



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*

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YOUNG GODS AT SCHOOL AND AT PLAY

THE subject of our discussion, 'Young Gods at School and at Play,' is certainly an unusual one. Nevertheless, that is just what I am going to talk to you about: 'Young Gods at School and at Play.' Those of you who were here on last Sunday, or who 'listened in' and heard me speak of certain fundamental postulates that I was obliged to lay down as necessary data for our study, will understand more of what is meant by the expressions that I shall again use this afternoon.

You know, of course, that in these days people do not believe in gods, or think that they do not; and if they did, I doubt if they

[Stenographic report of the eighteenth 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 June 17, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

RELIGIONS, PHILOSOPHIES, AND SCIENCES

would consider them as being at school or as at play! Of course this way of representing divinities at school or at play is a manner of speaking; but it does represent an actual fact of Nature expressed in ordinary human speech.

Our wonderful Theosophical philosophy divides the Universe into two general parts — one the consciousness-side, the abode or dwelling-place, and at the same time the aggregate, of all the self-conscious, thinking entities that the boundless universe contains; and the other, the material side of Nature, which is their school-house, their home, and their playground, too. This second or so-called material side, as I have shown in other lectures, is a practically infinite aggregate of Monads or consciousness-centers passing through that particular phase of their evolutionary journey.

Therefore, this universe is a vast aggregate of consciousness-centers in both the two sides of it that I have just spoken of; and these consciousness-centers we Theosophists call 'Monads.' They are conscious entities in differing degrees, stretching along the boundless scale of the Universal Life; but in that particular phase of which I have just spoken and which passes through what we call 'matter,' those Monads belonging to and forming that side of the Universe, in the course of their long, long, evolutionary journey, have not yet attained self-conscious powers or faculties; and furthermore, what we call 'matter,' in its last analysis, is actually an aggregate of these Monads manifesting as 'life-atoms.' The consciousness-side of Universal Nature, which also consists of countless hosts of self-conscious entities, works in and through this other material side; for these hosts of consciousnesses self-express themselves through this other or material side — in other words, through these other countless hosts of younger and inferior and embryo-things, which are the embryo-gods, the life-atoms.

What, therefore, is the universe? It is imbodyed consciousnesses. You see that this is a wonderful thought. We live in a universe with boundless fields for self-expression for each one of these vast hosts of consciousness-centers, otherwise Monads, spiritual beings — illimitable fields for the exercise of their innate powers and faculties, for their growth and evolution, which is endless and beginningless so far as they are concerned.

You heard intoned this afternoon, just before the last organ-number, the beautiful Invocation written many years ago by Katherine

RELIGIONS, PHILOSOPHIES, AND SCIENCES

Tingley; and its words apply beautifully to just this thought: how a consciousness-center grows up from un-self-consciousness, a god-spark as it were, passing through the various phases of many hierarchies until it blossoms out as a fully self-conscious god: out of the darkness and imperfection of the material side of Nature it evolves unto and into self-conscious participation in the cosmic work of the consciousness-side of Universal Nature. This Invocation, as you heard it, told you: "That from the corruptible I may become incorruptible; that from imperfection I may become perfection; that from darkness I may go forth in light": from the darkness of imperfection, of corruptibility,— in other words, of heterogeneous matter, the material world in its many various planes — into what is popularly called 'the light and freedom' of the consciousness-side of Nature, which, as I have already stated, is composed of vast hierarchies of gods, developed cosmical spirits, spiritual entities, cosmic graduates in the University of Life.

I am going to read to you a list of eight items belonging to our subject of study this afternoon, in order that you may, before we begin with more technical themes, first have a general view of what I am going to talk to you about:

First: A life-atom — one of these learning, evolving entities, already spoken of, each one a unit in one or other of the numberless hosts or hierarchies of them — is a vital individualized vehicle or body of the spiritual Monad, which is the consciousness-center, the ultimate, noblest, highest, finest in us; each such life-atom self-expressing itself on the planes of matter — I refer particularly today to their action on the plane of our physical matter. Life-atoms are young gods, embryo-gods, and are learning things.

Second: A Monad is a consciousness-center, therefore an individuality or an 'indivisible.' It is a spiritual entity, the root and seed of our real being. Its 'rays,' so to say, permeate the various grades of matter beneath it and each such ray becomes a life-atom on each of the planes through which the ray passes.

Third: Life is a School and the Universe is our Schoolhouse and our Playground, wherein these life-atoms, otherwise 'young gods' or 'embryo-gods,' study and grow and evolve to ultimate full godhood in self-consciousness as cosmical entities.

Fourth: All matter is ultimately energy and all matter is ulti-

THE THEOSOPHICAL PATH

mately pure light, which is both matter and energy, crystallized, so to say, into material form and shape; hence the world we live in, in its ultimate analysis, is light, crystallized or concreted light, to use familiar terms. So are all things therefore: nebulae and comets, suns and planets; and on our earth, stones, vegetation, animals' bodies and our bodies too — all are crystallized or concreted light, or, what is the same thing, energy or force balancing other energies or forces and holding them in more or less stable equilibrium.

Fifth: The 'young gods at school and at play' learn the lessons of universal life in only one way — please heed this carefully — by *becoming*: for there is no other way by which to learn the reality of things, except by becoming them, which means temporarily passing through such things stage by stage on the evolutionary journey towards perfection. How can you really know a thing *in itself*, the reality of it — in other words, attain truth — except by becoming for a time, long or short as the case may be, that thing itself? We become whatever our consciousness vibrates synchronously with; for this means a coalescence of identity, and, paradoxical as it may sound, such identification or coalescing of energies is not by any means necessarily eternal. On the contrary, the cases are extremely numerous in which one's consciousness temporarily coalesces with the consciousness of some other being or thing, and in its ordinary and minor manifestations we call this 'sympathy.'

We are told in our esoteric studies that the higher initiations consist almost entirely, as regards procedure, in such coalescence of the consciousness of the postulant or neophyte with the things or entities which he must fully know in order to become on earth what the future destiny of the Monad is to be cosmically: a self-conscious identification with the object. In this way wisdom as well as knowledge are gained, and above everything else the inescapable realization of one's fundamental oneness with all that is. I dare not speak more fully upon this at the present time.

Sixth: The destiny of the young gods, of these embryo-gods, is sublime: it is to take a self-conscious part in the great Cosmic Work; the evolution of the universe is that work; and their 'play' is, generally speaking, what we moderns call 'the play of natural forces,' which we know to be around us. These forces are the results on our plane of the expenditures of energy made by the developed gods, the graduates, those who have more or less attained — and there are vast

RELIGIONS, PHILOSOPHIES, AND SCIENCES

hosts of these likewise. Yet, in order to complete the thought, please do not forget that expenditures of energy by entities beneath these cosmical graduates likewise take place constantly and continuously and form a coherent but subordinate part of the play of natural forces of which we are conscious more or less.

Seventh: Hence man's destiny is the same; for he in his human stage of evolution is about half way between the undeveloped life-atom and the fully developed cosmic spirit or god.

Eighth: All physical matter, being as it were concreted light, and all physical matter, as our ultra-modern physical chemistry says, being formed of electricity, therefore electricity is light in one form, or light is electricity in another form — phrase it as you please.

On other occasions, friends, we have spoken of the modern scientific conception of the physical atom, and have showed you what that modern conception is. A Danish physicist called Bohr, in 1913, evolved a conception of the physical atom which was exceedingly fine, very closely indeed approximating to the Theosophical view; to wit, that the physical atom is a solar system in miniature, or, conversely, that our solar system or any other solar system is a cosmic atom. Each such atom has its atomic sun, which the scientists today call a *proton*, and also has its planet or planets which are called *electrons*. In the case of the hydrogen atom, which is modernly supposed to be the primordial building-brick of physical matter, there is but one planet or electron, and one proton or atomic sun.

Just before coming over to this Temple this afternoon, I received an interesting little note from a friend. I will read a part of it to you; and in doing so I betray no confidence, because I give no name:

No doubt you have read carefully the first article in the *Scientific American* on the present position of the atomic theory. The electrons are having a hard fight for their life. I have seen a good many other articles on the electrons which show that the whole thing is still in the melting-pot, delightful as Bohr's explanation seemed to be.

My friend need have no alarm. The great value of Bohr's conception was that it is analogical; that is to say, it follows the pattern laid down by other processes of Nature. What Nature does in one place, very logically and indeed of necessity she repeats in other places, because she follows one ultimate fundamental law or course of action. Analogy is a method of reasoning based on Nature itself;

THE THEOSOPHICAL PATH

and it is becoming more and more in modern times an axiomatic postulate of our ultra-modern scientific theorists or theories.

There is another still more recent conception of the structural character of the physical atom, still more ultra-modern than is Bohr's. It is due to another physicist called Schroedinger. His idea of the structural nature of the atom is that it is a sphere of diffuse electricity without local condensations of electrical charges which in Bohr's atom are called *protons* or positive charges, and *electrons* or negative charges. Schroedinger's atom, therefore, has neither proton, or central sun, nor electrons, or atomic planets. But in order to provide his scheme with certain things which any structural theory of the atom requires in physics and physical chemistry, he modifies this conception of diffuse electricity by suggesting that at certain times and under certain conditions a part or parts of the electrical atomic sphere becomes more strongly electrical than the rest of that sphere and may even send forth or discharge from itself small particles of differing electrical charge, thus accounting for the so-called 'rays,' about which modern chemists talk so much, as for instance, alpha-rays, beta-rays, gamma-rays, etc., and no doubt he would claim that the 'cosmic rays' of Millikan are due to the same supposititious action of his atomic sphere of diffuse electricity.

It is evident that Schroedinger has in his mind, and has given forth, a conception of atomic structure which is nothing but an attempt to explain certain phenomena of atomic physics, and mainly, probably, is it an effort to eliminate what has been called the main defect of Bohr's theory, to wit: the electrons, according to certain principles adopted in physics and physical chemistry, ought to radiate energy as they revolve in their orbits around their atomic sun; and it is supposed that this they do not do; indeed, Bohr acknowledged that they did not, but stated that they did do so as they changed orbits; for this latter idea was also a part of his conception. I do not see any reason why the electrons of Bohr's structural atom could not or should not radiate energy as they whirl with such vertiginous speed around their central proton; for we know that any body moving at high speed in a gravitational field of necessity produces an electro-magnetic field, or at any rate electro-magnetic phenomena. But the father of the electronic sphere, Bohr, said that his electrons did not do so, excepting in the case that I have already referred to.

RELIGIONS, PHILOSOPHIES, AND SCIENCES

Now, as a matter of fact, to the Theosophist the Schroedinger-atom is as interesting and temporarily as acceptable as is the Bohr-atom. Either structure, as outlined, is in essence an electrical entity, whether it be diffuse as Schroedinger says, or patterned after the manner of our solar system as Bohr says; yet on the whole the Schroedinger-atom is not quite as acceptable as a theory to us for the following reason: Bohr's theory that the atom is a miniature solar system is correspondential to Nature as we know it, and is based on analogical reasoning; it has a foundation of analogy in other parts of Nature; it is not a mere hypothesis evolved to meet a supposed need, or a supposed want, of a passing phase of ultra-modern physics which confessedly is itself but an ambitious infant. I ought perhaps to point out that while Bohr's atom is a miniature copy of our solar system, Schroedinger's atom, on the other hand, is a very clever and perhaps unconscious copy in conception of the sun alone of our solar system; and on this ground of analogical reasoning either Bohr's or Schroedinger's atom would be equally acceptable to the Theosophical student.

Time will show which one of the two is the nearer to the actual fact — time and experiment as conducted by our really remarkable leaders in physical chemistry. Whether future research will show that Bohr or Schroedinger was the more exact in evolving a conception of atomic structure, matters not in the least for our present purpose, because both conceptions have the same fundamental elements as I have already said; that is to say, that electricity — a corpuscle or atom of electricity — is the fundamental building-brick of the physical world; and the particular structure which it may have in the atom is a matter of relative unimportance for our present purpose, though perhaps very important indeed were we to follow our examination to the frontiers of physical being.

You know that our modern Science is a very changing and very changeable thing — and thank Heaven it is, for thus it is always learning something new. It is not a closed corporation of old moss-backs who can learn nothing more, so self-satisfied are they with themselves and their knowledge of the universe that they think that nothing more can be known! Thank the immortal gods, Science is indeed a changing thing! It is learning!

But while we acknowledge this, on precisely the same grounds

THE THEOSOPHICAL PATH

we must point out that a thing which by its very nature changes from year to year cannot be taken as an ultimate criterion of truth. And again I say, Thank Heaven that it is so, because if it were an ultimate criterion of truth it would have reached its limits, and in a short time would be as dead as a doormat — a true corporation of moss-backs mutually patting themselves on the back in exultant pride at their conquest of the universe. Science is always approximating, ever coming nearer and nearer, to the truth, which it will never attain in fulness, for that would be equivalent to saying that the human mind is capable of encompassing Infinity, which is absurd. This progressive spirit is fine, indeed splendid, and just what it ought to be.

But let us be on our guard — and I say this with all the earnestness at my command — lest we take any one scientific theory or hypothesis and say: “This is Science’s latest declaration: therefore it is true!” No, it is not necessarily true; it is the latest honest endeavor to approximate to truth, the latest theory; but it will certainly be displaced in time by some next-forthcoming theory, which will be a still closer approximation to truth perhaps! Scientific thinkers not infrequently go back to theories which were once held as true and then abandoned, as new light is received from wider and deeper research. The annals of Science contain many cases where a truth has been learned by temporarily abandoning a theory which in still later days has been proved to be truer than the newer one which superseded it. Do you get the idea?

Let me read to you what one of the most portentous figures in modern science, abstract and concrete, has to say today about scientific theories. I refer to Prof. Albert Einstein of the Relativity-Theory, and to his book called *Relativity, The Special and General Theory*, Appendix No. III, called ‘The Experimental Confirmation of the General Theory of Relativity.’ This very remarkable man speaks as follows — and I call your attention to his reference to intuition and deduction, as showing the new spirit that is entering modern science. I now read:

From a systematic theoretical point of view, we may imagine the process of evolution of an empirical science, to be a continuous process of induction. Theories are evolved, and are expressed in short compass as statements of a large number of individual observations in the form of empirical laws, from which the general laws can be ascertained by comparison. Regarded in this way, the

RELIGIONS, PHILOSOPHIES, AND SCIENCES

development of a science bears some resemblance to the compilation of a classified catalog. It is, as it were, a purely empirical enterprise.

But this point of view by no means embraces the whole of the actual process; for it slurs over the important part played by intuition and deductive thought in the development of an exact science. As soon as a science has emerged from its initial stages, theoretical advances are no longer achieved merely by a process of arrangement. Guided by empirical data, the investigator rather develops a system of thought which, in general, is built up logically from a small number of fundamental assumptions, the so-called axioms. We call such a system of thought a 'theory.' The theory finds the justification for its existence in the fact that it correlates a large number of single observations, and it is just here that the 'truth' of the theory lies.

Let me continue in thought a little more along this line. Friends, you know as well as I do that people are like sheep in the respect that they follow some more or less aggressive bellwether almost unthinkingly and sometimes with a confidence which is little short of pathetic. An idea goes forth into the world, enters the thought-atmosphere, and people imbibe it almost unconsciously. They read about it in books, they read of it in the newspapers, they hear about it in sermons and in school, they hear it discussed, more or less understandingly as the case may be, and unconsciously to themselves they accept it and think it is true, because so many people are talking about it.

Now, have you ever stopped to think — I am sure you have — over what people mean when they talk about 'time' and 'space?' What are these two conceptions — time and space? Are they realities, actualities, independent — what may I call them? — things or entities or qualities or factors of the cosmic equation, which exist independently of other things, have arbitrary existence and position in the Cosmos without any connexion with anything else? Or is the universe a coherent and consistent whole, one organism, every part related to every other part, everything in relation to everything else and any part subordinate to the whole? The latter, surely. And yet you will hear people talking about 'space' and 'time' as though they were all independent things that exist apart from each other and in some unaccountable fashion are brought together by 'Nature,' which as commonly used is merely another abstraction. You may think that I am rather severe in supposing that anybody imagines time and space to be absolutely independent entities, so let me read to you what a great man had to say about space and time. I refer to a great Englishman, Sir Isaac Newton, who said:

THE THEOSOPHICAL PATH

Absolute, true and mathematical time flows in virtue of its own nature uniformly and without reference to any external object.

He thus makes of time an absolute something, independent of everything else, independent of space, independent of energy, independent of substance. Now what does he say about space?

Absolute space, by virtue of its own nature and without reference to any external object, always remains the same and is immovable.

Here are two absolutes, two perfectly independent whatever-you-may-call-them — things, qualities, factors of the cosmical equation, what not. But these ideas are taught no longer. Even as early as a short time after Sir Isaac's period, philosophers pointed out that time and space are interrelated, are not absolutes, are not arbitrary independents, but are two aspects or sides of the same thing, whatever that thing was — they called it Reality, as we do. And a modern Relativist — an Einsteinian, if I may so call him — Prof. Moritz Schlick, Professor of Philosophy at Rostock University in Germany, in his *Space and Time in Contemporary Physics*, on page 36, speaks thusly:

Time and Space can be dissociated from physical things and events only in abstraction, *i. e.*, mentally. The combination or oneness of space, time, and things is alone reality; each by itself is an abstraction. Whenever we make an abstraction, we must always ask whether it has a physical meaning, *i. e.*, whether the products of abstraction are actually independent of one another.

How true this is, you may see if you try to realize a thing which has no time, no duration, and which does not exist anywhere in extension, and which therefore is unrelated to space and is unrelated to time. Such a supposititious thing is impossible. And the same argument holds with regard to either space or time, also.

Now, I want to say the following before passing on: All this does have a great deal to do with our subject, "Young Gods at School and at Play." We are young gods, and there is no nobler study for us than to know what the universe is, our Home-Universe, the one in which we live, and move, and have our being, and of which we are inseparable parts, and in which we are in the future destined to play a sublime rôle in the infinite drama of life, taking a self-conscious part in the great Cosmic Work.

