordinating as it does in a perfect harmony the innumerable hierarchies of lesser lives of which it is composed.

This era of "preparing the vehicle" is poetically described in the Stanza of Dzyan, an archaic manuscript quoted by H. P. Blavatsky in *The Secret Doctrine*. Earth is represented as being impatient and undertaking herself the work of peopling her globe, and as producing thereby "water-men, terrible and bad," which had to be destroyed by higher dhyanis or planetary spirits who guide the evolution of earth.

Fantastic as this tale may appear to some, it refers to an actual event in an unformed, early transition period, when nondescript monsters grew out of the superabundant energy of Mother Earth, before things were quite ready.

But gradually when the earth was cleared, the design for the future human bodies was worked upon, improving upon the pattern of the ape-like, ethereal forms that the "humans" of the third round had evolved. This was the first root-race on globe D of this round, known as the "self-born" because they produced their kind by a process which might be described as "oozing out" their astral doubles.

Their continent was in the region of the North Pole, the Imperishable Sacred Land, which lasts from the beginning to the end of this earth cycle or manvantara, and which is to be also the

home of the last perfected race. It is difficult for us to have any conception of these first root-race beings, who were boneless, almost formless. They are known as the chhaya race, which means "astral image." It did not die, but disappeared in the second by a process of budding. Simple as the form was in comparison with the present one, yet to bring it about many classes of higher beings had already been called into service.

The continent of the second root-race was further south, embracing parts of Greenland, and during the course of their evolution the method of procreation changed to what is known as the "sweat-born." Large drops oozed from the bodies and developed into the human embryo. All these changes consumed aeons of time, but time was nothing to these dreaming creatures, to whom "a thousand years were but as a day." They created the third root-race and perished, leaving no external evidence of their existence.

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Section 1

Chapter 5

The Third Root-Race

The third root-race saw great changes. First, the "sweat-drops" of the second developed into huge eggs, which were warmed and matured by the sun — a process analogous to that of the fowls of today. In these the fetus gestated for several years. The human form also passed through a series of transformations. During this hermaphrodite period, there was a time when it was four-armed and three-eyed. But these variations of type came about very gradually, of course, covering millions of years. Finally, in the last part of this race, there occurred the division into the two sexes.

The wonderful event, the turning point which was to change the whole face of history, the great epoch in humanity's life toward which an infinite series of hierarchical beings had been working for eternities, was now at hand. Three rounds and nearly one half of the fourth had passed in preparation for the glorious awakening. Relatively speaking, it came suddenly. Those who have advanced the theory that mind evolved from the animals have not taken into account the eternities needed simply to develop the human body and lower principles.

Up to this time there had been evident but two of the streams of evolution which work through nature, viz., the physical and

spiritual, the latter represented by the monadic essence, the god-spark. This is too far above the former to establish communication with it without the connecting link of mind. It is stated in *The Secret Doctrine* that were the spiritual monad of a Newton, grafted on that of the greatest saint on earth, to be incarnated in a perfect physical body without the middle principle of mind to unite the two, the result would be *an idiot* on this plane. Everything is *latent* even in the atom, and so was mind at this stage in the human animal; to awaken it higher gods and time were needed.

That which was due involved the destiny of those others from the preceding great manvantara — beings who, compared with the lower mankind, were gods. The lower beings from the moon-chain had done their part. They and their host of helpers had given all they had. Mind they never had. But there were now others, known as manasaputras or "sons of mind," ready to enter the temples prepared for them. And this fact implies that they belonged to them, that they were karmically related to them. Thus, beings who on the moon-chain had fully developed the principle of mind, entered the lower humanity to quicken its latent spark. And after this incarnation, seemingly miraculous changes took place.

The event has been symbolized in the myth of Prometheus. He brought the spiritual fire to mortals and was chained to the rock of matter, our human bodies, where he will remain through the ages until man himself rises to his level and liberates him. The story of Adam and Eve in the Garden has the same basis, in which, to the popular fancy, Lucifer the Light-bringer masquerades as Satan, an evil force.

This incarnation of the sons of mind brought pain and suffering to the lower ego, but also the possibility of attaining to godhood. It

is stated by H. P. Blavatsky that without this help from the higher beings, we should still be but little above the beasts. From this time forward there must be two voices in man forever claiming to be heard, until the day when one absolutely dominates the other. The lower self, however, is never helpless. It is endowed with free will and conscience, the voice of the god within can always be heard by it if listened for.