Furthermore, I want to say that these Relativists, approximating as they do on many grounds closely to our own majestic Theosophical philosophy, nevertheless are still bound by the conception

RELIGIONS, PHILOSOPHIES, AND SCIENCES

that physical matter, the physical world, in short, is the only world there is, or at least the only world whose existence they will admit, and some even go so far as to say that there are no other spheres of being and no other possible states of matter or time or space or consciousness than those which they think they know — no inner worlds and no worlds more material than ours.

Now, I am not questioning anybody's sincerity. I am not questioning that this attitude of mind, in so far as strictly physical science is concerned, is a good one. But I do point out that this attitude of self-satisfied vision literally slams the door in the face of any easy entrance into larger spheres of thought. No man can advance if he does not believe an advance is possible. And this is the objection in brief that I have — and I think that most Theosophists have — to the theory of Relativity. I believe it to be founded on unquestionable essentials of truth, but I think that the deductions drawn are in many cases what we call mere 'brain-mind' constructions.

Our teaching is that this physical world which we see around us, which our senses give us more or less deceptive reports about, is but the outermost garment or sheath, the most material expression, of inner and enormously greater worlds. The physical world is the body through which the inner worlds self-express themselves — as man, the individual, the person, the thinking entity, the genius; the spiritual and intellectual and mental and psychic and desire-faculties; and all the rest of the inner apparatus, self-express themselves through man's physical body. This physical universe seems so real and solid to people who do not think about it; and just here I sense great value in the propagation of the ideas of this new Relativity-theory in the world. It makes people think, if it does nothing else.

But this physical world, I say, seems so solid, so real to the unthinking average man. Fond delusion! Fond delusion, I tell you! You see me standing here before you this afternoon. Do you know that my feet are not touching the wood underneath the soles of my shoes? Not a particle of me, or any part of my foot, touches the insole of my shoes, nor do my shoes touch the wood on which my body rests apparently. I am standing on electronic, repulsive forces, which hold me and the wood on which I stand quite apart — the electrons in my feet and the electrons underneath my feet repel each other, and, as it were, I am resting on air, standing or walking on ether, literally.

THE THEOSOPHICAL PATH

I travel on a railway train. I take a seat. My body touches the seat, presses it, apparently, and physically deforms it; the seat is screwed to the framework of the car, into the woodwork, which in turn rests upon the metal carriage, which in turn rests upon the wheels, which roll over the rails, and the rails rest upon the earth, and the earth is builded of various particles of soil, stones, what not. Yet at each one of these steps there is no absolute physical contact whatsoever between any two of them — no physical contact between any two of the series.

I am but apparently touching the chair on which I sit. Not a particle of my body touches it: the electrons of which my body is composed are repelled by the electronic vibrations of which the chair-seat is composed. The chair is screwed into the wood of the car, of the railroad coach; but those screws do not touch the wood, although they have broken it. This wood again is clamped to the metal body of the car. To us these links seem tight and solid; yet not a particle of that wood touches the steel. The steel carriage rests on the axles of the wheels, yet not a particle of that resting steel actually touches, has physical contact with, the metallic substance of the wheels. And the wheels as they roll along the tracks actually do not touch the railroad-tracks at all; they roll along on ether. Every particle of the wheel which seems to touch the track and *vice versa*, consists of electrons, of negative or positive charges, as the case may be, and both are probably true, and they repel each other. The rails supposedly rest solid on the earth, and the same thing is true there: the rails do not touch the earth nor any part of it. The earth itself is composed of these various materials; and yet not a single mathematical point of any one of these materials has physical contact with any other.

Look again at my body standing before you and seemingly so solid. Do you know that the texture of this body is composed of molecules, and the molecules of atoms, and that not one of these atoms is touching any other atom in the aggregate? Looked at in this light, were your optical power strong enough, you could see right through me and would realize that I am but corpuscles, particles in apparent or phenomenal union. This so solid-seeming body of mine may be considered to be, as it were, what the man in the street might call a solidified kind of gas. You know the chemical definition of a gas. Yet my body, for all that, is held in coherent form, in person-

RELIGIONS, PHILOSOPHIES, AND SCIENCES

alized shape, has the stamp and characteristic of me, because I am working through it; and I work through it by means of the life-atoms, these young gods, these embryo-gods, living in my body as in a universe. And indeed this I believe to be an actual truth. To such infinitesimals as the life-atoms are, my body in which they live and move and have their being is a mathematically infinite universe. There are countless billions of such atoms in the body of each one of you, and each one of you is to them, as it were, a divinity, a god.

I am not joking; I am not talking poetry; I am talking with deliberation and carefully choosing my words, although my manner of expression may leave much to be desired. Man's body, as the mystics of all the ages have so often shown, is but, as it were, a copy of the Great World: it is a little world or a microcosm, a copy of the Great World or Macrocosm.

Yes, all things are linked together by inseparable bonds of Nature. You cannot separate off anything. Yet all these hosts during the periods of manifestation, which means all entities and things everywhere, are composite, composed of inferior things, small parts or corpuscles, every one of which is an ensouling power, a life-atom or learning entity.

We thus see that the universe and we — a replica, a miniature, a copy, a Microcosm of the Macrocosm — are all hosts of imbodyed consciousnesses, in scales or stairs of varying perfection, descending from the highest of our own particular Home-Universe to the lowest grade thereof. Such a scale or stair of life through the inner worlds as well as in our own physical world, we Theosophists call a Hierarchy, which is an aggregate of living entities, of life-entities, embryo-gods, learning things, who are all learning from their overshadowing elders. As we humans in our turns are the inhabitants of our earth, which is an electron of our own cosmical atom, the solar system, so that solar system forms a corpuscle, or small part, or atom, of the body or vehicle of some quasi-infinitely great entity, using this word 'infinitely' in the relative and not absolute sense.

The days are long and the path is wide: Go forward, then, with far-seeing hope and trust, towards the Great Ultimate! "The Gods Await!"— KATHERINE TINGLEY

“YOURS TILL DEATH AND AFTER, H. P. B.”

WILLIAM QUAN JUDGE

(Reprinted from *Lucifer*, London, June 15, 1891)

SUCH has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer mortal garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

“YOURS TILL DEATH AND AFTER, H. P. B.”

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the center of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the Theosophical Movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate — devotion absolute to her Master. “It was He,” she writes, “who told me to devote myself to this, and I will never disobey and never turn back.”

In 1888 she wrote to me privately:

“Well, my *only* friend, you ought to know better. Look into my life and try to realize it — in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then — good-bye! . . . Night before last I was shown a bird’s-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other — nominal but ambitious — Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America*

THE THEOSOPHICAL PATH

will prevail, if you only remain staunch to the Master's program and true to yourselves. And last night I saw \therefore and now I feel strong — such as I am in my body — and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously — so scanty they are — distributed over the globe, wherever Theosophy is struggling against the powers of darkness.”

Such she ever was; devoted to Theosophy and the Society organized to carry out a program embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound, body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but who would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing-desk, she said:

“When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of Theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Broth-

MORE LIGHT

erhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan — Humanity."

MORE LIGHT

A Study of Freemasonry and Theosophy

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CHAPTER VI — 'SPECULATIVE' AND 'OPERATIVE'

ONE of the earliest instructions which we, as Masons, receive is that "we work in Speculative Masonry, but our ancient brothers wrought in both Operative and Speculative." The meaning is clear if taken in the usually accepted, restricted sense that Operative Masonry refers only to the actual construction of material edifices by manual labor and the use of the mason's and builder's tools; and if further we understand that Speculative Masonry means the "scientific application of the rules and principles, the language, the implements and materials of Operative Masons," as stated by Mackey in his *Encyclopaedia of Freemasonry*. It is not within the scope of these articles to attempt to cover the ground so ably covered in the standard work just quoted from, or in the works of other notable writers. It is taken for granted that these works are well known to readers of these articles. The present endeavor is to

THE THEOSOPHICAL PATH

show that throughout the teachings of Freemasonry are indications, promises even, of More Light, more knowledge, further progress, to which all may aspire. One of those indications, an important clue, is given in the above-quoted instruction which, as said, is one of the first which we, as Masons, receive.

Bro. Mackey, in the above quoted work, discussing "Speculative Masonry," writes as follows:

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical.

This definition of Freemasonry, the one most generally given, namely: that it is a "system of ethics," is basic and goes to the very heart of the purpose and practice of Freemasonry. And, as Bro. Mackey explains and elaborates, Freemasonry, being a system of ethics, must therefore have its distinctive doctrines. These he enumerates as three: "the Moral, the Religious and the Philosophical." In other words, a true and complete system of ethics must be founded and based on reason and truth, on *right doctrine*.

To the three 'classes' of doctrine just enumerated must be added a fourth to make the system complete: the Scientific; or, perhaps more correctly stated, Freemasonry, as a system of ethics, has its three aspects: Religious, Philosophical, and Scientific, which form the triple foundation on which alone the superstructure of right conduct, right living, in other words, right ethics, morality, can be reared. The purpose and aim of Freemasonry is to build this superstructure. To this end, there must be both instruction: the 'Speculative'; and the carrying out of the instruction *in action*: the Operative.' For Freemasonry is emphatically not mere theory, not 'Speculative' only, in the sense of being simply a *theoretical* system; it is a *practical* system, it is ethics in practice, and in this sense it is Operative as well as Speculative, employing the term Operative, not in the restricted sense first herein spoken of, but in the wider, more general sense of *work* (in Latin, *opus*, from which our word operative is derived) — work done in and on the building of human character.

The view, therefore, that Freemasonry is Speculative only — that is, in the sense of being merely academic or theoretical — is wholly wrong. It is a most regrettable fact, however, that it has

MORE LIGHT

been so regarded by some, which fact called forth the following from our distinguished and eminent Brother, Albert Pike, than whom no one has held higher the ideals of Freemasonry, and whose stupendous labors in the cause of Freemasonry have earned the gratitude of the Brethren throughout the world. Referring to this erroneous meaning given by some to the term 'Speculative,' he writes in *Morals and Dogma*, the greatest text-book and exposition of Freemasonry extant:

Masonry is not 'speculative,' nor theoretical, but experimental; not sentimental, but practical. It requires self-renunciation and self-control.— p. 149

There may be a world of Masonic sentiment; and yet a world of little or no Masonry. In many minds there is a vague and general sentiment of Masonic charity, generosity and disinterestedness, but no practical active virtue, nor habitual kindness, self-sacrifice, or liberality. . . . They *do* nothing; they gain no victories over themselves; they make no progress; they are still in the Northeast corner of the Lodge, as when they first stood there as Apprentices; and they do not cultivate Masonry, with a cultivation, determined, resolute and regular, like their cultivation of their estate, profession, or knowledge. Their Masonry takes its chance in general and inefficient sentiment, mournfully barren of results; in words and formulas and fine professions. . . .

Masonry is action, and not inertness. It requires its Initiates to *WORK*, actively and earnestly, for the benefit of their brethren, their country and mankind.— p. 150

No finer treatise than this Chapter ix of *Morals and Dogma* on the duties of Masons, and the practical significance of Masonry in relation to daily life and conduct has been written. Were this chapter placed in the hand of every Entered Apprentice and of every Mason, it would be a gift beyond price, pointing the way, as it does, the *sine qua non*, to true proficiency in every degree which the neophyte may be privileged to take.

So too, and equally, is Theosophy related to human life and conduct, and with equally emphatic and forceful language does H. P. Blavatsky rebuke those 'speculative' Theosophists for whom the ancient Wisdom-Religion is no more than an intellectual pastime or arm-chair philosophy, without any corresponding effort towards exemplifying its doctrines in daily life. "Theosophist is who Theosophy does," she declares in *The Key to Theosophy*; and in the same work (pages 225-226) she further writes:

Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally, if you ask me how we understand

THE THEOSOPHICAL PATH

Theosophical duty practically and in view of Karma,* I may answer you that our duty is to drink to the last drop, without a murmur, whatever the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it. . . .

Theosophy leads to . . . *action*,—enforced action, instead of mere intention and talk. . . . No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism, "The end of man is an *action* and not a *thought*, though it were the noblest," and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit. *Cant* is the most loathsome of all vices.

There is great value at times in seeking for the root-meaning of words, and it will be helpful in the present instance in regard to the word 'speculative,' which although greatly misunderstood and misapplied — being taken only in the limited and restricted sense of mere theory — nevertheless has a meaning of deep significance if considered in its right relation to the term 'operative.' Turning to any good dictionary, you will find that 'speculative' has to do with the operations of the mind and reason. To speculate means "to consider by turning a subject in the mind, and viewing it in its different aspects and relation; to meditate, to contemplate, to theorize." Hence, without forcing the meaning, it implies study, which (and we now relate it specifically to its usage in Freemasonry) further implies the receiving of instruction. But all these are of no value except in the fruits they bear, and the results that spring from them. Hence 'Speculative' Masonry is barren, it is as it were but "sounding brass and a tinkling cymbal," unless it find expression in 'Operative' Masonry, operative in daily life and conduct. That Freemasonry is Operative in this sense is clearly shown in the fact that it is and has always been universally regarded as an Art, as the 'Royal Art.' In a Catechism published in the year 1800 by the Lodge 'Wahrheit und Einigkeit' of Prague, are the following questions and answers:

Q. What do Freemasons build?

A. An invisible Temple, of which King Solomon's Temple is the symbol.

*Karma — the law of consequences. of cause and effect, that "whatsoever a man soweth, that shall he also reap."

MORE LIGHT

Q. By what name is the instruction how to erect this mystic building called?

A. *The Royal Art*; because it teaches man how to govern himself.

This Royal Art is not merely the instruction, but the method and actual operation of *self-government*, of building the superstructure of beauty and symmetry, the Temple which we ourselves are, and are destined to become, which we as Masons are taught to up-rear. "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?" The instruction which we receive, teaching us "how to erect this mystic building," is 'Speculative' Masonry. The actual building, that is, the *process of building* the Temple, which, if we are true Masons, follows upon that instruction, is 'Operative' Masonry, and constitutes the Royal Art. For the greatest of all Arts is the Art of Living, the Art of Life.

The words of Albert Pike, above quoted, thus have a deep spiritual significance: "Masonry is action, and not inertness. It requires its Initiates to *WORK*, actively and earnestly." For the spiritual Temple which man is, and increasingly must become, is not built by indifference, by self-satisfied intellectualism or mere theorizing or by memorizing the Ritual, but by *WORK*, work in and on oneself, by those who "hunger and thirst after righteousness." It is a continuous work, this work that we are engaged in, the most glorious task in the whole Universe. This Royal Art is the building and perfecting, the bringing to greater and ever greater perfection, of that Temple, that "house not made with hands," nor with the tools of the stone-mason and carpenter, but whose plan, "eternal in the heavens," is traced upon the trestle-board of the Universe.

As J. C. Findel, one of the earliest of Masonic Historians, in *History of Freemasonry*, so truly says:

As Freemasonry is not a dogma, but an art, working upon man's intellectual faculties, it cannot be taught fully in words. . . . Speculative Masonry embraces all things fit to build up man in wisdom, strength and beauty. . . . Life, progress, and activity are better suited to us than the assertion that the work is complete, that there is no more that we can do. Our Fraternity has not yet reached perfection, but is still developing and extending. . . . Above all, he (the Mason) must begin with himself if he wishes to carry out the moral and intellectual advancement of the human species; he must endeavor to arrive at self-knowledge and incessantly aspire to perfect himself. . . . — Introduction, p. 5

In other words, there is More Light, and progressively More Light still to be attained, even by those who have progressed farthest along the Path.

THE THEOSOPHICAL PATH

From the foregoing it should be clear that Freemasonry is both Speculative and Operative, and that the true Mason is he who not only studies the philosophy, the moral instructions, and ethical precepts, but puts that philosophy and those instructions and precepts into practice, into operation. It is in this sense that Freemasonry is Operative, not in the sense of an actual working in stone or in the use of the actual building-materials and tools employed in the erection of stone and marble edifices, although it makes use of these materials and tools symbolically.

Let us now consider the statement made at the beginning of this chapter, that all through Masonry there are indications, promises even, of More Light, if we will search for it and fit ourselves to receive it; and that one such indication, an important clue, is given in the relation between Speculative and Operative Masonry, and in the statement that "our ancient brethren wrought in both Operative and Speculative." The clue is this, that herein is given a hint as to the processes of evolution.

But first, let us take a glance backward into the far past. The subject of the relation between Speculative and Operative is not a new one; truly it concerned our 'ancient brethren,' as one may learn from the study of the sacred Scriptures of the world. First and most important are the words of Jesus:

If any man will do his will, he shall know of the doctrine.— *John*, vii, 17

Also of James:

Even so faith, if it hath not works, is dead, [and] show me thy faith without thy works, and I will show thee my faith by my works.— ii, 17-18

In the *Bhagavad-Gîtâ*, one of the Scriptures of Ancient India, Krishna says:

It hath before been declared by me . . . that in this world there are two modes of devotion: that of those who follow the Sânkhya, or speculative science, which is the exercise of reason in contemplation; and that of the followers of the Yoga school, which is devotion in the performance of action.— W. Q. Judge's Recension, chapter iii

The Zoroastrian teaching is:

Pure thought, pure speech, pure deed.

Other references might be cited, in all of which is expressed the relation between thought and deed, faith and work, teaching and ac-

MORE LIGHT

tion; that is, between the Speculative and the Operative. But the most important is the saying of Jesus, which is often paraphrased in the words: "Live the life, and you shall know the doctrine." This in fact is a more direct statement of the clue to the processes of evolution, referred to above, and to the receiving of More Light as we climb ever higher on the Ladder of Life.

What is the meaning of the words of Jesus? First, there must be the "will to do his will," the divine will, to act up to the best that is in us. From this follows knowledge. First comes action; then knowledge — and not simply action, but *right* action, the best that is in us. What does this mean, but that every man is born with *some* knowledge, that knowledge is inherent in him, for right action is none other than the putting of knowledge into right act. From this follows further knowledge, the attainment or achievement of which calls for, and places upon him, the responsibility of further and more enlightened action. Paradoxical as it may seem, unless we accept the explanation just offered, work must precede knowledge, the 'Operative' must precede the 'Speculative.'

Translating this thought into the language of Freemasonry: the Operative opens the way for a higher understanding of the Speculative, which in turn calls for a higher expression of the Operative, and so on endlessly; and this is the process of conscious evolution. Active work leads to knowledge, which in turn places upon us the responsibility of higher, more enlightened work, by which, and by which alone, we prepare ourselves for greater knowledge, and the receiving of More Light.