It is impossible to understand this philosophy without realizing that the universe consists of consciousnesses of infinite degrees and that all growth is a growth in consciousness; also that unity in diversity exists in every part of cosmos. There is no such thing as one part being independent of any other part. All entities carry a responsibility for those below them and, after reaching the self-conscious stage, to those above them. It has often been recognized by historians that no one can transcend his race beyond a certain degree. As it is on earth, so it is in heaven. As above, so below. The great ones feel the weight of those who play with their opportunities and refuse to rise.

Not all of the human races were equally evolved, some, of course, being far behind the others. Stanza VII of *The Secret Doctrine* refers to this part of the history as follows:

24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahma when it became Night*), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*). FROM THEIR OWN ESSENCE THEY FILLED (*intensified*) THE KAMA (*the vehicle of desire*). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW. THE THIRD REMAINED

MINDLESS. THEIR JIVAS (*Monads*) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became the*) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM. — 2:161

These events explain the inequalities in our human kind, the relatively high and low capacities of different peoples. H. P. Blavatsky says also that they contain the whole key to the mystery of evil.

The entrance of the manasaputras into the drama of our human life perfects the human being as to his constitution. He is now equipped to move forward to his destiny. He has in his nature, ready for development, all the principles of the cosmos. This is the real meaning of the words in the Christian Bible, "Man was made in the image of his Maker." This incarnation also initiates in humanity the third stream of evolution, the intellectual; and it is at this point that the streams from above and below meet in mankind.

In the great circulations of the cosmos, spirit is eternally descending into matter, and matter is eternally ascending toward spirit. They mutually aid each other. Neither could accomplish its purpose without the other. The lower lives can expand their consciousness only by breaking shell after shell of their encasements and reaching progressively into wider realms of thought and spirit. The great spirits and gods can express the compassion which is verily their essence only by aiding their younger brothers, and they can gain in strength and power only by overcoming the resistance of matter and mental molds and assuming greater and greater responsibilities. These universal sweeping currents of life are manifest not only in the grand channels but are present everywhere — in every ebb and flow.

No drop of the ocean of being but feels the sway of them both. From this time forth appear the relative tendencies in human nature known as good and evil. Out of the complicated interaction of these streams of evolution there has arisen in young and misguided humanity mistaken notions of itself. And in recent centuries, with the ancient teachings obscured, the delusion that man is "born in sin" has been taught, bringing a long trail of degrading results. Lost in the clouds of ignorance, portions of mankind have also forgotten their divinity.

Chapter 6

The Mystery of Sin

Nothing but the wisdom-religion can throw light upon this mystery, which has confounded the children of earth whenever they have lost the knowledge of their ancient teachings, their divine heritage. The man-made theories which have been built up to explain it have verily tossed the divine soul into the dust-heap. Man, the potential god without, the actual god within, has hypnotized himself into the belief that he is a worm of the dust. What sacrilege! Instead of turning their eyes within, the children of earth have looked without and beheld but the dancing shadows of illusion. They have lost their way in the labyrinth of matter and dropped the thread which might have guided them home.

Did a God create men evil? Are they indeed doomed irrevocably and helplessly to punishment? The mankind of today in increasing numbers is refusing to believe such blasphemy. And yet the mystery is not solved. Some trust to intuition, abandon a solution, and look to their god within unconsciously. Others toss consequences to the winds and live as their moods direct. Listen to the answer theosophy has to give:

That which is in line with the grand trend of evolution; that

which furthers the unfolding of divine possibilities; that which is working toward greater and greater perfection, is right. The whole universe is behind effort in this direction. But that which opposes, which seeks to obstruct nature's design, is wrong and is bound, sooner or later, to be crushed. These opposing forces, however, are necessary to develop power and knowledge, but the counterforce in nature's scheme belongs normally to ignorance. In stumbling thus against obstructions, which we must find within ourselves because of our dual constitution, we learn and grow. When, however, the personal ego consciously allies itself with the lower material side of the nature, the results become more and more serious with growth and must, if persisted in, end finally in the annihilation of that *personality*.

Before the manasaputras incarnated in mankind, there could be no sin, no *moral* mistakes, but the moment mind was awakened, there was knowledge of right and wrong, there was free will, and, further, there were inexperience and ignorance. The right and easy way, as said, is to work in harmony with the grand currents of evolution. One who does this has the universe behind him and meets with no obstructions in himself. The wrong is to pull the other way.