In this lies the meaning of "proficiency in the preceding degree." The only way by which the neophyte can truly show proficiency is by putting into practice, in other words making Operative, in his life the instructions received, Speculatively, in the preceding degree. Without acquiring, in some degree at least, such proficiency, although he should go through all the forms and ceremonies of the succeeding degree, the motions, as it were, he is not and can never be truly initiated.

Has this question as to 'Speculative and Operative' any special significance today, or any mission to fulfil? I put these as questions rather than as affirmative statements, for although all Masons will give affirmative answers, there is often value in asking a direct question which in a sense is a challenge; and it is because in one form

THE THEOSOPHICAL PATH

or another these questions present themselves to every Mason, as to the light that Freemasonry throws upon the problems of life, and as to its place in the life of the world — and the same questions hold good for Theosophists in respect to Theosophy — that I am voicing them here. I venture to say that in the relation of ‘Speculative’ to ‘Operative’ lies the solution to the most pressing problem of today, the ever growing unrest which is affecting all phases of life: religious, social, economic.

In *Science and the New Civilization* (published in 1930), a series of addresses by the distinguished scientist, Robert A. Millikan, the author, in the first of these, entitled ‘Science and Modern Life’ comments on a sermon by the Bishop of Ripon (England) in which the latter

thought we were gaining new scientific knowledge, and acquiring control of stupendous new forces, faster than we were developing our abilities to control ourselves, faster than we were exhibiting capacity to be intrusted with these new forces, and hence he suggested that science as a whole take a ten-year holiday.

Commenting on this Dr. Millikan writes:

This problem, however, is not at all peculiar to science. In fact, the most wantonly destructive forces in modern life, and the most sordidly commercial, are not in general found in the field of science nor having anything to do with it. It is literature and art, much more than science, which have been the prey of those influences through which the chief menace to our civilization comes.—p. 9

. . . But the remedy is certainly not “to give science a holiday.” That is both impossible and foolish. It is rather *to reconstruct and extend our educational processes so as to make broader-gage and better educated scientists and humanists alike.*—p. 13

In Address No. III, ‘Alleged Sins of Science,’ Dr. Millikan quotes from Raymond Fosdick’s recent book *The Old Savage in the New Civilization*, as follows:

“Humanity stands today in a position of unique peril. An unanswered question is written across the future: Is man to be the master of the civilization he has created, or is he to be its victim? Can he control the forces which he has himself let loose? Will this intricate machinery which he has built up and this vast body of knowledge which he has appropriated be the servant of the race, or will it be a Frankenstein monster that will slay its own maker? In brief, has man the capacity to keep up with his own machines?

This is the supreme question before us.”—p. 53

Dr. Millikan finds, however, and rightly, that science is ‘not

MORE LIGHT

guilty' of most of the specific counts raised against her, to which he adds:

But after this defense I am ready to go back to the quotation from Mr. Fosdick and join him in raising precisely the question he there asks. For in the last analysis that question is merely whether for any reason whatever, scientific or non-scientific, mankind, or more specifically this particular generation of Americans, has the moral qualities that make it safe to trust it with the immensely increased knowledge and the correspondingly increased power which has come into its possession. . . .

I am not in general disturbed by expanding knowledge or increasing power, but I begin to be disturbed when this comes coincidentally with a decrease of moral values. If those two occur together, whether they bear any relationship or not, there is real cause for alarm. Now there are certain disturbing indications in America just now of such a coincidence. I will mention but two of them: the one is the obvious effort at *the deflation of idealism*, the ridiculing of the existence of such a thing as a sense of duty or of social responsibility, not, thank God, by scientists; but rather by a group of American writers which is apparently trying to create something brand new in morals; and the second is the apparently increasing lawlessness just now characteristic of American life.

. . . The remedy, however, is obviously not to try to hold back the wheels of scientific progress, but rather to use every available agency, religious, social, educational, as individuals, as groups, and as a nation, to stay the spread of the spirit of selfishness, lawlessness and disintegration.

To sum up: the problem confronting humanity is this, putting Dr. Millikan's words as a direct question: *Has mankind the moral qualities that make it safe to trust it with the immensely increased knowledge and the correspondingly increased power which has come into its possession?* Or, as Raymond Fosdick expresses it: "Humanity stands today in a position of unique peril. An unanswered question is written across the future: Is man to be the master of the civilization he has created or be its victim?" Every thoughtful man will agree with Dr. Millikan that the remedy lies in education, and that to stay the spread of the spirit of selfishness, lawlessness, and disintegration, we must use every available agency, religious, social, educational, as individuals, as groups, and as a nation.

The remedy lies truly in education which, literally, is the 'leading forth,' the 'unfolding,' of the faculties which lie dormant within every man. True education means the leading forth into action not only of the faculties of the mind, but of all the faculties and powers of man, of heart-understanding as well as of mind-comprehension, of faculties spiritual and ethical, as well as mental. It is here that

THE THEOSOPHICAL PATH

both Freemasonry and Theosophy have their part to play in the world in this present crisis, as also has every movement which has at heart the welfare of humanity; but Freemasonry and Theosophy, in a very special degree, as I hope to show.

The problem that confronts the world is at its root the problem of the relation between the 'Speculative' and the 'Operative.' It is fundamentally an ethical problem, namely, to bring forth our ideals into action, to show forth what we are, as true men, dependable, honorable, trustworthy. Furthermore, it is not simply an individual problem, in the sense that it concerns each man for himself alone, in the sense that a man might say: "I am living a decent, honorable life. I am a law-abiding citizen, etc., etc."— which is only to be expected, but it is not enough. Our duty is not to ourselves alone, but to the community in which we live, and to the nation and the whole human family. It is a *social* duty, in the fullest sense of the term, a duty to our fellow-men. It is the duty of example, based on brotherhood, on mutual responsibility.

Furthermore, this last —'mutual responsibility'— does not mean that if others fail in their duty to us, we are thereby absolved from the responsibility of continuing to do our full duty to them. On the contrary, if and because we perhaps feel the sense of duty more keenly, *our* responsibility is greater. This is the teaching both of Freemasonry and of Theosophy. Those who have been privileged to receive Light, are thereby obligated to act in accordance with that Light, and in so far as they have become enlightened. Only so can they fit themselves to receive More Light. It is not a new teaching; the rationale of it is given in the *Bhagavad-Gîtâ* from which we have already quoted:

Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men that is also practised by others. The world follows whatever example they set.

— chapter iii

No man is separate from the race, nor can he separate his interests from those of his fellow-men among whom he lives. "No man liveth unto himself, and no man dieth unto himself." We cannot cut ourselves off from our fellow human beings; we share in their well-being, their happiness and progress; we share likewise in their sorrows, their wretchedness, their unrest. We are passing through a crucial time in the history of the world; the forces of Light, of con-

THEOSOPHY AS A MORAL SUPPORT

struction, and of progress, are at grips with the forces of darkness and destruction. We are facing a crisis in our civilization.

There is, however, no cause for pessimism, though there is cause for vigilance, and for action. As a Freemason and as a Theosophist, I have great faith in both movements, both of which are rooted in the age-old Wisdom of Antiquity and have stood the test of time. But, as I see it, Freemasons and Theosophists alike are called upon, as never before, and are challenged by the menacing conditions of the world, "to show that in us is the reality of the Brotherhood we preach," and to make Operative in daily life the Speculative doctrines which are our anchorage and our guide. This is our task, our duty.

THEOSOPHY AS A MORAL SUPPORT

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

THOSE who think that people will instinctively behave themselves without the support of any belief or faith, usually forget that we are (in a moral sense) living on our capital. Because our ancestors had convictions and faiths, therefore they built up standards of order and self-control whose effect is not yet exhausted. The very security which allows us to indulge these radical views is founded on the influence of the ideas and customs which we would upset. But it will not always be so: the capital, if not renewed, will be exhausted; and it will then become manifest that behavior, in the individual or society, cannot rest securely on a basis of automatism, but that there must be inspiration, faith, knowledge, behind it.

When the authority of a moral sanction, a certainty of knowledge, is withdrawn, human beings are abandoned to the mercy of impulse. There being no higher authority than desire, desire becomes exalted into their god; and, since pride prompts us to justify our actions, we accordingly devise a philosophy of desire, and call it by some grandiose name, such as the right of self-realization. But there can be no coherence in a society which is swayed by individual caprice, instead of controlled by impersonal principles and ideals. Nothing has recently happened which can change the eternal truth that Duty, Honor, Love, are the cement of society and the wings whereon man can soar from the depths into which his unruly desires

THE THEOSOPHICAL PATH

would drag him. These high impersonal ideals and incentives do not spring up automatically; and if we find them within us, it is because they have been cultivated in the past. The question is, upon what are we to rest them for the future?

The question arises urgently in connexion with the upbringing of children. Bulwer Lytton in *Zanoni* tells the story of the atheist anarchist who brings up his foster son in his own principles; and is slain by that son for his money. What are we to give our children, if we have nothing ourselves? The 'modern child' may be simply another name for the modern parent. If we find our children turning elsewhere for guidance, the reason may lie in our own inability to furnish it. It is no use trying to replace this guidance by cajolery or subtil appeals to pride, vanity, and self-interest. If the child is not to be at the mercy of impulse and have his life wrecked thereby, he must have some surer support than his own whims and fancies. However much the modern child may differ from the ancient, it is to be supposed that he still craves light, help, and guidance, from those who stand to him in the relation of guardians.

All said and done, knowledge is at the root of all; and, let us add, faith, which is the anticipation of knowledge yet to come. More than ever before do we need knowledge today; because our progress in physical arts has so outstripped our progress in the solider qualities. If we can no longer find help in the old religious formulas, there is no need to throw away the baby with the bath-water: let us find true religion.

The source of knowledge is within; in the last resort we must be guided by our own judgment. The existing state of human faculty does not represent an ultimate. Man stands at a midway point in his evolution. There are, and always have been, men who have reached a higher stage of evolution than the generality. The store of knowledge accumulated by such men, throughout the ages, is called the 'Secret Doctrine.' It formulates the structure, operations, character, origin, and destiny of the universe. In this definition the word 'universe' includes man; for, according to Theosophy, the universe is composed entirely of living beings, of which man is one kind. Knowledge, therefore, is to be sought through a development of human faculty.

Ideals are after all the bedrock. Let us be clear on that point. Because there have been so many idle idealists, a false value has

THEOSOPHY AS A MORAL SUPPORT

been given to that which, by contrast, is called 'the practical.' The practical people carry out the ideals; but without ideals at the back there would be nothing for such people to carry out. Those who put principles into practice should not forget their obligation to those who have cherished and kept alive those principles in the past. We have plenty of people ready to do things, but the trouble is to know what they are to do; so they are following numerous and conflicting theories. Much of this perplexity would vanish of itself if there were a better understanding of the laws of the universe and the nature of man; for much of it is simply due to wrong notions on these subjects. Our theories are in conflict with our experiences; they fail to interpret life as we know it. They are the heritage of past years when things were different; and, though we may think we have abandoned many old-fashioned beliefs, nevertheless their shadow clings to us and colors our new theories. Scientists would perhaps be offended if told that their cramped views of the history of man are a ghost of the old narrow theological views based on a literal interpretation of the Old Testament. Yet so it is; for why otherwise should there be such a strenuous desire to dwarf mankind both in stature and in duration? But when we turn from theory to fact, the case is otherwise; for archaeology, despite our endeavors, fails to confirm our evolutionary speculations, and brings with each new day fuller confirmation of the extreme antiquity of *civilized* humanity.

Or take the attempts to represent the universe as a mechanism. So contrary to experience are theories so based, that the attempt is now being everywhere abandoned. Yet these mechanical theories of life have hag-ridden us for long years and still continue to show their baneful face in certain moral philosophies which treat man as a machine ruled by impulses.

Why not recognise the ancient truth of the duality of human nature? That man is essentially a divine spiritual being, but incarnate in a house of clay. In him meet two natures: the spiritual or divine, and the animal or terrestrial. This may seem a platitude — and is. But what are we going to do about it? It is true; and if it is true, we neglect it at our peril. As well try to defy the laws of health and get away with it. Take that child. In our plans and methods for rearing and educating him, how much thought do we give to the *fact* that he is first and foremost a spiritual being, passing through

THE THEOSOPHICAL PATH

a vast experience, with a limitless past behind him, and a limitless future before him. It has become our lot to superintend his steps during a period of his experience when he is helpless and needs our aid. We do not refuse to feed and clothe him; we do not turn him loose to the tender mercies of nature, but recognise (in practice at least) that we ourselves are part of nature, and that as such we dare not forbear our function. But what of our duties as guardians of the higher nature of our child? How often do we realize that, in order to satisfy the higher nature, it is frequently needful to thwart the lower nature? Do we not, time and again, weakly yield to the desires of the child, thus failing in our loving duty, and in reality disappointing the child?

What is here said of the child applies generally. The higher nature of man is not sufficiently recognized. Politicians vie with each other in appealing to the lower nature; and press and platform cater for pleasure and amusement. Science and religion are both dragged into the stream, and become, in spite of themselves, materialistic. Man's real working philosophy of life is neither his religion nor his science — those are extras. His real working philosophy is what he believes.

Theosophy formulates and explains the structure, operations, character, origin, and destiny of the universe. We do not say 'the universe and man,' because the universe includes man; the one word does for both, and avoids a misleading distinction. Theosophy has existed in all ages, under various names, having been preserved and handed down by the great seers and sages. If you doubt whether such a body of knowledge exists, let the matter alone and go your own way. If you wish to learn more about it, study Theosophy. It brings order and reason into our philosophy of life; and without that, there can be no order and reason in the outer world. Theosophy, during the years it has been promulgated, has already greatly modified the ideas of people; and, apart from its unperceived effect, some of its definite teachings are now quite familiar and acceptable, such as those of Karman and Reincarnation.

What we desire here to insist upon is that, back of all the unrest and uncertainty in the world, lies the background of erroneous ideas concerning the nature, origin, and destiny of man; and that our plans and forecastings are all colored and vitiated by this dark background. From this it seems to follow that our foundations of belief need re-

TSU YUNG THINKS OF A GARDEN HE LOVED

laying, and that, if we can relay them, the effect will become visible in the life of humanity.

Let us get into the minds of men the idea that the life of each individual man is of immense duration, his present appearance on earth being only one scene in the drama. This idea will get rid at once of the sceptical materialistic attitude on the one hand, and the vague and unsatisfactory theological dogmas on the other. Both of these attitudes put man to sleep by discouraging him and teaching him to undervalue himself. Every man should realize that, by virtue of his human nature, he holds within himself the key to knowledge. And thus we may return to the point brought up at the beginning of this article: from knowledge comes certainty, which means the ability to control oneself, and so control others who look to us for guidance.

Tsu Yung in Old Age Thinks of a Garden
He Loved in Childhood

Kenneth Morris, D. Litt.

A GARDEN was, in days long gone,
That still my spirit ponders on:
A place where naught grows old nor dies,
Nor sordid years come, nor time flies,
Where still, I think, the oriole sings
That lit those Springs — those darling Springs!

Through its arched gate I still can see
The shining waters of the Li,
And on its breast, that golden past
With all its crags and torrents, glassed;
(The bamboo-brake of long ago
Still 's white with that last winter's snow!)

Never an oriole sings, but I
Am dreaming 'neath that childhood-sky,
Watching my mountain's silence brood,
Clad in clear morn and solitude,
Beyond the silver Li that gleams
Still through my dreams — through all my dreams!

ANIMATED STATUES

HELENA PETROVNA BLAVATSKY

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TO whatsoever cause it may be due matters little, but the word *fetish* is given in the dictionaries the restricted sense of “an object selected temporarily for worship,” “a small idol used by the African *savages*,” etc., etc.

In his *Des Cultes Antérieurs à l'Idolatrie*, Dulaure defines Fetishism as “the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius.”

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetish may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetish-worshippers. Yet the theory that certain objects — statues, images, and *amulets* for example — serve as a temporary or even constant habitation to a ‘god,’ ‘genius’ or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world’s sages and philosophers, from *credulous* Pythagoras down to skeptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation “in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ,” would render the bread and wine and the communion-cup along with them *fetishes* — no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetishes*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become — if the miracle be claimed as *genuine* — “the receptacle or dwelling” for a longer or shorter time of God or an “angel of God.”

It is only in the *Dictionnaire des Religions* (Article on Feti-

ANIMATED STATUES

chisme) that a pretty correct definition may be found: "The word *fetish* was derived from the Portuguese word *fetisso*, 'enchanted,' 'bewitched' or 'charmed'; whence *fatum*, 'destiny,' *fatua*, 'fairy,' etc."

Fetish, moreover, was and still ought to be identical with 'idol'; and as the author of *The Teraphim of Idolatry* says, "Fetishism is the adoration of *any object*, whether inorganic or living, large or of minute proportions, *in which*, or *in connexion with which* — any 'spirit' — good or bad in short — an invisible intelligent power — has manifested its presence."

Having collected for my *Secret Doctrine* a number of notes upon this subject, I may now give some of them *apropos* of the latest *Theosophical* novel *A Fallen Idol*, and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites — the Jews, — were all idols and fetishes, whether called *Teraphim*, *Urim*, and *Thummim*, Kabiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim* — a word that Grotius translates as 'angels,' an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence" — the Christians are allowed to call them "the mediums through which *divine presence* was manifested," why not apply the same to the idols of the 'heathen'?

I am perfectly alive to the fact that the modern man of science, like the average skeptic, believes no more in an 'animated' image of the Roman Church than he does in the 'animated' fetish of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the nineteenth century — the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic 'suggestion,' and of unrecognised BLACK MAGIC all round.

Let us Europeans honor the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defense pagan antiquity and its grand philosophy; where do we find in Western sacred literature, so-called, the first mention of idols and fetishes? In chapter xxxi (*et seq.*) of *Genesis*, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshiped little idols in clay which they called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father La-

THE THEOSOPHICAL PATH

ban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (*Joshua*, xxiv, 14-15). The teraphim-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father's gods than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepias*)?