But the question must be answered as to why anyone should desire to act contrary to moral law. It is due primarily to ignorance, which belongs to an undeveloped state, and which has moreover been increased by wrong teachings. The average person at the present stage does not clearly and convincingly perceive the moral law, or definitely understand why he should follow it. When the teaching of karma has firmly gripped the human consciousness, there will be fewer transgressions of it. It is necessary here to remove the stigma of evil which has lain on the shoulders of our divine parentage.

Further, the teaching is that no beings below or above the plane on which human consciousness is now functioning have a sense of separateness. Those perfected beings who have risen above the human stage recognize in their *individuality* their oneness with all life. The average human being, however, lives mostly in his *personality*, and it is this limited and undeveloped personality that is deluded, thinking that it can seize and hold for itself alone. Selfishness is sin and folly and verily the root of so-called evil. If carried far enough, it contracts the channels through which our life-energies flow to us, and finally we drop like a withered leaf when the sap no longer reaches it. And yet, without the strength to be gained in removing this delusion, there could not be moral progress. After certain gross forms of selfishness have been outgrown or overcome, they are transformed into aspirations widening with the scale of growth, until with full understanding and the spiritual will sufficiently awakened, we cross over into the greater circle and see ourselves as part of the whole.

The complexity of human nature is no mere figure of speech. There actually are different selves within us, of different stages of growth and of different desires, claiming recognition — a mystery indeed and yet one which can be unraveled. The evolving soul in its amazing world within can and must find its place and assume lordship over the riotous forces that would usurp authority and cause chaos in the human temple. In achieving this, we become indeed gods.

But until that day it is this lower mind, in process of being created or unfolded, that sins. It uses itself in a wrong way before it has learned to work in harmony with the universal mind, of which it is a part. Pain, disease, and suffering are the offspring of this growing mind, i.e., are due to its mistakes, from which filters down into the body inharmony, which works out as disease. Physical mistakes cause physical trouble. Mental perversions

cause mental and later physical torment. Through pain and suffering we learn. But it is possible to learn a little faster. Many, alas! encourage, hold, and repeat wrong thoughts until the force of them becomes terrific. Fortunate indeed is he who awakens and resolves to work with his higher nature before these become overwhelming. In *Theosophy: The Path of the Mystic* by Katherine Tingley are the following words, pregnant with inspiration, encouragement, and — warning:

These two forces: the physical dominated by the spiritual, the mind illuminated by treasures of truth and inspiration from the higher self, these two, working together, will bring about results that are unbelievable. Nor will it take all eternity to bring about these things. The very atoms of our body can be touched by the fire of divine life and brought into harmony with the mind and soul, controlled as the master musician controls his instrument by the higher self.

For life is light and light is life, and the Christos-spirit is in everything in degree. Could we sit at the feet of the Law like little children could we free our minds from misconceptions and learn from nature and listen to the Christos-voice within, what revelations would come to us! We should then be able to say: this is immortal and that is mortal; this belongs to the animal nature of man, and that to the spiritual. The power to do this is the power that we need, arousing us from the dead, so to speak, and bringing to us light and illumination.

From the time that a vow [this vow is to one's higher self] is taken the disciple has ever with him two forces: two invisible companions formed of his own essence, one evil, one divine; the secretion or objectivation of the opposite

poles of his own self-consciousness, they represent his good and evil angels, the Augoeides and its counterpart, each seeking to absorb his being. One of these in the end must prevail over the other, and one or the other is strengthened by every act and thought of his life. They are his higher and lower potentialities passing slowly into potency, as the energies (both good and evil) are awakened.

Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men; therefore, by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur — in dwelling on the conception of brotherhood.

Yet never can we reach that point of spiritual discernment until we have found within our own hearts something new: a larger sympathy for all that lives, and a broader, deeper, grander conception of human life and the superb laws that govern it.

I think each is a focalization to a point of all the good and all the evil elements to which we have given conscious life in the past. At each moment, as we consciously incline toward good or evil, one or the other feeds into and fills the mind. And it is obvious that the point of connection with either is that failing or virtue to which we are most inclined. However small a point, it must, if encouraged, lead to and involve all the rest on that side of the stores of our nature and the universe. If this is true, it follows that to

give our *conscious* volitional encouragement and backing to any fault or any failing, is *an immensely pregnant move downward*.