Philo of Byblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid (*Antiquities*). In *Moreh Nevochim* (I, iii) it is said that nothing resembled more those *portative and preserving* gods of the pagans (*dii portatiles vel Avertenci*) than those tutelary gods of the Jews. They were "veritable phylacteries" or *animated* talismans, the *spirantia simulacra* of Apuleius (Book XI), whose *answers, given* in the temple of the goddess of Syria, were *heard* by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his Vol. III, p. 494, *Oedipus, etc.*), by showing that the *t* and the *s* (like the Sanskrit *s* and the Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us (*Moreh Nevochim*, p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldaeans exposed them

ANIMATED STATUES

to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astromagic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says from his *Capito*, chap. xxxvi: "They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an evil spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they *conversed with it*."

The learned Marquis de Mirville believes that it was just such ex-human *fetishes* that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says — "which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmius which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, etc. (*Pn. des Esprits*, Vol. III, 29 *Memoir to the Academy*, p. 252)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having in consequence of a fright, given premature birth to a child of seven months, Cadmus, in order to follow *the custom of his country* and to give it (the babe) a *supermundane origin which would make it live after death*, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. I, p. 48)

As Freret, in his article in the *Mémoires de l'Académie des Inscriptions*, Vol. XXIII, p. 247, pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said *consecration* of Semele's baby, which the *Orphics* show as having been the custom of Cadmus' ancestors — is *precisely the ceremony described by the Rabbis*, as cited by Seldenus,

*Ugolino: *Thesaur*, Vol. XXIII, p. 475

THE THEOSOPHICAL PATH

with regard to the *teraphim* or household gods of the Syrians and the Phoenicians. There is little probability, however, that the Jews should have been acquainted with the Orphics."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Oedipus*, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine teraphims — as shown by de Mirville. Then again in Le Blanc's *Religions* (Vol. III, p. 277), speaking of the Phoenician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul — was killed," he says; "his head was embalmed *and its soul was fixed in it, as it is averred, by the power of magic and enchantments.*" After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dug-pas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery *Le Démonomanie, ou Traité des Sorciers* (Paris, 1587); and it is quoted in *Isis Unveiled* (Vol. II, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his 'Brazen Oracular Head.' These heads and other *talking* statues, trophies of the magical skill of monks and bishops, were facsimiles of the *animated* gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all — aye, even to their knowledge of *black art* inclusively — one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbolists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (their

ANIMATED STATUES

human teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is that all *those mysterious disappearances and abductions of small (Christian) children*, practised at all times and even in our own day by the Jews — *are the direct consequences of those ancient and barbarous necromantic practices*. . . Let the reader remember the incident of Damas and Father Thomas." (*Pneum. des Esprits*, Vol. III, p. 254).

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for the purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either 'gods' or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art*. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated*, pure and simple. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*," for "this is a heinous crime against nature." And again: "Any object into which the fiat of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant . . . An expert (in magic) has to be called to purify it." (*Pract. Laws of Occult Science*, Book V, Coptic copy).

In a kind of 'Manual' of Elementary Occultism, it is said: "To make a bewitched object (fetish) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil" — (follow instructions, unnecessary in a publication).*

*The author of *A Fallen Idol*,— whether through natural intuition or study

THE THEOSOPHICAL PATH

That which is called 'vital spirits' is the astral body. "Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature,*" says St. Hilarion (*Comm. in Matth. C. v. No. 8*). Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, etc. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that by stabbing the likeness in its vital parts — the heart, for instance — the original may be sympathetically killed, without anyone being able to detect the cause of it. The Egyptians, who separated man (exoterically) into three divisions or groups — 'mind-body' (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prâna* and *sthula-sarîra*) — called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the 'spectral soul,' or astral body, as we call it.

"It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidolon*, and which was the middle principle between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldaea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." (*Psellus, in Scholiis, in Orac.*)

Translated into our Theosophical phraseology, the above refers to Âtmâ and Buddhi — the vehicle of spirit. The Neo-Platonics, and even Origen — "call the astral body *Augocides* and *Astroeides*, *i.e.*, one having the brilliancy of the stars." (*Sciences Occultes*, by Cte. de Resie, Vol. II, pp, 598-9).

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all — an easy way of cutting the gordian knot of the difficulty — the churches have evolved the fanciful dogma of one solitary principle, the Soul,

of occult laws it is for him to say — shows knowledge of this fact by making Nebelsen say that the *spirit* of the tirthankar was paralysed and torpid during the time his idol had been buried in India. That *Eidolon* or Elementary could do nothing. See p. 295.

ANIMATED STATUES

and neither of the two will stir from its respective preconceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be argued with any hope of lucidity, the following points have to be settled and studied by Theosophists — those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings — whether *ghosts* of once living men, angels, spirits, or elementals — have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogî or Initiate, to *fix* such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvâna and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my *Secret Doctrine*. I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as *A Fallen Idol* on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in Nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centered after death in his personal EGO — should be attracted to the remains of the body that was his, during life;* and in case the latter was burnt and the ashes buried, that it should

*Even burning does not affect its interference or prevent it entirely — since it can avail itself of the ashes. *Earth* alone will make it powerless.

THE THEOSOPHICAL PATH

seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The 'vampire' theory can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France, and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transixed to the earth by a pole of aspen-tree wood.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the 'spectral soul' was the vehicle of the divine soul and the pure spirit. But, as soon as *the flames had devoured* the physical envelop, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidolon *descended* into the regions of Hades (*limbus*, purgatory, or *Kâmaloka*). "I have terminated my earthly career," exclaims Dido, "my glorious specter (astral body), the *IMAGE* of my person, will now descend into the womb of the earth."* "*Et nunc magna mei sub terras ibit imago*" (*Aeneid*, lib. IV, 654).

Sabinus and Servius Honoratus (a learned commentator of Vergil of the sixth century) have taught, as shown by Delris, the demonologist (lib. II, ch. xx and xxv, p. 116), that man was composed, *besides his soul*, of a shadow (*umbra*) and a body. The *soul* ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . . This phantom — *umbra seu simulacrum* — is not a *real* body, they say: it is the *appearance* of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is — it is *his face*, his voice, his blood still flowing from his

*Which is not the *interior* of the earth, or hell, as taught by the *anti-geological*-theologians, but the cosmic matrix of its region — the astral light of our atmosphere.

ANIMATED STATUES

wounds!" (See Iliad, xxiii, and also Odyssey, i, xi). The ancient Greeks and Latins had two souls — *anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kâma-loka*, Ennius, says Lucretius — "has traced the picture of the sacred regions in Acherusia, where dwell *neither our bodies nor our souls*, but only our simulacra, whose pallidity is dreadful to behold!" It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kâma-loka*), which *seeks with avidity communication with our own*, that this *third* (part) of the poet, his *phantom* — explained to him the mysteries of nature. . . .*

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or *logikon*, the other, *irrational, alogon* — the latter being again subdivided into two parts or aspects, the *thumikon* and the *epithumetikon*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Vergil calls *imago*, 'image,' Lucretius names — *simulacrum*, 'similitude' (See *De Nat. rerum*, 1), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither *the soul*, nor the *spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a 'shell'; and (b) unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit*, to wit, the *SOUL*, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: "No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!"

*. . . Esse Acherusia templa
Quo neque permanent animae, neque corpora nostra,
Sed quaedam simulacra, modis pallentia miris,
Unde sibi exortam semper florentis Homeri
Commemorat speciem lacrymas et fundere salsas
Coepisse, et rerum naturam, expandere dictis.

THE THEOSOPHICAL PATH

οὐ σύγ' Ὀδυσσεύς ἐσσι πατήρ ἐμὸς ἀλλὰ με δαίμων
θέλγει

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well-meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or — human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

NOTE. As a corroboration of the theory that a great volume of psychic force may be concentrated in an object of worship, we may add the following biblical narrative of the overthrow of the image of the idol Dagon, in its own temple, by the superior power of the Hebraic ark. It runs thus:

“When the Philistines took the ark of God, they brought it into the house of Dagon and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.” (1 Sam., v, 2-4) — O. [H. S. Olcott]

THE VISION—A TRIBUTE TO KATHERINE TINGLEY

July 6, 1852 — July 11, 1929

GRACE KNOCHE, M. A.

“I shall light a candle of understanding in thy heart,” said the Voice, “which shall not be put out till the things be performed which thou shalt begin to write.”
— From the *Second Book of Esdras* (Apocryphal)

WE have never been left without guidance and love, whatever we may have thought — we, the wilful, the floundering, the broken-winged, the rather pitiable aggregate still sweeping down the ages, flotsam on the Stream of Consciousness, indeed, making up that stream — we, the Human Host. Mostly, however, we have never seen that guidance, or have taken it to be something else. Yet it has been there. From the temple-schools of Egypt, India, Persia,

THE VISION — A TRIBUTE TO KATHERINE TINGLEY

China, Syria; from the rostra of Sybaris, Metapontum or Crotona; from the august court of Chau and the slopes of ancient Lu; from the groves of Academeia and of Lesbos; from Ganges-banks and the crypts of *undegenerate* Eleusis; from the shores of Galilee and of holy Mânasarovâra; from the shrines of sacred Lhassa; from the mist-hung heights of Fuji, of Olympus, of Sinai, of Meru; from these and other of the sacred spots of earth have come, at cyclic times, the Messenger, the Teacher, the Inspirer, the Guide, always with outstretched hand, always with the single message: "Come! I have help for you! Come to me: I can give you peace!"

Within the hearts of a few old memories always stirred, long-dead embers were fanned to flame, a 'candle of understanding' was lighted. The Vision came to them, and they followed that Guide, that Messenger, whithersoever that one went. Something — *something* — began to shed bright glory on the tired Here and Now, and they followed. It was the Vision; and thus it has been and shall be. For down through the gloomy rout of ages a dream of better things has touched with its glory, at certain intervals, now great, now small, the often distempered human heart — the vision of a life without ugliness, without disillusion on every hand, without slackness, or ignorance, or sordidness. Without this vision they must perish — these, the few, knew this — so they followed.

As the hurt eagle struggles to its eyrie, so the wounded "Hosts of Souls, bleeding and broken-winged" have in all ages turned in their extremity to the light of the Vision, and the story of that extremity and that turning may be read in the mythoi of the world, in its parables, in its great music, in its great art. It is the story of the Prodigal Son, sickened with the companionship of swine, turning back to his Father's house; it is the ageless quest for the Grail-Cup; the Odyssean awakening and return, the soul's climb up the Purgatorio Mount to the Rose of Blessedness; it is the childish journey to the rainbow's end to find the pot of gold. It is the eternal happening, and thus the eternal theme.

In bringing back to the Western world — to the entire world — indeed, if we except a very few secluded centers in the Mystic East — the long-lost Wisdom-Religion of Antiquity, the world's ancestral Theosophy, H. P. Blavatsky but trod in the footsteps of Messengers, Teachers, Guides, who had come with the same message before. We have only to study her life, her purpose, her methods, and exam-

THE THEOSOPHICAL PATH

ine the Message she brought, to establish this as a simple historic fact.

Like all World-Teachers, H. P. Blavatsky struck the keynote of a New Order of Ages — Universal Brotherhood, the open door to Universal Peace. To quote from a letter written by her at the outset of her work:

Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace. . . .

When she came the spirit of war was rampant — within and among the nations, and in civic, social and commercial life — expressing itself in all degrees of bitter rivalry. Revelations of man's inhumanity to man were the order of the hour; competition, not co-operation (as is the case in growing measure today) was the law of the business world; brotherhood was pure sentiment, too frail for any touch with actual life; co-operation might be a good expedient now and then but never a principle of conduct; while the ethical teachings of the Nazarene — pure Theosophy as an examination of them will disclose — were 'impossible,' as any factor in business or state affairs.

So H. P. B., like the Sower of the parable, went forth to sow — seeds of love and understanding; seeds of universal charity; in a word, seeds of Truth.

William Quan Judge, Co-Founder with H. P. Blavatsky, Col. Olcott, and others, of The Theosophical Society, took up the work when H. P. B. laid it down. It was his special task to foster and protect the seeds she had sown with such sacrifice, and he did so. He took the profound teachings of Theosophy, metaphysical, and to western minds abstruse, and in a series of writings which have no superior and perhaps no counterpart for clarity and quiet force, he showed their vital connexion with life itself.

It was reserved for the third Leader and Teacher, Katherine Tingley, to complete the work of the other two in its *practical* phase, by showing that Theosophy could be actually lived, and by giving the world a demonstration of this on a stupendous scale. It was reserved for Katherine Tingley to prove, by the irresistible logic of deeds actually done, that Universal Brotherhood was no misty dream but the very basis of sane and sensible living; that the Vision need no longer be obscured, nor reserved for the negligible few; that the Life Mystical could be lived even on this tired earth, in the very

THE VISION—A TRIBUTE TO KATHERINE TINGLEY

Here and Now; that War was the fatal blot on life's escutcheon, and that Peace was its azure field. To do this she founded Lomaland and built up a student-life, modeled on the antique plan.

That such a work would be unique of necessity, in our day, goes without saying. Carried forward from its inception on the lines laid down by H. P. Blavatsky, it is in no sense a repetition simply of the earlier effort. Nor did it meet with the fatal destiny that has attended similar efforts in the long past. The tree of Love and Peace and Wisdom that H. P. B. planted, and that William Quan Judge nurtured in such singleness of purpose, lived and grew, and at last put forth its golden blossom in the Lomaland student-life. And a blossom, note, is no mere sum in addition. It is more than a leaf-bud that has changed its mind, no matter what science may say; it is a little world of its own, the sap in its petals all mingled with that fire and splendor that only the strong tree knows how to drink in from the sun.

As a child Katherine Tingley beheld the Vision. On the banks of the Merrimac, under the laurels and giant trees of the New England estate which was her home, she dreamed dreams and provisioned much that was to come. Some day she would go to the far West, to the 'Goldland,' and build there a 'White City' to which all the world should come, but most of all, little children. She would build a school for them; she would build a theater; she would build a new life 'for everyone.' It was while still a child that she there came into touch with the Teacher whom she met again, many years later, in the Orient — and whom she knew then as one of Those who had founded the Theosophical Movement, and sent H. P. Blavatsky forth.

A Sanskrit aphorism reads: *Yadyad devatâ kâmayate tattad devatâ bhavati* — 'Whatsoever a divine entity desires, that the divine entity becomes.' Truth or otherwise, this aphorism found many examples in Katherine Tingley's life. The child's pity for the unfortunate, her all-embracing charity, her strange sympathy for the prisoner, the inebriate, the poor, the neglected, guided her life into humanitarian channels in early womanhood, never to leave these channels. Her mystic tendencies in childhood kept the Vision undimmed before her eyes, while it gave her a strange understanding of those unfortunate psychic cases induced by mysticism gone wrong. She has been called a 'philanthropist.' She was one, and her first meeting with William Quan Judge came as the sequel to his discovery of her

THE THEOSOPHICAL PATH

in a Mission of her own founding in New York City, ministering to the wretchedly poor.

From the day of that meeting, Katherine Tingley took her place in the Theosophical Movement as one in that place by right. Until Mr. Judge passed away she was his constant support. When he passed on, it was found that he had named her his Successor. Then came the building of the Temple. All had been foundation-work before. To bring forth in such wise that all might see and understand this Vision; to reinstate the Life Mystical in at least one little corner of the world -- this was now the object and the plan. There must be found a spot on which to build not only an outer Temple, a visible School of Learning, but the unseen white temple of Brotherhood and Love — and Katherine Tingley found such a place. With the help of the present Leader, then a young scholar in Geneva, Switzerland, who came to her aid at a time of crisis when the great plan seemed about to crash, she was enabled to secure the large estate today known as Lomaland. And here, Point Loma, California, on the heights of a wind-swept, sun-kissed promontory reaching out like the prow of a giant battleship into the blue Pacific, and in the loveliest climate on the globe, Katherine Tingley founded the 'White City' of her childish dream, the first international city of the world. In laying the cornerstone of the great School of Learning which she founded there — now known as Theosophical University — she declared that it was destined to become a world-center of spiritual instruction,

a Home of Peace, stretching out the strong hand of Truth, Light and Liberation, inviting the world to partake of its spiritual benefits.

One recalls at this point H. P. Blavatsky's statement, made in writing so many years ago: "The Theosophical Society is international in the highest sense," for Lomaland was to become the first international city.

In an address given during the progress of the cornerstone ceremony, Katherine Tingley said — and her words were prophetic:

Few can realize the vast significance of what has been done here today. In ancient times the founding of a temple was looked upon as of worldwide importance. Kings and princes from far distant countries attended the ceremonies. Sages gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit to all humanity.

The future of this School will be closely associated with the future of the great American Republic. While the School will be international in character,

THE VISION—A TRIBUTE TO KATHERINE TINGLEY

it will be American in center. This School will be a temple of living light, lighting up the dark places of the earth. . . .

Through this School and its branches the children of the race will be taught the laws of physical life and the laws of physical, moral, and mental health. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding of themselves, and as they gain strength they will learn to use it for the good of the whole world.

If from the keynote to which a musical theme is set one may divine somewhat of the spirituality or otherwise of the composition itself, what was naturally to be expected of the City of Learning thus founded on Loma Heights, with its keynote of Universal Brotherhood dominating every majestic progression?

Difficulties were encountered and persecution invoked by this strange, new effort, but that was the classic, the expected, thing. Hundreds of thousands of dollars that otherwise would have gone to feed the hungry, educate the neglected, and broadcast higher ideals throughout the world, were cruelly forced into channels of simple defense. That was the pitiable thing. But the history of similar movements in the past was not to be repeated, thanks more to Katherine Tingley's generalship and courage than history will ever recite; and as a result the effort was not to be destroyed, the Vision was not to be obscured. Lomaland, small at first, grew and prospered. It is still small, as cities are reckoned in the world. (How large was Athens, by the way, during those thirty years of perfect bloom? Yet she is still the world's teacher). And Lomaland is today the center of the most significant spiritual movement the world has known in centuries—the Fraternization Movement among the Theosophical Societies of the world, of which the present Theosophical Leader was the initiator and is the head.

Lomaland, as intended by her who founded it, is the world's great international clearing-house — its moral and spiritual, yes, its intellectual clearing-house also — for life's more serious problems. And it is this — why mince our words or apologize? Why not say it right out? It is all this because within its borders has been realized the dream of Lao-Tse and Confucius and Plato and many another of the Great — 'government by sages.' It is this because within its borders the real mysteries of life, of nature, and of human nature can be learned — *learned*, though not by all, which at once brings up the old protest, "Why not by all? Is your instruction only for the elect?"