But if effort be continual, if no failures or falls discourage the aspirant and are always followed "by as many undaunted struggles upward," he has always the help and counsel of the divine "daimon," the Warrior; and victory, however far away, is certain. For this is an unconquerable power, "eternal and sure," an actual presence and inspiration, if we will but recognize it, having faith and faith and faith. — Chapter 2

Chapter 7

The Third Root-Race (*Continued*)

In regard to the different degrees of incarnation into the human host stated in the Stanza quoted in Chapter 5, those who received but a "spark" are our average humanity. Those who were not ready, who had not evolved to the desired point, remained mindless.

Out of this last omission grew a horrible history. During the long transition periods when humans and animals were separating into two sexes and before the lines had been tightly drawn between them, the mindless men crossed with the beasts and produced the ancestors of the simian races. They are described as crooked, hair-covered monsters — "a dumb race, to keep the shame untold." These are the exceptions previously referred to in Chapter 6 who were to enter the human family at some period *after* the critical midway point of this fourth round. Being partly human, it is possible that some may become wholly so in the seventh root-race on this globe D, but the majority must wait for the fifth round. The sons of mind, seeing the terrible mistake and

feeling responsible, incarnated then in those mindless.

Unfortunately the trouble did not end here. In certain classes the animal tendencies became intensified, the third root-race merged into the fourth, and these again, while the forms were still mobile, repeated the sin of the mindless, this time with full responsibility. As a result of their crime, we have the race of anthropoids. Then the sons of wisdom established sterility between the two kingdoms.

But there were those among the human host in whom the incarnation of the manasaputras was complete, and they became the leaders and instructors of third race humanity. No words can adequately describe the transformation which took place in human life after this happened. It burst forth in glory. The dull, dreamy, half-conscious world was being awakened — to know itself. The sleeping germ of mind was stirred by a mighty force. The spark touched that to which it was akin, and lo! the animal became human.

This race of arhats created not by union of the sexes as did those who received but a spark, but by the power of will. This is said to be a power latent in all, but not to be developed in mankind for many ages to come. The progeny of this race are known as the "Sons of Will and Yoga." They still live, are still watching over their humanity, and they form the nursery for future human adepts on this earth. They are also called the "Undying Race." It is said they could live with equal ease in water, air, or fire, for they had absolute control over the forces of nature. They were a holy race of godly strength and beauty. They became the teachers, the inspirers of nascent humanity, and are truly the spiritual parents of mankind. It is they who taught the early races, as they grew, the ancient wisdom-religion, which has appeared and re-appeared at cyclic periods all down the ages, and which now has come again under the name of theosophy.

In this Undying Race was planted also the sign and evidence of its divine origin and parentage — the third eye. Before its vision the book of life lay open. The mighty past, the glorious future were as the eternal Now. It was the Golden Age in those days when the gods, the spiritual fathers of mankind, dwelt with their children. They had no sense of separateness at first. They felt in harmony with all that is. Love, reverence, joy filled their hearts. Strife had not entered human life. But this could not last. Gods are not made in such ways. This heaven on earth must be taken by violence, in order to become a permanent possession. Human beings must, through a long and weary pilgrimage, reach again the lost state of purity and bliss bringing with their spiritual power, a rich and full understanding of life in all its kingdoms, and boundless compassion for all that lives.

Little by little the clouds gathered, the sun of life was darkened. As these children of innocence and joy began to feel their power, as their latent minds were awakened by the beings above them, the animal in them grew apace. The war was on. The third eye grew dim and, in the course of ages, from being objectively one-eyed, then three-eyed, mankind became possessed of two physical eyes, while the third was withdrawn into the brain. Its witness is the pineal gland. In the great ones it still functions though not seen, and in the aeons to come it will again become active in the human race at large. Legends of all peoples, which are the memory tablets of the past, have carried in their various ways the story of the third eye. The three "one-eyed" cyclopes, recorded by Hesiod, symbolize the last three subraces of the third root-race or Lemurians. And in the myths we find one now and then whose vision knew no limits.

The gods withdrew and the Golden Age passed. Eternal spring was no more. The climate grew cold. Animals, who had been the

friends of mankind, became ferocious. By degrees pain and suffering turned the current of human thoughts and an appeal for help went up from their hearts. Their spiritual parents responded. Divine dynasties were established and then followed a glorious civilization.