THE THEOSOPHICAL PATH

“To the degree that it is for the elect in any school,” one can only reply, vaguely hoping that the truth will sink in. What educational institution in the world does differently? The desire to read Homer in the original or to calculate an eclipse is laudable, but not sufficient in itself to open classroom doors. The would-be student must qualify. Let him do that and no door will swing shut before him. The Mysteries are not ‘mysterious’ because the Teacher refuses to unveil them, but because the unqualified, the unprepared, seeing cannot see, and hearing cannot understand. That is all there is to it.

As to the glamor of the student-life — much less glamorous it sometimes seems than that of the halls where Hypatia taught, or the groves of Academeia. But glamor is the child of distance, plain aerial perspective in other words, and quite likely the learners in the ancient temple-schools — like Jove, who sometimes nodded, they say — had their days when life seemed about as prosaic as life sometimes seems to us. The mountain seen in the perspective of either space or time, purpled by the aerial haze, makes a much more glamorous appeal than the same height under one’s foot. Inability to see the woods for the trees is a common human fault. Remove me by ten or twenty miles from the bed of pebbly ash through which I laboriously plow my way upwards, and that very spot is transfigured. Before me is no long rising stretch of ash and stones, but rising glory — perhaps of Fujiyama, her base concealed in antique eternal haze, her summit hanging in mystic whiteness, separate and apart, like the inverted torus of some vast celestial lotus.

In Lomaland the student who will qualify is given the key to the Great Mystery: Nature, material and divine; human nature also in its two aspects, divine — and very undivine. He learns to separate in consciousness the permanent elements from the transient, the ephemeral from the lasting, the perishable from the imperishable, — in a word, body from soul. And all so naturally, so freely if he will, thus leaving unfettered the higher part of the nature, which forthright blossoms in spontaneous expressions of genius in a dozen or myriad ways: in art, in music, in poetry, philosophy, science, in capacity for service, in executive ability of a new kind — we need no category. In Lomaland, as every accepted student will testify, the Vision is ever before us, that sublimated expression of Evolving Will, wherein no dust of conflict need ever obscure the brightness of the Inner Peace or terrify the soul.

THE GOLDEN STAIRS

Today, thanks to the heroic building work — inner and outer — undertaken by Katherine Tingley in Lomaland, the greatest of life's lessons may be taught, and in such a way that the world's subtil power of illusion fails of its hold utterly, because unveiled and thus understood. Moreover, because of her work as a Builder, new doors are opened today that would otherwise have remained closed, their very existence unsuspected. A volume could be written on this point — except that it may not be. But we need not withhold acknowledgment and gratitude.

Katherine Tingley awakened in her students an enthusiasm for what has been termed "the warfare of the soul." Undaunted courage, absolute fearlessness, a patience that had seemingly no limit, utter and self-forgetting devotion to whatever she espoused, a love for humanity that could override all persecuting storm or shock — these but feebly characterize the Great Teacher who kept the link unbroken, who pulled the Theosophical Movement out of dangerous shallows and got it safely into port, who laid the foundation for a greater Cycle of Spiritual Light than the world has known in millenniums. "If you could look ahead ten years, as I do, *only ten years*," she said to her students shortly before she left Lomaland on her last journey, "If you could look ahead even so short a space, you would see Theosophy honored and believed in *all over the world*." She was indeed a Sower, like H. P. B., like Judge. The full harvest is to come, but the harvester is with us — and his scythe gleams.

THE GOLDEN STAIRS

V

REATA V. H. PEDERSEN

INEVITABLY there comes the time when the student of Theosophy is caught up to such great heights of thought, that temptation to live in that rarefied atmosphere and have done with the mundane sphere is almost overpowering. But if he be truly the student, that is, one who is not content with the first pleasing result of his studies but is a seeker after knowledge, he will not yield to the temptation but will, instead, cast about him for a path of gentle descent from those heights, marking that path upon his memory that he may ascend it at will.

THE THEOSOPHICAL PATH

It is from the heights that we gain vision yet it is not by flight, but by slow climbing, that we learn to value the vantage-point. To ascend to the heights, at will, becomes easy after a time; it seems again to be flight, so familiar are the steps we have carved with our will to view the gates of gold, flung wide to humanity.

The glimpse of those wide-flung gates can reconcile us to the simplest of existence and that is why the student will instinctively keep the path an open one. There is so much in living that needs reconciling. It is well to have access to a place so withdrawn from the fevered atmosphere of competition that all material substances disappear from consciousness; it allows of a revaluation when we again contact them.

When we are thus withdrawn we can view, as from another planet, the result of the actions we ourselves have set in motion; we can realize the truth that, as surely as wrong acts have resulted in confusion, right acts — noble deeds nobly done — result in harmony, and such realization brings nearer the time when we can dwell upon the heights. Curiously enough, the right to dwell there becomes ours when we have no desire to do so, but use those heights only as a breathing-place before further effort.

Noble deeds sharpen our vision, quicken our perception, and we recognise the gates of gold for what they are: the entrance to the kingdom of a ruler whose vast domains include peaks of a height before unthought. Noble deeds are really but the doing of our nearest duties in such a way that they become inspiration to our fellow man. Just the doing of one's daily duties, thoroughly, cheerfully, gives this inspiration; just the recognising that we are called upon to do them throughout our days, will allow of our bringing to our work the aspiration to do it well, and that aspiration will make noble the most humble task.

Acceptance of the need, aspiration to do it well, knowledge of procedure, ease from familiarity, these are the contributions that make for "the joy of the working." To take joy in one's work is to hold out to oneself the promise that the art of living shall not become a lost art, that one may paint upon the canvas of life what scenes he will, for joy in the working causes the worker to lose sight of the results, and to think only of the effort. It is thus with any genius, be he artist or inventor; it is thus with the genius of life and this, one of the necessary lessons for the aspiring student of Theoso-

THE GOLDEN STAIRS

phy: that he have not for motive that which he can *gain* from action or inaction.

Even though the temptation be strong to remain upon the heights when we, as students, first reach them, few of us would be content to remain upon them, inactive. When we have reached them a second time we have learned this joy of working and we pause there only long enough to orient ourselves before, with infilled lungs and face to the east, we continue the climb toward the distant peaks beyond the gates of gold.

The story of Moses and his talking with God upon the mountain makes a strong appeal to the earnest student. Moses having stood upon the holy ground of Horeb, 'the mountain of God,' although finding it hard to descend again and lead the people of Israel out of bondage, did so descend. For it is a choice that Theosophy teaches is given to all. It is a choice between two paths; choice between blissful heaven and the world of action — both of them the result of living nobly, yet one the choice of selfishness.

To dwell apart from humanity — it is not thus we should construe the words of our Teachers. No one can truly call himself a Theosophist whose day does not hold at least one act that will serve his brother man.

The ways to serve are many and the conscious alliance of oneself with all humanity by meditation at an early hour of the day, during which helpful and kindly thoughts are deliberately sent out, is an act of serving. Any smallest thing, done well; the practice of self-control so that the vibrations of anger and jealousy and envy and discontent may not be given off; and a conscious system of thought helpful to our fellow beings followed throughout our day, is the equal of, or it may be that it surpasses the heroic act which, for the moment only, sets an example to humanity.

The steps of our Golden Stairs are seven. Thus far we have named them Love, Sacrifice and Simplicity. Here upon the fourth may we not, in agreement as to its importance, write the word — WORK?

If work may be defined as the application of a conscious purpose it will remain unlimited by definition and its synonyms are the words that cover the act which lies at our hand, or the effect we set in motion by a kindly, sympathetic, helpful thought.

To relate life to living is a test of practical Theosophy. To as-

THE THEOSOPHICAL PATH

simulate the teachings of Theosophy with the near view of making of the daily grind a grind no longer and the farther view of so elevating one's thoughts that our work and the work of those about us is affected by them and the march of a toiling people becomes the parade of a progressive race, is the meeting of that test and the true relating of life to living.

We live in an age when there are many dogmatic guides to thought. We are told that if we take a course in the development of will as taught by Dr. Who-knows-him, enroll in a correspondence course in this or that or t'other, we shall soon learn to think and act so as to be successful and shall develop powers that will bring happiness through wealth and allow of our manipulating others to the full advantage of ourselves. That is, we can do this if we first pay for the books (beautiful shelf, lacquered to suit, given for cash payment) or satisfy the will-developing Doctor that we are in position to pay so much down and so much per month.

It is around the phrase 'full advantage to ourselves' that the dogmas are formulated, and by it they are proven untruthful. Full advantage to ourselves — viewed from where? From the heights? Not likely. Viewed from the depth of selfishness they may seem advantageous, but when looked at from the mountain where we can talk with the gods, from the peaks where we can glimpse the Gates of Gold, or from the elevation upon which we who have climbed the Golden Stairs now stand — they are not only without advantage to ourselves but are actually harmful to us.

Shall we find *The Book of the Golden Precepts* on that seven-foot shelf? Is it spiritual will the quack advertises to develop, and is it right to use a power over others if by chance we could learn the secret of acquiring it?

It is as from an evil dream that one turns to the teachings of Theosophy to search in the Secret Doctrine for the means by which the spiritual will may be trained. There we learn that we may go into the depths of our being, into the heart of the universe, with great advantage to ourselves. There we learn of the true nature of man and come to know that god within who does give power, who does bring wealth through happiness. The wealth which we find there is the stored knowledge of the great ones, and the happiness is that which comes from being allowed to draw from this stored wealth.

Oh, indeed it is well to climb to the heights again, after that first

RESEARCHES INTO NATURE

soaring; it is well to meditate there upon our acts and thoughts. Let us not be hasty and impatient — no, not even to do good, for the will to do good, if that will be violent and hasty, may result in the building up of emotions which in their turn may result in that which is evil.

In that high place of thought, beyond which we catch a glimpse of the secret places of the Most High, we experience the 'headiness' which comes from achievement. Let us be careful; those who climb mountains know the danger of breathing deeply of that rarefied atmosphere while the heart still beats unevenly as a result of the climb. Better, by far, rest quietly, until the senses are stilled and the voice which called unto Moses, which spake from the cloud, the voice from the Silence of that Inner God, can be heard.

Having heard it we shall know how to answer, without words, that we will obey. Then for one brief moment let us fasten our eyes upon the Vision Sublime, before quietly we begin the descent to earth to take up with patient fingers our nearest task.

In memory I have a phrase from an ancient philosopher: THE GODS GAVE WORK TO MAN AND WORK BRINGS MAN TO THE GODS.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK VI — I

(1) Pompeii — a celebrated city of Campania, at which point from one side the Surrentine and Stabian shore meets with the Herculanean on the other side, and which belt within a pleasing bay the sea, lying in from the main — we have heard was overwhelmed by an earthquake, whatever regions surrounding it being also sufferers, O Lucilius best of men! and indeed (*this occurred*) in the wintertime, which our forefathers customarily asserted was free from such perils.

(2) This quake happened on the nones of February [*Feb. 5, 63*] Regulus and Virginius being then consuls, which devastated Campania with great ruin, (*though that district*), never secure from this evil, (*had*) yet so many times escaped with fear (*only*): for both a

THE THEOSOPHICAL PATH

part of the town of Herculaneum tumbled down and what remained is in a state of near-ruin (*dubieque stant*), and the colony of the Nucerni, though it escaped destruction, was nonetheless badly shaken. Neapolis (*Naples*) lost many private but no public (*edifices*), being only lightly touched by the immense affliction: country-houses were thrown down, (*others*) here and there being shaken without (*other*) damage.

(3) To the above are to be added the following: a herd of six hundred sheep was killed, statues were shattered, and a number of people, affected afterwards in their minds and unable to control themselves, wandered about. That we should examine the causes of these things, both the design of our present work demands, and the calamity itself, which is congruous with the occasion.

(4) *Comfort for the fearful is to be searched for, and the immense fear is to be removed.* For what can seem to anybody to be really secure, if the world itself is shaken and its most solid parts give way? If the one thing which is motionless and fixed in it (*the world*), so that it sustains all things extended through it, moves; if the earth has lost that which is its particular property — to be stable: where, indeed, will our fears subside? What tomb will (*our*) bodies find? Where will the trembling take refuge, if fear is born from the very depths and is drawn from the very foundations (*of the earth*)?

(5) Dismay becomes common to all when the buildings have rattled, and ruin gives the sign! Then everyone hurries headlong away, forsakes his household deities and trusts himself to the public. What retreat have we in view, what help, if the globe itself is engaged in (*works of*) ruin? If this, that maintains and sustains us, over which are placed the cities, which some have said to be the foundation of the globe, moves and staggers?

(6) What can (*remain*) to thee — I will not say of help, but of comfort — when fear has lost even flight? I ask, what is adequately protected? What (*remains*) steadfast for the safety of others and of oneself? I will repulse the foe from the wall; and castles of precipitous highth, from the difficulty of approach, will hinder even great armies; harbors protect us from the tempest; dwellings shield from the boisterous strength of rainstorms and waters which fall unceasingly; the conflagration pursues not the fugitives; against thunderings and the menaces of the sky, dwellings underground and caverns dug out deep are protections; the celestial fire (*lightning*) strikes not

RESEARCHES INTO NATURE

through the earth but is deadened by a slight part of it between; in (*time of*) pestilence, one may change domicile; no evil is without way of escape.

(7) Thunderbolts have never consumed whole peoples; a pestilential sky has exhausted cities, but has not displaced them: (*but*) this evil spreads most widely, inescapable, greedy, nationally destructive: for not only dwellings, or families, or single cities, does it swallow down: entire nations and districts has it submerged, and at times covers them over, at times throws them into a deep abyss and, verily, leaves not even something from which it might appear that what it no longer now is, at least it was (*once*) — but over the noblest cities, without any trace of its former state, the soil is spread!

(8) Nor are there those lacking who fear this kind of death most, by which they are swept with their domiciles down a precipitous descent and are removed, living, from out the number of the living — *just as if every fate does not come to the same end (death)*. Nature, among other things, has this peculiarity in its justice, that when it comes to a question of death, we are all on an equality.

(9) Hence, it differs nothing whether a single stone crushes me or whether I am overwhelmed by a whole mountain; whether the weight of a single house fall upon me and I expire under its small mound and its dust, or whether the entire globe of the earth hide my head; whether I resign my spirit in the light and in the open, or in the vast bowels of the rending earth; whether I be borne alone into that abyss, or with a large company of people falling (*with me*); it makes no difference to my concerns whatsoever, how great be the tumult around my death: (*death*) itself is everywhere just as much (*death*).

(10) Therefore let us lay hold of greatness of mind towards that calamity, which can neither be avoided nor foreseen, and let us refuse to listen to those who have renounced Campania and who, after that disaster, emigrated (*from it*), and who refuse ever to return again to that district: for who can assure them that this or that land stands (*more firmly*) on better foundations?

(11) All are subject to the same chance, and, if not yet moved, nonetheless are they movable: perhaps that very locality in which thou abidest more safely, this night or this day before the night (*comes*), will break asunder. Whence knowest thou whether the condition of the localities may not be better where fortune (*destiny*) has

THE THEOSOPHICAL PATH

already spent its strength, and which (*localities*), for the future, are rendered secure by their very ruin?

(12) For we err, if we believe that any part of the earth is excepted and immune from this peril: all lie under the same law, since nature has conceived nothing in order that it should be immovable. Different things fall in different circumstances, and just as in great cities now this dwelling and now that is unsafe (*suspenditur*), so in this earth now this part gives way and now that.

(13) Tyre at one time lay in shocking ruin; Asia lost twelve cities at the same moment; last year, the force of the evil — whatever (*that force*) is — fell upon Achaia and Macedonia, [which] now has stricken Campania. Fate goes around and about, and if it pass over anything for a long time, it (*nonetheless*) hunts it out (*in time*): certain things it disturbs more rarely; other things, more frequently: but it allows nothing to be immune and unharmed.

(14) Not men only — for we are born a transitory and falling thing! — but cities and the limits of the earth and the sea-coasts and the sea itself, come into servitude to fate; yet we promise ourselves that the good things of fortune shall abide with us, and we believe that good luck — whose inconstancy is of all things the fleetest — will find, in something, both weight and permanence,

(15) and promising ourselves that all things are permanent, it does not enter our minds that the very thing upon which we stand is not stable; for not of Campania nor of Achaia (*alone*) but of any land there is this defect, badly to cohere and to be loosened by many causes, the whole remaining, but sinking to fragments in parts.

II

(1) What have I in view? I had promised comfort with regard to a few perils: behold! I declare that everywhere (*there are*) things to be feared! I deny that anything that can perish or destroy has everlasting rest. However, I put this very thing by way of comfort, and indeed a most powerful (*comfort*), though, forsooth, the fear of fools has no antidote. Reason overcomes terror in the wise; and to the inconsiderate, great safety accrues from desperation. Consider, then, that the following is addressed to the human species when it is said to those who are confounded at their sudden position between fire and the foe:

The one safety of the conquered is to expect no safety. (Vergil, *Aen.*, II, 354)

RESEARCHES INTO NATURE

(3) *If ye desire to fear nothing, reflect that all things are to be feared.* Look around and see by what small causes we are destroyed: not food, not drink, not watchings, not sleep, are wholesome for us without some moderation: then ye will understand that our feeble and soft bodies are of trifling use, destructible by no great effort. Doubtless, this one peril would be enough for us, that the earth quakes, that it is suddenly wrecked and lays low what stands on it.

(4) He thinks himself of great consequence who dreads the thunderbolts and earthquakes and cleavings (*of the earth*): does he desire to fear the slime of his own feebleness, of which he is conscious? Thus, forsooth, have we been born, having obtained such lucky limbs; into our actual size have we grown: and therefore cannot we perish except parts of the world have been displaced, except the sky shall have thundered forth, except the earth shall have been shaken down?

(5) A pain in the finger-nail, nor forsooth of the whole (*nail*), but a crack at one side of it, kills us: and shall I, whom a thicker saliva suffocates, fear the quaking earth? Shall I be terrified at the sea leaving its bottom, and lest a tide in longer course than usual and bringing more water (*than usual*) shall overwhelm (*me*), when a (*mere*) drink passing awry down the throat has strangled some men? How foolish it is to be afraid of the sea, when thou knowest that thou canst perish from a (*mere*) rain!