The continent of the third root-race, known as Lemuria, now lies beneath the Pacific Ocean, whose islands dotting its surface were once the mountain-peaks of this ancient land. It stretched from the two Americas to the shores of our present Asia and beyond. The first cities were of stone and lava, but before the life cycle of this root-race closed there arose cities of great proportions. Under their divine rulers the arts and sciences became known.

Astronomy, architecture, and mathematics were learned to perfection. Indeed, so glorious, exuberant, splendid, was the civilization which commenced with this third root-race, that Greek, Roman, and even Egyptian civilizations sink into insignificance in comparison. Though rapid, even sudden, when compared with the long ages preceding it, it yet came about gradually and extended over many thousands of years and into the fourth root-race. But there were, of course, inequalities then as now. Savages and geniuses marked the extremes.

Before the close of this root-race the majority of mankind had lost their spiritual purity and had sunk into sin of one form or other; yet there were always those who followed the light within and thus formed the seed for the future. When the root-races have run their course, they are destroyed alternately by fire and by water. Not suddenly, except in localities, but slowly, stretching over hundreds of thousands of years, the work of destruction proceeds, while gradually the successor is being established. The third root-race met its fate through subterranean fires.

The Fourth Root-Race

About eighteen million years ago, on the road to development, the human egos slowly passed from the third to the fourth root-race, the great Atlanteans, whose gigantic continent extended over the surface of what is now our Atlantic Ocean. This is the race whose middle point marked half of the life-term of this planet, and also the closing of the door between the animal and human kingdoms. At this time, too, matter reached its fullest development, since which period all life has been on the ascending arc toward spirit. Manifestation was on a grand scale then. Both men and beasts were enormous, the former being from twenty to twenty-seven feet in height. Their minds were as giant-like as their bodies, a hint of which greatness is given in the statement that it was their degenerate descendants who built the first pyramids.

Further, the third eye was active during a part of their history, and they were thus in command of many of the finer forces in nature, which are still secrets for us. Their civilization was dazzling in its splendor. The startling discoveries of our recent times are but faint reminiscences from the memory-storehouse of the racial mind of the marvels and intellectual grandeur of the fourth root-race. And these are but foreshadowings of what is to come, for, as our present fifth root-race matures, it will recover what it lost as Atlanteans, with added spiritual development and insight. H. P. Blavatsky in an article entitled "The New Cycle" writes:

We are face to face with all the glorious possibilities of the future. This is again the hour of the great cyclic return of the tide of mystical thought in Europe. On every side we are surrounded by the ocean of the universal science — the science of Life Eternal — bearing on its waves the forgotten and submerged treasures of generations now passed away,

treasures still unknown to the modern civilized races. The strong current which rises from the submarine abysses, from the depths where lie the prehistoric learning and arts swallowed up with the antediluvian Giants — demigods, though with but little of mortality — that current strikes us in the face and murmurs: "That which has been exists again; that which has been forgotten, buried for aeons in the depths of the Jurassic strata may reappear to view once again. Prepare yourselves." . . . The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other — mysticism, that veil of more or less translucency which hides the Eternal Truth. — *La Revue Theosophique*, reprinted in *The Theosophical Path*, September 1911 (in translation)

All these transformations, which present themselves as the drama of life unfolds, show that, during the revolving of the cyclic wheels of destiny, humanity is in the process of being created. Every turn of the wheel adds something. For instance, one element, as has been said, is evolved for each round, and mankind is physiologically developed in adaptation to it. Every root-race evolves a new sense — being in the fifth at present, we have five senses. Over and over again on a higher scale every round repeats the experiences of the one before it, as does every root-race and every subrace, e. g., the fourth round has a correspondence with every fourth root-race and fourth subrace on every round.

Human beings had by this time attained sufficient knowledge and understanding to choose their course, and unhappily for themselves and the coming root-races, a large majority deliberately elected to put their power to unholy use. It is said that we are still suffering, and shall continue to do so long ages

hence, for the misuse of faculties which took place in Atlantean bodies. By degrees humanity separated into parts with two distinct tendencies — those who sought to obtain self-mastery and who joined the "Sons of Light," and the others who became the slaves of lower forces and developed into sorcerers and evil magicians. While these tendencies were shaping themselves, something occurred in their history which illustrates the fact that cause and effect connect not only individualities, races, different globes of the same chain, but planets, universes or, as we say, great manvantaras. In fact, any force set in motion will never cease to act until neutralized. We have spoken of the "Sons of Light" from the holy race, ever guarding and guiding humanity, so far as humanity permits; but there were other rulers perfected, we might say, in evil. One, King Thevetat, was of this order, evidently linked to this planet from the past and biding his time. When his disciples appeared — that is, when the large body of Atlanteans turned to evil, lived in their lower natures — he was ready to guide them. Had they chosen otherwise, he would have been helpless, but this not being the case, he succeeded in producing a race of sorcerers.