(6) There is no greater consolation concerning death, than mortality itself; none (*greater*), concerning all those things that terrify from without (*ourselves*), than that innumerable perils lie in (*our*) very interior. For what is more demented than to faint at thunder, and to creep underground from fear of the thunderbolts? What more foolish than to fear the swaying or the sudden lapsing of mountains, and the inrushings of a sea cast beyond its shore, when death is present everywhere and everywhere meets (*us*), and nothing is so small that it may not encompass the destruction of the human species? Hence, these things should not confound us, as if they had more evil in them than common death; as, on the other hand, when it may be necessary to leave life and somewhen to give up the vital soul (*animam*) it helps (*us*) to perish with more reason. Death is inevitable somewhere and somewhen. Notwithstanding that this ground stand (*firm*) and keep to its (*regular*) bounds and be not shaken with any damage, yet it will cover me somewhen. Is it of

THE THEOSOPHICAL PATH

consequence (*then*), whether I myself place it over me, or whether it itself lay itself upon me?

(8) It is split and broken by an immense power of I know not what evil, and bears me down to an immeasurable depth. What of it? Is death lighter (*to bear*) on the surface? What have I to complain of, if the nature of things desires not to cast me aside by an ignoble death? If it throw into me a portion of itself? Beautifully speaks my Vagellius in his celebrated verse:

If (something) must fall upon me, I desire that it fall from heaven! One may say the same: if it be necessary to fall, I will fall with the stricken globe — not that it be right to desire a universal disaster, but because it is an immense consolation, with regard to death, to see that the earth also is mortal.

III

(1) *This also will help, for the mind to take it for granted that the gods cause none of these things, and that neither the sky nor the earth is shattered by the anger of the divinities. These things have their causes, and rage not by command (of the gods), but are agitated, as are our bodies, by certain defects, and when it seems the time for them to cause damage, then they (the sky and the earth) receive it (the damage).*

(2) But to us who are ignorant of the truth, all things are the more terrible, and undoubtedly their rarity increases the fear of them: things familiar fall more lightly, and dread is the greater of the unknown. But why is anything uncommon to us? Because we comprehend nature with the eyes and not with the reason, nor do we reflect upon what it (*nature*) can do, but only what it may have done; hence we pay the penalty of this heedlessness by being frightened by new things, so to say, whereas they are not new, but uncommon.

(3) What besides? Does it not strike religious awe into the mind — and even publicly so — when the sun is seen to be eclipsed? Or the moon, whose obscuration is more frequent, hides itself either in part or in entirety? And very much more so (*in the case of*) those fiery meteors driven across (*the sky*), and a large part of the heavens flaming, and hairy orbs (*comets*), and many circles around the sun, and stars seen by day, and sudden rushings across (*the sky*) of fires trailing after themselves much light.

RESEARCHES INTO NATURE

(4) We look at none of these without fear. And since ignorance is the cause of fear, is it not of importance to know (*things*), so that thou mayest not fear? How much better is it to investigate causes, and, indeed, with the whole mind intent upon it! Nor can anything be discovered more worthy of respect than this to which one not only adapts himself but devotes (*himself*).

IV

(1) *Let us therefore inquire what it may be which moves the earth in the lowest (underground) part, that sets in movement a bulk of such great weight; what that may be which is more powerful than it (the earth), that causes such a great load to totter by its energy; why at one time it (the earth) quakes, and at another time it sinks, being relaxed; why, now being cracked in parts, it opens, and sometimes preserves for a long time the apertures of its ruin and sometimes closes them together quickly; now changes in a reverse direction (the flowing of) rivers of renowned size; now sends forth new ones; at times opens the veins of hot waters, and at times renders them cold; at times emits fires through some hitherto unknown orifice of a mountain or of a cliff, and at times stops others known and celebrated for ages. It actuates a thousand marvels, changes its appearance in places, and brings down mountains, elevates plains, raises valleys, causes new islands to arise in the deep. It is a worthy thing to examine from what causes these things happen.*

(2) "What," thou sayest, "will be the value of the undertaking?" Even if there be nothing greater; to know nature. For a discussion of this matter has nothing in it more beautiful — though it has many things useful for the future — than that it check man in his pride: for he is (*thus*) educated not by bribes but by marvels. Let us, then, investigate what it may be by reason of which these things happen: the investigation of which is so very gratifying to me that although at one time, when a youth, I wrote a book on earthquakes, yet I have desired to try my powers, and to prove whether age has added anything to us, either of knowledge or, certainly, of carefulness.

V

(1) *The cause by which the earth is shaken, some have thought to be in water, others in fires, others in the earth itself, others in spirit: others in several (of these), others in all these. Some have said*

THE THEOSOPHICAL PATH

that out of these things some cause exists which is perceptible to them, but that it is not clear which one it might be. I will now take up each one.

(2) This is to be said before all else, *that the ancient opinions were insufficiently exact, and crude.* Yet there was an approach to the truth: all things were new to those who first examined. Afterwards, the same things were investigated more accurately, and if anything was found out, what is acceptable must be referred to them nonetheless: it was the part of great minds to lay open the retreats of the nature of things, and, not being satisfied with its outward aspect, to look within and to penetrate to the secret seats of the gods. He contributed most to discovery who hoped for recognition; hence, the ancients must be listened to with tolerance.

(3) No thing is consummated when it makes a beginning; nor only in this matter, the greatest and the most intricate of all, (*is it different*),— in which (*matter*), even when there is much achieved, every age will yet discover what it may accomplish — but in every other concern (*also*) the beginnings have been far from perfection.

VI

(1) *It is said that the cause is in water, but not by one (thinker) nor by one method.* Thales of Miletus declares that the entire earth is borne upon and floats in underlying fluid, whether thou callest it the Ocean, or the Great Sea, or a yet uncompounded water and humid element of another nature. “In this liquid,” he says, “the globe is sustained like some great vessel, and heavy in the waters, which it presses upon.”

(2) It is useless to tell the causes on account of which he thinks that the heaviest part of the world (*the earth*) cannot be carried by spirit, which is so thin and fleet, for at present it is a question not of the site of the earth but of its motion: he puts this as proof that the cause pertains to waters, by which this globe is agitated; that new springs burst forth in every greater quake — just as in ships also happens, for if they are heeled over and lie on their side, they take in water, which in every ^{*}(*a lacuna in the text*) of their burdens, which it carries, if they (*the ships*) are heavily laden, it (*the water*) either pours over them, or, at the least, rises more than commonly on the starboard or larboard.

(3) That this opinion is false, can be quickly inferred: for if

THE CYCLES OF THE COSMOS

the earth were sustained by water [and were at times violently shaken by it], it would be always moved; nor should we wonder that it is agitated but that it is (*ever*) still. Again, it would be violently shaken as a whole, and not in a part: now half a ship is never tossed about, yet the movement is never, in fact, of the whole earth, but only of a part. In what manner, then, can it happen that what is carried as a whole is not agitated as a whole, if by that by which it is carried, it is agitated?

(4) "But by what cause do the waters break forth?" In the first place, the earth has often quaked, and no new fluid has flowed forth; next, if water burst forth from that cause, it would be poured around on the flanks of the earth, as we see happening in streams and in the sea, for the rise of the waters, as often as the ship settles, especially appears on the sides. Finally, the eruption (*of the waters*) would not be so slight as thou sayest, nor would the bilge creep in by degrees through crevices, as it were, but an immense flood would occur, as coming from an infinite fluid which carries all things.

(*To be continued*)

THE CYCLES OF THE COSMOS

A Suggested Solution of a Problem of Chronology*

HANS MALMSTEDT

“**A**S we are now in the Kali-yuga of the twenty-eighth age of the seventh manvantara” (*Isis Unveiled*, I, 32), how many years have passed since the beginning of the present Kalpa?

The Tamil calendar called the *Tirukkanda Pañchanga* gives us,

*Mr. Malmstedt's suggested explanation of the difficulty mentioned by H. P. Blavatsky in *The Secret Doctrine* is highly interesting, and it will be curious to see if any of our readers can find a serious flaw in it.

Western scholars have been psychologized for so long by the absurd limitation of the age of the world and the universe to six thousand years, forced on them by a literal reading of the partly esoteric Hebrew work known as *Genesis*, that they have utterly repudiated the enormous periods of time taught in India, Egypt, Persia, China, etc., and also in Mayaland. Even today, when astronomy demands more than a billion years for the earth's age, the Hindû *yugas*, or terrestrial and cosmic ages, are regarded with hesitation. Yet they are not fanciful, but are founded upon actual astronomical calculations. Of course, if mankind has been civilized for a few thousand years only, it is puzzling to under-

THE THEOSOPHICAL PATH

according to *The Secret Doctrine*, Vol. II, p. 68, the following figures:

From the beginning of cosmic evolution up to the Hindû
year *Tarana* (or 1887) 1,955,884,687 years.
The (astral) mineral, vegetable, and animal kingdoms up
to Man, have taken to evolve 300,000,000 years.
Time, from the first appearance of Humanity (on our
planetary chain) 1,664,500,987 years.

In the footnote H. P. B. writes: "This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayanand Saraswati, founder of the *Ârya Samaj*, gives a date of 1,960,852,987. See the *Aryâ Magazine* of Lahore, the cover of which bears the words: 'Aryan era 1,960,852,987.'"

stand how careful observations of celestial cycles could have been made for tens of thousands of years. The Theosophical teachings show that intelligent man has been on earth for millions of years, and that immensely long cycles have actually been watched and recorded by Initiates.

The foundation principle at the base of the Hindû theory of cosmic cycles is the magnificent concept of the waking and sleeping of Brahmâ, the regular and harmonious alternation of activity and passivity of the "one infinite and Unknown Essence that exists from all eternity." This is reflected in the minor cycles, down to the smallest. The Outbreathing and Inbreathing of Brahmâ presents the same idea. Even the Six Days of Creation, divided by the 'evenings' and the 'mornings,' and closing with the great Sabbath of rest, in *Genesis*, is a half-exoteric rendering of the universally spread concept.

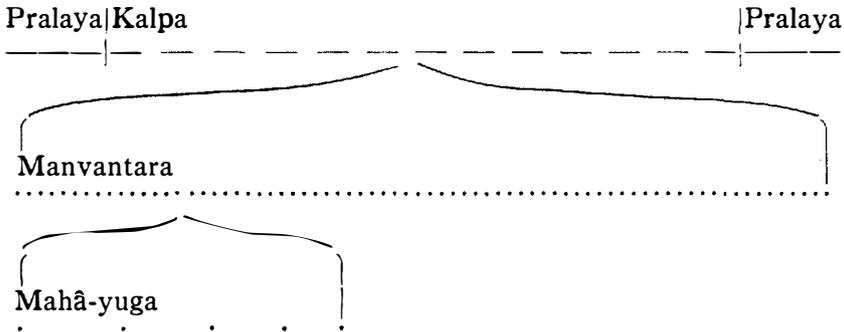
It is only recently that western thought is beginning to attach serious importance to time-cycles, in astro-physics, biology, or even history, in spite of the proverb, "History repeats itself." The extraordinary cyclic phenomena presented by the sunspots and their influence on terrestrial concerns, now established, has aroused general attention. Even the lunar periods, in relation to biological rhythms in animals, plants, and human beings, are now being seriously studied by qualified observers. The 'new astronomy' almost entirely depends upon the discovery of periodic laws in the behavior of the stars and stellar systems.

H. P. Blavatsky definitely states that the Hindû calculations, based upon the curious number 4320 and its multiples by ten, are exceedingly near those of the Esoteric philosophy and can be conveniently used. Mr. Malmstedt's highly ingenious explanation of the difficulty mentioned by H. P. Blavatsky throws a new light on the point, and unless it can be definitely shown to be inadequate it will stand as a valuable contribution to the teachings.— C. J. R.

THE CYCLES OF THE COSMOS

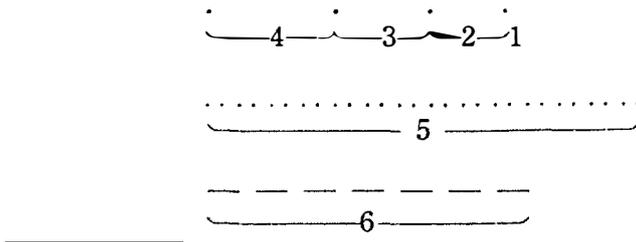
Let us try to help our beloved H. P. B. to solve this problem.

According to *The Secret Doctrine*, pp. 69-70 in the second volume, we may picture the Kalpa of 4,320,000,000 years as consisting of 14 manvantaras of 306,720,000 years each, framed, so to speak, in 15 sandhis or intervals of 1,728,000 years each. Each manvantara of 306,720,000 years consists of 71 Mahâ-yugas of 4,320,000 years each. Each Mahâ-yuga of 4,320,000 years consists of 4 periods as follows: 1 Krita-yuga of 1,728,000 years; 1 Tretâ-yuga of 1,296,000 years; 1 Dwâpara-yuga of 864,000 years; and 1 Kali-yuga of 432,000 years. Here is the picture of these periods:*



Quoting from *Isis Unveiled*, I, 32: "As we are now in the Kali-yuga of the twenty-eighth age of the seventh manvantara," and from *The Secret Doctrine*, I, 662: "Starting from the solar epoch determined by the rising of the sun on February 18th, 3102 (B. C.), and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a. m. of February 16th, which is the instant of the beginning of Kali-yuga," we shall have no difficulties in counting the years passed since the beginning of the present Kalpa.

Here is the calculation: 1931



*The spaces between the dashes or dots represent exactly 14 (Manvantaras), 71 (Mahâ-yugas) and 4 periods [of Yugas].— C. J. R.

THE THEOSOPHICAL PATH

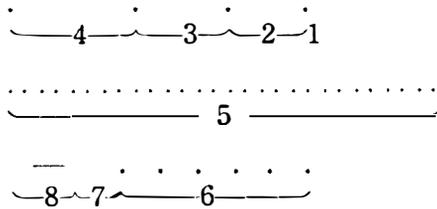
1. From the beginning of Kali-yuga up to 1931	5,033 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. { 6 Manvantaras	1,840,320,000 "
{ 7 Sandhis	12,096,000 "
Total	1,972,949,033 years

which is the time passed from the beginning of the present Kalpa up to February 16, 1931.

And now, let us investigate the other statements, quoted above, from *The Secret Doctrine* in a similar way.

The Tamil calendar referred to states 1,955,884,687 years from the beginning of cosmic evolution up to 1887. This number of years can be divided thus:

1887



1. From the beginning of Kali-yuga up to 1887	4,989 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. 5 Manvantaras	1,533,600,000 "
7. The evolution preceding Man	300,000,000 "
8. 1 Sandhi	1,728,000 "
We will have to add a period of	23,698 "

in order to get the total of 1,955,884,687 years

If we reduce this sum with the period above 23,698 "

we will get a total of 1,955,860,989 years

Adding 1 Manvantara minus 300,000,000 years 6,720,000 "

6 Sandhis 10,368,000 "

and the time from 1887 up to 1931 44 "

we will get our first calculated total of 1,972,949,033 years

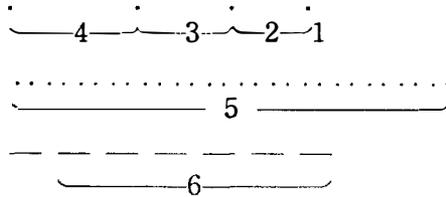
THE CYCLES OF THE COSMOS

In trying to explain all this let us begin with the 300,000,000 years. In *The Secret Doctrine*, II, 52, we read: "The Wheel whirled for thirty crores. It constructed rūpas." As one crore is 10,000,000 years, this would make 300,000,000 years. But if we compare this length of time with the period of one Manvantara, 306,720,000 years, the relative difference of time is very small and the old *Book of Dzyan* is probably counting in round numbers. This is the reason for adding 6,720,000 years to the total above.

And now for the mystical period of 23,698 years. The fact that we have to reduce with this period the first total in order to be able to add 6 complete and missing Sandhis, shows that the number 1,955,884,687 must be wrong. Even if we take away the four last figures in this number, making of them the period of 4,687 years from the beginning of Kali-yuga up to 1887, in which case Kali-yuga starts 2800 B.C., we will still have to make a reduction of 24,000 years in order to get the same result (4,989 plus 23,698 is equivalent to 4,687 plus 24,000). Next calculation will prove that we are right.

The Tamil calendar referred to gives 1,664,500,987 years as the time from the first appearance of 'Humanity' (on our planetary chain) up to 1887. We proceed as before:

1887



1. From the beginning of Kali-yuga up to 1887	4,989 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. { 5 Manvantaras	1,533,600,000 "
{ 6 Sandhis	10,368,000 "
Total	1,664,500,989 years
Reducing this sum by	2 "
we will get the total as given above	1,664,500,987 years
Adding again the 2 years	2 "

THE THEOSOPHICAL PATH

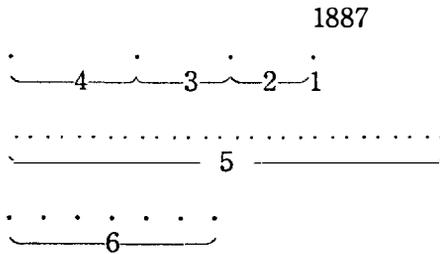
1 Manvantara	306,720,000	”
1 Sandhi	1,728,000	”
and the time from 1887 up to 1931	44	”

we will get our first calculated total of 1,972,949,033 years

In this calculation both ends meet except for the 2 years. In *The Secret Doctrine*, I, 650, we read: “The Hindûs date their Kali-yuga from a great periodical conjunction of the planets thirty-one centuries B. C.” It is evident that the Tamil calendar, in giving the number 1,664,500,987, fixes the beginning of Kali-yuga to 3100 B. C., instead of 3102 B. C., and thus is the difference of the 2 years explained.

Thus we have investigated two numbers, both taken from the Tamil calendar referred to. The first of these numbers does not agree with our own calculation, the second one does, and this is another evidence that the statements above are right.