When at last the time came for this race to pass, a colossal cataclysm wiped the bodies of these evildoers from off the face of the earth. The first great deluge occurred in the Miocene Age, but minor deluges, extending over 150,000 years, ended the sad history. The last island, Poseidonis, referred to by Plato, sank about 11,000 years ago. It is upon the Atlantean cataclysms that traditions of the floods in Biblical records and elsewhere are built.

The spiritual parents of mankind, however, secured the seed for the coming fifth root-race from destruction. There is a legend of a "Sacred Island" situated in middle Asia, north of the Himalayan mountains, where now are barren wastes. It was said to be of

surpassing beauty, and was known as the Garden of Eden (of which there has been one for every race). It was the home of the "Undying Race," who escaped from the agony of Atlantis. And it was through them and their agents that the elect of the Atlanteans were started safely and wisely on their journey as the new root-race.

We are now in the fourth subrace of the fifth root-race, and still descending toward the midway or crucial point of this race. But, as the center of the *round* was passed in the fourth great race, we are on the ascending arc toward spirituality, still weighted, however, with a heavy karma, which each and every one should seek to lighten through pure thought and act.

The fifth root-race as a whole will, before its close, develop the mind principle beyond the Atlantean highest point. But it is not until the fifth round that the *manas* or mind will be fully evolved. When this time arrives, will come the great moment of choice, a choice which has been prepared for through the ages — verily a judgment day — only man himself will be his own judge. That is to say, a time must come to all to choose finally and decisively whether they will follow on the path of spirituality, upwards into their own higher natures — or whether they will turn toward the other pole, which must end in final extinction, after ages of slow disintegration; for such is the fate of nature's failures in evolution.

The brief history here given is to be found fully elaborated in *The Secret Doctrine* by H. P. Blavatsky, and represents one phase of the effort made in this age by the masters of wisdom, who are agents of the "Undying Race," to awaken the children of earth to a knowledge of their divine parentage and destiny. This history could not be known without their aid, as our own records, besides being often untrustworthy and incomplete, extend back only a

few thousand years into a *family* race whose life period is about 30,000 years.

Chapter 9

Our Divine Destiny

Our glance into the past makes more possible a look into the future. We can perceive that our journey is endless; that it stretches back and forward into eternity; that we become by degrees and in turn, as the deathless cycles roll, all that the universes hold, ever expanding in consciousness and ever in company with the gods. They are within, about, above us. As the veil woven by our personalities hides the glory, so it is only by rising above them that we find the clouds vanish. But there is a narrow path, which every religion has more or less completely described, which is recognized by all mystics, and upon which the light shines eternally.

"When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the traveling in this road*. In this path, to whatever place one would go, *that place one's own self* becomes." — *The Voice of the Silence*, Note No. 32

It is indeed the path leading to one's own inner god; always open, easy of access, though so seldom entered. Down its luminous way speeds the voice of conscience more rapidly than the lightning traverses space, quicker than thought, to one who listens for it.

The journey through earth's winding roads is but a traveling toward one's inner god; a casting aside of the soiled garments as they are outgrown; a reaching up into an ever purer atmosphere, bringing a constantly clearer understanding, a broader and richer sympathy, and a growing capacity for real service to all that lives.

We speak of traveling toward one's inner god, and yet, paradox as it seems, this is in reality one's self. When we reach its splendor, we find ourselves. *How* shall we reach it? This is for each one to discover after his own manner. Katherine Tingley says:

Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating soul-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature — his body, mind, and emotions — he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul, and dissolved away its limitations. -- *Theosophy: The Path of the Mystic*, chapter 2

Dr. G. de Purucker, in *Questions We All Ask*, Series II, v, asks:

Would you like to find the pathway to your own inner god — your spiritual Self? There is a preliminary preparation, however, required of all — a preparation for this sublimest of adventures in the journey of the human soul. Do you know what it is? It will sound so familiar to you: Learn to forgive your fellows, for this means developing strength, the exercise of the spiritual part of you, and it is bringing into manifestation your higher manhood. Learn to love, for this is the voice of divinity within you; and when you can learn to love, the sun within is already beginning to break through the clouds of your lower surrounding selfhood. To love is divine; because it is a universal energy in your heart. The very sun which shines in the heavens is compact

of that divinest of energies.