At last the school of the Pandit Dayanand Saraswatî, founder of the Ârya Samaj, gives a date of 1,960,852,987 years from the beginning of cosmic evolution up to 1887. The cover of the *Ârya Magazine* of the same year bore the same number. Let us investigate as before:



1. From the beginning of Kali-yuga up to 1887	4,989	years
2. 1 Dwâpara-yuga	864,000	”
3. 1 Tretâ-yuga	1,296,000	”
4. 1 Krita-yuga	1,728,000	”
5. 27 Mahâ-yugas	116,640,000	”
6. 6 Manvantaras	1,840,320,000	years
Total	1,960,852,989	years
Reducing this sum by	2	”
we will get the total as given above	1,960,852,987	years
Adding again the 2 years	2	”

NEWS FROM THE ARCHAEOLOGICAL FIELD

7 Sandhis 12,096,000 ”
 and the time from 1887 up to 1931 44 ”
 we will get our first calculated total of 1,972,949,033 years

Ergo, these brothers also count their Kali-yuga from 3100 B. C.
 For the rest their calculation is right, but all Sandhis are left out.

Summing up our results:

The number of years passed from the beginning of the present Kalpa is:

acc. to the	up to	if Kali-yuga starts B. C.		and sandhis are	
Tamil cal.	1887	1,955,884,687	2800?	partly counted	wrong.
Saraswati	1887	1,960,852,987	3100	not counted	right.

The number of years passed from the first appearance of Man on the seven globes of the earth is:

Tamil cal.	1887	1,664,500,987	3100	counted	right.
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Conclusions:

The number of years passed from the beginning of the present Kalpa is:

up to	sandhis excluded	sandhis included
1887	1,960,852,989	1,972,948,989
1931	1,960,853,033	1,972,949,033

The number of years passed from the first appearance of Man on the seven globes of the earth is:

up to	sandhis excluded	sandhis included
1887	1,652,404,989	1,664,500,989
1931	1,652,405,033	1,664,501,033

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

THE GOLDEN AGE

IS the Golden Age behind us or before us? The question reminds us of the problem of the egg or the hen — which was first? It is complicated by the consideration that as Spirit is being Involved — descending, so to speak, into limitation — Matter is evolving into larger life, and ‘Golden Age’ is a relative term.

THE THEOSOPHICAL PATH

Yet mankind has always looked back to a Golden Age, whether it be the time of innocence and happiness in childhood — idealized by distance, perhaps — or the time when the gods walked with men, when brotherhood was the rule, and injustice was unknown. Greek and Roman, Egyptian and Hindû, even American Indian and Australian Black traditions abound with references to a Golden Age.

THE 'GOLDEN AGE' IN ANCIENT IRELAND

A recent book by Mrs. Alice Stopford Green traces the same tradition to ancient Ireland before the sorrows of the Scandinavian and English invasions broke up the age of content. She speaks of the relics from the Bronze Age, with their finely decorated bronze and gold articles, the trade with Gaul, the co-operative farming, the comfortable well-furnished homes. She writes, quoting from an ancient manuscript:

Good are their houses, rich their threshing-floors, large their families, many their well-born, pleasant their beds, complete their wagon-harness; their gifts are herds of cattle; few their undesirables.

Mrs. Green is a responsible writer, of high scholastic attainment, and is not alone when she insists upon the high state of civilization in early Ireland. To be sure there was some warfare, but most of it was conducted more in the spirit of a tournament, a contest of manhood for glory, than a commercial undertaking in which every principle of honor is subordinated to expediency. And there was a vivid sense of the nearness of the Unseen: no far-away heaven but a realization of the possibility of confabulation with spiritual things amid the ordinary 'realities' of life. Remember the domed and cavernous so-called 'tombs' deep under the great tumuli on the left bank of the river Boyne, near Tara of the Kings. While many of such structures were no doubt used to honor the royal or noble dead, just as were most of the Egyptian pyramids (that also stood on the left bank of a river) some at least served a more sacred and important purpose. For instance, the great Irish tumulus called New Grange was considered to be the palace of the god Daghdá, supreme king and oracle of the mysterious Tuatha-de-Danann race. To quote from Dr. W. Y. Evans-Wentz, in his *Fairy Faith in Celtic Countries*:

It seems clear enough, from the old Irish manuscripts referred to by Mr. Coffey, that the Boyne country near Tara was the sacred and religious center of ancient Ireland, and was used by the Irish in very much the same way as Mem-

NEWS FROM THE ARCHAEOLOGICAL FIELD

phis and other places on the sacred Nile were used by the ancient Egyptians, both as a royal cemetery and as a place for the celebration of pagan mysteries. It is known that most of the Mysteries of Antiquity were psychic in their nature, having to do with the neophyte's entrance into Hades or the invisible world while out of the physical body, or else with direct communication with gods, spirits, shades of the dead, while in the physical body; and such mysteries were performed in darkened chambers from which all light was excluded . . . we are firmly of the opinion that we cannot be far wrong in describing New Grange as a spirit-temple in which were celebrated ancient Celtic or pre-Celtic Mysteries at the time when neophytes, including those of royal blood, were initiated. . . .

THE ERA OF FINN MACCOOL

Within the last few months another similar but smaller tumulus has been opened near Limerick, and the bones of a man and a woman discovered within a stone tomb. This tumulus, or at least the neighborhood, Sheebeg mountain, has been the traditional site of the grave of the famous Finn MacCool and his wife Grania, whose half legendary story has come down to us from the dim past. There is good reason to believe that the remains are actually those of Finn, the heroic Commander of the Fianna or Militia of ancient Ireland, and of his wife, the daughter of the High King, whose escapade with Diarmuid is the subject of one of the most romantic Gaelic sagas. Finn is certainly a historical personage, but when he lived is a matter of controversy. The third century after Christ is the conventional date given, but many writers think that the company of heroes associated in the Finn stories are substitutes for mythical or semi-mythical heroes and gods of immensely greater antiquity. The well-known Irish artist and scholar who writes under the pen-name of Arthur Kells says very truly:

And of all the characters in Irish lore, there is one who seems to be associated with breadth and height and all that is open-spaced and wind-caressed — Finn Mac Coohal or Cool. Such is the life in the stories of him, that, strongly human, and divinely a Hero, he is more a living man to some of us in this twentieth century, than many a historical personage who walked in the nineteenth. . . . Although Lady Gregory tried to fit the Fianna into a definite, historical epoch, the whole story seemed trivial and incoherent, until she began to think of them as almost contemporaneous with the great battle of Moy-Tirra (Magh-Tuireadh) which even the old annalists put back into the mythical ages. . . .

Mr. Alfred Nutt . . . demolishes the efforts of the annalists to place Finn in the third century of the Christian era. The historic conditions in which the heroes are represented, do not, he says, answer to anything we know or can surmise of the third century. We are transported to a world in which divine and semi-

THE THEOSOPHICAL PATH

divine beings, monsters and giants, play a prominent part, in which men and women change shape with animals, in which the lives of the heroes are miraculously prolonged; in short, we find ourselves in a land of Faery. Finn and his warriors are perpetually on the watch to guard Ireland against the attacks of over-sea raiders, styled Loc-lannac by the later narrators of the stories, and, by them, undoubtedly thought of as Norsemen. But the latter first came to Ireland at the close of the eighth century, and the Heroic period of their invasions extended from about 825 to 925. . . .

If the importance of the Finn-Cycle has been suggested as was intended, and if its study from the occult point of view shall be taken up, much may be revealed in relation to the connexion of Ireland with the Sacred Mysteries.

If the tumulus recently found at Sheebeg is no older than the third century A. D., the remains are probably those of the 'substitutes' referred to above, but in any case the discovery has naturally aroused great interest. Sheebeg ('little fairy place,' or perhaps 'house') has a mystic connotation. It is in County Limerick, not far from the Lough Gur district, so interesting to the archaeologist and folk-lorist, with its numerous and well-preserved stone monuments of unknown antiquity, where otherworld fairy beings are seen haunting its lonely waters and mountains.

ETHICAL IDEALS OF THE GOLDEN AGE

To return to the Golden Age: Professor G. Elliott Smith, the eminent anthropologist, in his recent work on *Human History*, proclaims that a Golden Age really existed, and that primitive man did not live barbarously in the bad sense of the word. Man's life was not as Hobbes and other economists declare, "Solitary, poor, nasty, brutish and short." Dr. Smith denies that the evidence shows that the earlier state of man was one in which every man's hand was against his brother-man, or that in order to live at all he had to set up a controlling power to keep order. He claims that the establishment of such a power destroyed the amenities of existence, and he quotes Kwang-Tze, a follower of Lao-Tse the Chinese sage:

In the age of perfect virtue, men attached no value to wisdom. They were right and correct without knowing that to be so was Benevolence; they were honest and leal-hearted without knowing that it was Loyalty. They fulfilled their engagements without knowing that to do so was Good Faith.

After certain sovereigns "disturbed the harmonies of heaven and earth" the manners of the people deteriorated.

In regard to the common notion that the practice of agriculture marks the beginning of civilization, Professor Elliott Smith declares

NEWS FROM THE ARCHAEOLOGICAL FIELD

that the habits and behavior of primitive communities who do not produce food by such means are superior.

In almost every case they are marked by gentleness, good nature, and respect for the sanctity of human life. The Veddahs of Ceylon are proverbially truthful and honest. They are as peaceful as it is possible to be. They are fond of their children, and infidelity in wife or husband appears to be unknown.

The Andamanese carefully look after the young, the weak and helpless, and the aged. Professor Smith says that the Negritos of the Philippines "cannot" lie and hardly ever steal, and as for Eskimos: their existence is ideal in many ways. They have no word for 'war' . . . "they have no ruling class, social grades are unknown, and property is communal." He sums up his argument in favor of the Golden Age of primitive man, the poet's dream in real life, in these words:

Primitive people are innocent of any of the more horrible practices that are found among mankind. They are not addicted to head-hunting. Nor do they practice human sacrifice. They are never cannibals. They do not torture human beings.

The natural corollary from this position is that those who do these horrible things are degenerates, and in that Theosophy would agree. There is too much nonsense talked by superficial writers, popular journalists especially, about the brutality of early Stone-Age man. The evidence does not support anything except the great fact that in Europe he lived mainly by hunting, for which he needed spears or arrows tipped with sharpened points. It is not till far later that we find evidences of human beings killed in warfare. *Cannibalism cannot be traced to early periods.*

H. P. Blavatsky discusses the subject of the Golden Age in *The Secret Doctrine*, Vol. II, pp. 721-3, in relation to the Atlantean civilization that preceded the fall of man into almost universal savagery, or at least very primitive conditions, for the immense period of the Stone Ages. Theosophy definitely teaches the 'dogma' of the rises and falls of civilization, and while every student knows that a large part of *The Secret Doctrine* is devoted to the elucidation of this application of nature's periodic law, it is not equally well-known that H. P. B. plainly stated it in her first book, *Isis Unveiled*, where she says:

Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourish-

THE THEOSOPHICAL PATH

ing nations waxed in power, attained the climax in development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start.— I, 294

As soon as humanity entered upon a new one, the Stone Age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. . . .— I, 293

They [the ancient philosophers] divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed in abject barbarism. . . .— I, 5

THE GOLDEN AGE TYPE OF CULTURE

While 'abject barbarism' may be accompanied by the absence of the amenities of modern civilization, it also can exist, as we unfortunately know too well, in the heart of our great cities. But a real Golden Age could exist under extremely primitive conditions. Mr. Thomas Browne, the writer of *Human Ancestry*, speaks of this in a passage that is worth careful consideration:

The type of culture advocated by the great religious leaders has no resemblance whatever to that which Europe has developed. Their ideal may be summed up in the words poverty, chastity, humility, and self-denial, but a nation that ordered its policy accordingly would find no place in modern civilization. There can be no question as to which is the nobler type. The Christ who had not where to lay His head, the Buddha who forsook the palace for the forest, not only stand immeasurably higher than Lucullus feasting in his villa or the profiteer lounging in his motor-car, but belong to a different *kind* of civilization. Given an environment in which the needs of daily life could be satisfied with little expenditure of labor, culture of the loftiest order might be attained by a community ignorant of all material arts and appliances. Men might maintain themselves in such a *milieu* with nothing better to serve their physical wants than leaves and cocoanut shells, subsisting on fruit, clad in bark, and sheltered beneath trees, yet — *were certain indispensable conditions present* — wise beyond the deepest wisdom of the Royal Society. Judged by any worthy standard, such men would have better right to call themselves civilized than any extant people, nor can we doubt that Christ and Buddha, Plato, Socrates, Marcus Aurelius, Francis of Assisi, and Father Damien would find themselves far more at home in their society than in modern London or Paris. But such a civilization would leave no material relics behind it, and it would be vain to search its country of domicile for scrapers, celts, and arrow-heads. As for the art of writing, not only would the necessary records be few, but the trained memory can dispense with mechanical aid. . . .*

*See also *The Hibbert Journal*, April, 1930, for a valuable article by the same writer.

CH'EN CH'I BIDS FAREWELL TO A PRIEST

In the *Mahatma Letters to A. P. Sinnett* it is asked "Do you know that the Chaldees were at the apex of their Occult fame before what you term as the 'bronze Age?'" So the 'Golden Age' in Mesopotamia can hardly be expected to be revealed by archaeological research.

While it is profoundly interesting to study the subject of cycles and the heights to which man has ascended, our eyes should be mainly directed toward the future, to the Golden Age that is to come, which will be higher than anything in the past. While the periodic law must take its course, the will of man has power to improve conditions all along the line. The next Golden Age can be hastened and held longer, and the darker intervals made brighter if we awaken to our responsibilities and our spiritual powers.

Ch'ien Ch'i Bids Farewell
to a Japanese Priest Returning to Japan

Kenneth Morris, D. Litt.

KARMA, that brought you here of late,
It seems will let you no more dwell
In Changan town you love so well;
And you have Buddhist vows to keep;
So fare you well, good friend of mine!
As in some disincarnate state
Your Buddha-boat will ride the brine
Dream-light where winds and waves abate
Their restless rage: no storm will sweep
The waste your Buddhist peace shall quell.
The sun and sea will meditate
With you; the dragons of the deep
Will heed your meditation-bell;
Your thought the wavelets will divine,
And lisp the Lotus-Jewel Spell.
But ah, when all the world's asleep,
And with slow sails o'er the slow swell
And motion of the seas you creep,
Through the dim hours you consecrate
How far your lantern-light will shine!

JULIAN THE APOSTLE A Fourth-Century History

P. A. MALPAS, M. A.

VI

MILAN AND THE GERMAN WAR

THEN came the rapid events of November and December, 355. In the middle of this dream of happiness as a devotee at the shrine of Isis-Athena, word suddenly came for Julian to return at once to Milan, to the Court of Constantius. It was a fearful wrench — such a wrench from happiness to misery as only the Mystic can bear. It is part of the mystic life: first comes intense pleasure; then bitter pain; finally the soul rises above them both and refuses to suffer from either.

Julian himself has told us how the order affected him; his suffering and the consolations he received from Athena. He says (writing to the Athenians):

I must not omit to tell how I consented to dwell under the same roof with those whom I knew to have ruined my whole family and who, I suspected, would before long plot against myself also. But what floods of tears I shed and what laments I uttered when I was summoned, stretching out my hands to your Acropolis and imploring Athena to save her suppliant and not to abandon me, many of you who were eyewitnesses can attest. The goddess, above all others, is my witness that I even begged for death at her hands there in Athens rather than my journey to the Emperor. That the goddess accordingly did not betray her suppliant or abandon him is proved by the event. For everywhere she was my guide and on all sides she set a watch near me bringing guardian angels from Helios and Selene.

We have already read how Julian fared at Milan. On November 6th he was publicly invested with the title and robe of Caesar — not yet 'Augustus': that title was for the Emperor alone. Constantius had now come to the conclusion that his childlessness was a direct punishment from the gods for his murders of members of his family; reluctantly he had come to recognise that he must give Julian a share in the government of the Empire or remain in the hands of strangers. He would have liked to see Julian dead, probably enough, but there was the excellent Eusebia at his elbow to speak gently in favor of giv-

JULIAN THE APOSTLE

ing the young man a chance. She herself demanded faithfulness and service from Julian, in spite of the wrongs he had suffered from Constantius.

The ceremony took place at a great military assembly at Milan. The Emperor made a speech commending the young Caesar to them. Julian bore himself with noble bearing and the soldiers clashed their shields against their knees in approval and applause. A few days later he was married to Helen, the sister of Constantius, but little has been said of her in history.

What a change that was for a bookworm! They cut off his philosophic beard and shaved him. They threw away his university-gown and made him wear the military cloak; they made him drill and drill and drill. His student's casual walk had to be exchanged for the soldier's swagger; the modest downcast eyes of the little schoolboy, and the simple bearing of the private citizen, had to be supplanted by the soldier's stare and glittering uniform; he had to do his best to be like the murderers of his family and to look as if he enjoyed it.

He swore, not by the military gods, but by strange student's oaths: when he tripped over some new gosestep he was heard to mutter "O Plato!" But his great characteristic was that of all Initiates: he was thorough, and his concentration on the work in hand was perfect. So he soon learnt.

In less than a month he was off. On December 1st he had to leave Milan for Gaul for his first military command. He felt keenly the restrictions placed upon him. In the first place he was untried and therefore not to be too greatly trusted with power. Also, who knew? he might take the first opportunity to wipe out Constantius the usurper and all his family, before himself assuming the purple. Constantius would have deserved it. Julian was given no more than three hundred and sixty soldiers as his own command. To all intents and purposes he was to go to Gaul merely to represent the royal house; to show himself in the purple and to carry the picture of the Emperor — just to show the army that Constantius was there, as you may say. Nominally he was the Commander-in-chief. Actually he was not allowed to do anything except what the older officers approved.

The party had not gone farther than Turin when they heard that the Germans had taken Cologne and the whole border was in a bad

THE THEOSOPHICAL PATH

way. It was winter. There was nothing to be done except to go into winter-quarters and prepare for the advance in the spring. They wintered at Vienne. At that time the country that we call France was strangely divided. In the north there was savage warfare all along the Rhine; the South was as civilized as Italy, and Vienne was thoroughly Romanized.

When the new Caesar entered the city an old blind woman declared that he was destined to restore the Temples of the Gods. It was an omen of the future.

At Vienne it was not so bad. Julian lived a more than Spartan life. He had some books with him and long before daylight he was up and studying. His meals were scanty and sparse. He worked all the time and his play was but a change of work. With his eye for detail and his wonderful foresight and insight he left nothing undone for the coming spring.

The orders from Constantius were explicit. Julian was to be watched as carefully as the enemy, for fear he should raise a revolt. It was not until midsummer that he was allowed to bear the ensign containing the Emperor's portrait.

"I am not sending you a king," wrote Constantius to the Gauls. "I am only sending one who shall carry about and exhibit the King's portrait."

And yet Julian had been made a Caesar! It was humiliating.

So the year passed fruitlessly for Julian in military matters, though there was all the success that could be expected; the Roman army did very well on the Rhine-frontiers. But Julian was not even allowed to assemble the troops. This power was given to another. Julian was quartered apart with only a few soldiers, and even those he was obliged to part with when the neighboring towns implored his assistance. He was alone in his royal glory.

Accepting the trial as an Initiate would, Julian acted always with moderation and without complaint or repining. This was taken for incapability and when the commander-in-chief was recalled under suspicion he was almost ignored and only allowed to interfere when it was necessary to save some situation. He was actually treated by certain persons with disrespect. After that he contented himself with silence and with parading the imperial robe and image.

Finally, in the spring of 357, Constantius gave Julian the com-

JULIAN THE APOSTLE

mand of all the forces. He expected some improvement in Gallic affairs, but not anything great.

In actual fact, things could hardly be much worse. The Germans had consolidated their captures and now controlled all the country that extends along the Rhine from source to mouth. They had razed the walls of forty-five towns, together with numerous forts and citadels. For a breadth of nearly forty miles from the Rhine they had captured the country and had devastated a strip three times that width, so that the Gauls could not pasture their cattle. There were cities deserted by the Gauls and not yet occupied by the Germans; but the inhabitants were afraid to go back.

With tremendous concentration on the work in hand Julian smashed his way into Cologne and Strassburg. He captured Chnodomar, the King of the country, and sent him to Constantius, who was returning from a campaign in the East. Constantius triumphed, but Julian received no great recognition. This young bookworm must have been lucky to win his battles; it couldn't possibly be talent that had done it!

In the next two summer-campaigns Julian drove the Germans back beyond the Rhine. The Roman chief, Florentius, was at his wit's end to obtain corn for the troops. The Germans had command of the Rhine-outlets and the great granaries of Britain were cut off, for there was no other way to obtain supplies. Florentius wrote to Constantius to say that he had proposed to pay the Germans three thousand pounds' weight of silver for permission to land the corn from Britain without being attacked. Constantius actually approved, if "Florentius did not think such a course altogether too disgraceful."

Of course it was disgraceful, says Julian — else the idea would never have entered the Emperor's head that it might be so. Julian would pay no silver to the Germans, but he would have that corn from Britain. He had not been idle. He had two hundred ships ready, and built four hundred more in ten months of waiting. A fleet of six hundred ships capable of bringing corn from Britain to the Rhine was no small matter. Once ready with his transport, Julian made a furious attack on the Germans and made them submit. He took hostages and secured a safe passage for the corn-ships to and from Britain.

At the end of his service in Gaul, Julian sums up the situation

THE THEOSOPHICAL PATH

and tells of his loyalty to the Emperor and how little he deserved to be treated with resentment. He says:

Three times, while I was still Caesar, I crossed the Rhine; twenty thousand persons who were held as captives on the further side of the Rhine I demanded and received back; in two battles and one siege I took captive ten thousand prisoners and those not men of unserviceable age, but men in the prime of life.

The Germans had tried an old trick with their captives. But Julian was too wide awake for them. Before he could demand the captives back, he prepared lists of all those who had been taken from the Gallic towns. The few that were left willingly told him of their lost ones. Then prisoners and rescued captives were questioned and they gave the names of all they knew to be in captivity among the Germans. The lists were enormous.

When the Germans had released all the prisoners, Julian demanded where the rest were.

"There are no more!" declared the German chiefs.

"Well, where are so-and-so and so-and-so?" asked Julian, as the clerk behind him at the table gave him name after name in a quiet voice.

The Germans were astonished. They were forced to give up every man they had taken and Julian went up in their respect to a great height. He was so very thorough in all he did.

Julian continues his summary of the things he did:

I sent to Constantius four levies of excellent infantry, three more of second-quality infantry, and two very smart squadrons of cavalry. I have now, with the help of the gods, recovered all the towns, and by that time I had almost recovered forty. I call Zeus and all the gods who protect cities and our race to bear witness as to my behavior towards Constantius and my loyalty to him, and that I have behaved to him as I would have chosen that my own son should behave to me. I have paid him more honor than any Caesar has ever paid any Emperor in the past.

Nor was this behavior without its heroic side; for Constantius had treated the Romans in Gaul very shabbily.

Magnentius had rebelled and assumed the purple while in charge along the Rhine. The Romans had been unable to suppress him, so Constantius had done a thing which may have been according to precedent but which was certainly not above-board.

When Julian had conquered the German king, he demanded to

THE DIVINE NOSTALGIA

know why they had devastated such a huge portion of Gaul, and had laid waste so many towns and ruined so many square miles of fine pasture. The German king produced a letter from Constantius asking him to do so! Certainly it was one way of keeping Magnentius engaged in Gaul and thereby drawing his teeth, but the cost to the Romans and the Gauls under their protection was enormous.

(To be continued)

THE DIVINE NOSTALGIA

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

THE Cosmos is a living Host. The Cosmos is a living Whole. In its inmost center it is naught but Consciousness; so likewise is the inmost center of its parts down to the ultimate atoms, lighted by this same divine Light.

The great Consciousness-Centers are constantly weaving veils into which they project a ray of themselves. And these rays, thus enshrouded, are limited to the little world in which they find themselves. Thus it was in the eternities of the past that we human beings were individually launched upon one of the great rivers of life by our parent, our inner god.

Un-self-conscious, but shining with the beauty of purity, we started on the sacred journey to gather little by little in the vast cosmic spaces, knowledge, experience, and wisdom. The divine spark descended into denser and denser clouds of matter — the other pole of spirit — becoming ever more limited in its consciousness until the ultimate point of that particular eternity was reached; until the cosmic river upon which it was launched came to its turning-point. And then — just as gradually as was the descent or infolding, began the wonderful process of unfolding. The full flowering, the majestic beauty which is to crown this eventful journey through time and space, lay still in the eternity of the future, but the return home was begun. The clouds, instead of thickening, began to thin. This god-spark, working ever through more intricate and complicated vehicles, learned, in the only way truly to learn, by becoming that which it would know. Up from world to world it traveled, until destiny brought it to planet Earth where at last *self*-consciousness was to begin in the human stage.

THE THEOSOPHICAL PATH

From this point onward, each one is to steer his own bark; to find his own way; to direct the process of evolving or unfolding himself. Mystically, this is generally described as the 'finding of the Path.' Helpers and Teachers are always ready to show this Path to those who ask for help, but they never use compulsion.

And now, this humanity — ourselves — having passed beyond the halfway point on this planet, the end of which is to bring a glorious realization and understanding, finds itself composed of units of many grades, feeling more or less vaguely the meaning of their lives, and feeling also, albeit unconsciously, the divine nostalgia, the yearning to return home.

Certainly there are masses who have not guessed that there is a true pathway. They take life as it comes, the good with the bad, meeting every event with the impulse of the moment. Some find it a happy dream; a hazy, inexplicable succession of experiences, which began they know not how, and which vanishes in a cloud. Millions have found it a bitter, painful reality, unexplained. They ask only how to escape from the ill of the moment, and asking only this, they get no more. As one misfortune passes, another follows on its heels. Probably the most of these unawakened ones find life a mixture of good and evil, a plain, solid reality; a thing which always has been and always must be, and which they accept according to the traditions in which they have been reared. Just where it came from and whence it is going, is a mystery which dogmatic religion has not cleared up for them. But they move on, between hope and fear, between determination and indifference, with an underlying knowledge of right and wrong which never leaves them. Their conscience is accepted as a matter of course, like birth and death, like seed-time and harvest. They love and hate; they enjoy and dislike. These things have always been and are but natural. Their very familiarity seems to answer as an explanation. Even a strange phenomenon which perhaps raises for a moment a serious question, is dropped at once, shorn of its mystery, if its analogy to every day occurrences can be shown. And thus they pass, from day to day, from year to year, perhaps from life to life, a monumental evidence of the innate divinity of man. For, with so little brain-perception of the underlying truths, so little understanding of the meaning of life, how could they, in spite of themselves, be learning and unwittingly be wandering toward the Path, however tortuous their road, were they not attended by the ever-present monitor, the god within?

THE DIVINE NOSTALGIA

But such as these, though numerous, do not strike the characteristic keynote of this age. Otherwise the great Messenger, H. P. Blavatsky, would not have come at this cyclic period in the last century. Out of wanderings and mistakes, out of toil and heartache, have been born those of more eager vision. Many have felt the old roads intolerable, the old aims worthless, the old pleasures empty. They have begun keenly to sense that life holds something greater than the wherewithal to live; greater even than mental enjoyments, than the refined joys of culture. Something they have felt to be missing, for the lack of which all these former objects of desire were empty shells.

The inner greatness which has guided them thus far, perhaps succeeds in penetrating to the brain and charging it with the idea that there is a Path somewhere to be found, which will bring joy and satisfaction. It may not be a definite, concrete idea for a long time, but only a feeling of weariness, worse than physical weariness; a discouragement; a desire not recognised as such at all, but only felt as something which takes the edge from every pleasure, which somehow clashes with the surface of things, and brings a rasping sensation, an indefinable misery, which is as illusive as poignant. Look for it, and it is nowhere. A delusion is it, or a shadow? Aye, a shadow indeed, the shadow of Greatness. It is the Divine Nostalgia at work. And yet, those upon whom it rests, may plunge again and deeper than ever into the old pleasures, hoping for a comfort which never comes. And fortunate are they if the misery returns with redoubled force.

Thus 'the restlessness of the age,' so generally recognised, marks the stirring of the spirit beneath the waters. It may be, and has been for a time, drowned in horrors, but it is here, growing — growing to fever heat. The old beliefs are increasingly questioned. Minds are awakening. Truth is being searched for in every direction in which the mind can work, with an overwhelming, insistent urge to find it. Old social forms are crumbling. Governments have been and still are shaken to their foundations.

All this and much more mark the characteristic keynotes of our present age and explain why the great Messenger, H. P. Blavatsky, came at the close of the last century. The unconscious call of humanity in the air and from the deeps was heard and answered by Those who sent her.

She restated the ethics found in all the religions, of course, for

THE THEOSOPHICAL PATH

they have come from the same source, but she stated also the *facts* regarding the nature of the Universe and man as a part of it, upon which ethics inevitably rest, showing them to be verily the mathematics of the soul.

The answer which she brought to humanity's call has been heard by thousands. To them arguments are unnecessary. It is like the recognition of an old friend. And they find that on all the millions of little footways upon which they may individually be moving, this answer (which is a restatement of the Wisdom-Religion, now restored under the name of Theosophy) throws a light, pointing unmistakably to the Path. Often before, like the hosts in their rear, they had seemingly stumbled upon these happy roads, where the sun was shining brightly, flowers blooming, and birds singing, and where frictions and troubles seemed not to be. But there was no clear understanding, and they were always moving off them, losing their way and meeting pitfalls and dreary wastes. Not that this may not and will not happen often again, but the mystery of these mistakes has been unraveled, and the meaning of the inner urge has become clear. They have learned that there is peace only in following the Path which leads home to the inner god.

Gradually other thousands in whom the Divine Nostalgia is at work, will catch the message in the air and join the pilgrims on the Path. And as they move, those in their rear will follow, forming at last the line which stretches from the eternity of the past to the eternity of the future. And thus, over the great cosmic highway, will the mighty caravan of souls move homeward to their inner gods.

QUESTIONS AND ANSWERS

QUESTION: I recently heard a Theosophical speaker say that the reason for the present troubles of humanity was that we have lost our spiritual knowledge. But how did humanity ever come to lose its spiritual knowledge?

H. T. Edge: In the first place, if we are to get light on so deep a problem as this, we must lay our foundation on fact, and not on the altogether inadequate view of the antiquity of the human race, and of the scope of evolution, which is commonly held. It is not a question of one single race gradually getting more perfect and

QUESTIONS AND ANSWERS

spiritual. The antiquity of the human race, according to Theosophy (whose teachings we are being asked to expound), is enormous if measured by any customary scale (except perhaps the scales used by geologists and astronomers). The plan of the human races is vast and complex; and the student of Theosophy will find that there are great races, minor races, subraces, families, and other divisions and subdivisions innumerable. Every one of these races and minor divisions plays its fit part in the mighty scheme of evolution; and this evolution is cyclic — that is, each race passes through its own successive stages of rise, maturity, and decline; passing on the light to other races; like the generations of men and women. This vast chronological scheme runs co-ordinately with an equally vast scheme of worlds or globes, all tenanted by inhabitants appropriate to their particular natures. Viewing the plan of human evolution thus, in all its vastness and complexity, we shall find it easier to understand how any particular subdivision of humanity may at any given time be passing through a phase of spiritual darkness and materialistic mentality. And bear in mind that this does not necessarily imply that the individual souls at present incarnate in our race have retrograded; for the number of human souls which pass through the drama of evolution is infinite, and those which incarnated in bygone races may have passed on to other spheres and states of existence. In brief, there is continual progress, but this is accomplished by successive rises and falls and risings again; and the tide of new souls coming along is incessant.

To this it must be added that, since man is endowed with free-will and conscious choice, his evolution can only be accomplished by leaving him free to exercise that choice. The consequence is that man at first abuses his powers by using them for selfish and sensual purposes; thus depriving himself of his inner light. This very act, however, which is from one point of view a sin, does eventually accomplish the purpose of evolution; for it leads man through the halls of experience, whence he emerges finally with greater powers than before his fall.

Do not, however, imagine that there can be justification for a deliberate choice of evil; for, though a man may sin in ignorance, if he sins in full knowledge of what he is doing, he thereby degrades his will and becomes a conscious black magician. The mystery of the Fall of Man is not easy to express in formal language, and so it

THE THEOSOPHICAL PATH

is usually conveyed in allegory, such as that in the Hebrew *Genesis*. Man is there represented as being given the choice, whether to remain in his state of inexperienced and innocent bliss, or to go forth as a pilgrim through the paths of bitter experience, there to win ultimate victory for himself. He chooses the latter, thereby sinning and incurring the consequences of sin. Yet thereby is the wonderful purpose of evolution fulfilled; a glorious mystery truly!

Question: Is evolution necessarily a painful process? Or are we at present in an abnormal state? If so, what caused it?

Grace Knoche: According to Theosophy evolution is a perfectly normal process; therefore painful only when we make it so. H. P. Blavatsky states that at the present stage of our evolution vice and crime are "abnormal manifestations," and the same thing, differently stated may be found elsewhere in the writings of the Theosophical Leaders.

That evolution is a painful process today is a fact admitting of no dispute, and the cause must be sought in what for convenience' sake we call 'Eden.' According to Theosophy, a little after the mid-point of the Third Root Race that great event occurred which transformed animal-human mankind into divine-human, complete Man. Whether we allegorize this event as did the Greeks, in the bringing of the Promethean fire, or, as in ancestral Theosophy, the descent of the Mânasaputras, the bright Elohim, 'Sons of Mind,' who dowered mindless man with Understanding or the 'Light of Mind,' makes little difference. The fact to be indicated is single: Mankind at a certain definite epoch became endowed with Mind; from that period dates the separation of the sexes, and the ever-since-then-endured struggle *in man himself* between the divine and the animal-human natures in him. Before that event occurred man was irresponsible. After that event he was responsible, "even as the gods." Two paths lay before him then, inevitably, and he had to choose which to follow. He took the lower path, the one of selfishness, indulgence, and sin.

It is true that the consequence of this choice in suffering, and *its* consequence in final redemption did (or rather will in time) make the end a glorious one. But it is not true that sin and suffering had to play so large a part. Is it inconceivable that mankind—not mindless now, but fully endowed with mind — when confronted with the

QUESTIONS AND ANSWERS

parting of the ways and the necessity for choice, *might* have chosen the higher way? The choice was not at all between staying in 'Eden' in blissful innocence or gaining knowledge through suffering, for at the time of that choice man's day of innocence had passed. He was a thinking, conscious, willing entity when he made that bungling choice. And being such, man would not have cared to remain in Eden, very likely. He would have preferred the open road and welcomed the experiences that it brought him. The difference would be right here: instead of going through those experiences like a whipped and driven slave — not an extreme figure, for is not man yet, by and large, a slave to his lower qualities, his ambition, his greed, his lower desires? — instead of this, man would have trod that open road in fearless courage and exhilaration, a learner, conscious, godlike. The process of evolution in such case would be a dignified, even joyous pilgrimage — a descent, if you will, but no 'fall.' It is one thing to descend a ladder capably and quite another to fall from it, and the Ladder of Life is no exception to a rule framed on its own pattern. Of course man might have done this. Individuals have always done it. Why not, then, archetypal man? A drop of water proves the existence of the ocean, a single rose of a garden. These are Theosophic truisms.

Why did man not so choose, then? Had we the history of the preceding planetary chain, that would undoubtedly be sufficient answer. It was, to quote the present Leader, a "vicious chain." It passed, but *we* lived on, and in due course fashioned for ourselves in the spaces of Space another home, our sevenfold Earth. That home was new, may be, but we were "the same old pennies." We were not new; we were old, and old in misdoing, if the archaic records read aright. No wonder we slipped when the new choice confronted us. The very atoms building our bodies were 'set' wrong. Karma and innate characteristics joined to pull us onto the heavy-winged path once more.

But not to stay there; and this is why the Theosophist loses no opportunity to kill out, whenever he meets it, the vicious notion cultivated by some: that the path to glory is necessarily through the quagmire and that man must sin "in order to experience and know." The Theosophical teaching about the so-called 'fall' of man has been outrageously perverted by some few who wanted an excuse for selfishness and indulgence in lower things. The path of indulgence and sin

THE THEOSOPHICAL PATH

is NOT the only way to gain 'experience,' nor even a logical way. Shame upon those who still harp on that string! As rational beings we know better by this time, surely, and we ought to live up to our knowledge. At any rate, *iti mayâ srutam* — 'Thus have I heard.'