Be self-forgetful, because when you are self-forgetful the veils of personality and selfishness fall from your eyes. You are then no longer blinded by selfishness. You then see. Become impersonal; for then you are no longer gripped by personal desires, held in bondage as serfs and slaves by your own lower being.

There is the truth — the beginning of truth; and if ye follow faithfully this pathway, ancient, familiar to your hearts, ye will have put your feet on that Road which leads to the Heart of the Universe.

It would be folly to deceive oneself — the task before humanity, individually and collectively, is not light. But the courageous soul rejoices in difficulties. And these increase; for as the higher elements grow in power, so do the lower, as they are all a part of the same nature. There must be antagonism until, by a mighty grip, the master of the temple holds himself at his true dignity and uses his servants honorably instead of being used by them. In doing this and in leading his host with him to the glorious destiny in store, he becomes a veritable titan. When he completes the seventh turn on the planet which has mothered him, his earth will hold no longer a secret he may not know. His mind will transcend any problem she can offer and his compassion will embrace the world. With the crown of victory upon his brow:

He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand. -- *The Voice of the Silence*, p. 65, orig. ed.

Will ye go to the moon, my brothers, or is your pathway set towards the Sun? Children of the Sun, Sons of the Sun as ye all are, I call upon you to come to your spiritual parent! Be great! Ascend, take, be! Be the god within each one of you — which god is your own impersonal, immanent Christos, your own inner god, the inner Buddha within you, the root and fountain-head of your own spiritual individuality.

Becoming allied with this, then all powers will be yours; all inner faculties will open and blossom. All spiritual and intellectual energy will become your servant; and when this is achieved then the psychic faculties and powers will develop naturally and safely within you, will open naturally and safely, like the enclosing petals of the unblown bud. This is the spiritual road, the road of safety, because your heart will have previously recognised its kinship with the sun-god within you: your inner light itself will be strengthened by the streams of the irradiating splendor within, and ye shall then stand a Master of Life because consciously linked with the very heart of the Universe. Being such as this, you will obtain and control successfully all psychical powers and faculties whatsoever.

– *Questions We All Ask*, Series II, vi

Such is our divine destiny on earth. But shall it end here? The curtain drops but to rise again. After sleep there is waking. The celestial hosts in space, the rulers of the suns, have in the eternities past been human.

The world is filled full with gods, with gods and demigods, and beings who are even higher than what men call gods — all of them spiritual beings, cosmic entities, call them by what name you may like; and we human beings are but one class of them, at the present time passing through this section or phase of a long evolutionary journey from

inferior to better, from better to still better, and so on forever on the ascending arc of growth and development; and our temporary sojourn in this our physical world occurs only because we have reached here as we pass along that ascending arc. Further, this evolutionary path, said the Teachers of this Ancient Wisdom, proceeds in cycles, spirals, each turn of the spiral bringing out new manifestations of the inherent life of the evolving entity. — *Questions We All Ask, Series II, xiv*

Yet must one wait for the seventh turn of the wheel of destiny to reach the plateau disclosing new horizons; to gain the power of saving the many who might otherwise weaken or lose their way? Can a mountainside be scaled without following the spiral path leading to the summit? Yes, there is a shorter road, revealed by a light within the heart and opened up by following the injunction given to the aspirant:

Love is the cement of the Universe. Learn to forgive. Learn to love. Each one of you is an incarnate god. Be it!

Then this road, when revealed, leads to the pathway of initiations, for:

Truth is for all men. All men have a power within them which can be self-consciously attained only by each man for himself. This is a power of consciousness; and as ye open yourself to this consciousness and pass the threshold of it into a more secret chamber of your inner being, you will see there a beauty, a vision of truth; and then after a time you will see another portal and you will realize that that other portal that now you begin to see is also within you, within your consciousness; and you will move towards it and open the new door, giving entrance into a world still more beautiful, still more sublime; and thus you

can follow the path of the spiritual Self, of the essential selfhood, of the divine selfhood within, ever more and more inwards. And that path of beauty and peace and achievement is endless; for it is *you* and you are the Universe — each one of you. -- *Questions We All Ask*, Series II, xv

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