



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

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

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

VOL. XL, NO. 2

AUGUST, 1931

THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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YOUNG GODS AT WORK AND AT PLAY

FRRIENDS far and near: For several Sundays I have been talking to you on the subject of gods: young gods, and older gods; embryo-gods and developed gods; and have pointed out during the course of these our studies that these entities are both substantial and energetic, formed of energy, or force, and of substance, or a material body, appropriate each to its own sphere and through which that energy works. I have also pointed out that the entire Universe — every portion of it, excepting not one — is composed of just such entities, composite of these two natures, energy and substance.

Now the consequence of this, as you will readily see, is that what

[Stenographic report of the nineteenth 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 24, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

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has been commonly called 'matter' or 'substance,' as our ultra-modern science likewise teaches, is in itself energy, as the last analysis shows; and each entity, everywhere over the illimitable fields of the boundless Cosmos, is in its ultimate analysis just such an imbodiment of energy; because energy and substance, or force and matter, are fundamentally or finally One. This thought is so important, in order to understand the basis of our wonderful Theosophical philosophy, that I have been repeating it on each Sunday when speaking to you for quite a long time past. I say it whenever I have a chance to bring it forth anew.

This afternoon our theme is: 'Young Gods at Work and at Play.' Obviously, if these young gods, as well as the older gods, are essentially energy, then they are always at work, always acting; and in fact, through furnishing the motivating causes in this manner, they actually rule the Universe, because they are, each one, an inseparable part of that Universe. The Universe is built up of them and from them. As I have said on other occasions, the Universe is imbodied consciousnesses; and these imbodied consciousnesses exist in a practically infinite gradation of varying degrees of perfection — a real Ladder of Life, or Stair of Life, stretching endlessly in either direction; for our imagination can conceive of no limits except a hierarchical one, as before explained. And such hierarchical limitation is but spacial and not actual. But this Ladder of Life is marked at certain intervals by landing-places, so to say, which are what we Theosophists call the different 'planes of being,' the different spheres of consciousness, to put the thought in another manner; because, as I have already said on several occasions, consciousness is the finest, the noblest, form of energy in the Universe, and actually composes the higher half thereof. Therefore is consciousness likewise substantial, because these two, substance and energy, are fundamentally one.

There are many kinds of energy and many grades and degrees of it; therefore are there many kinds of substance and many grades and degrees of it; and mark you: pray do not make an absolute distinction between these two, for they are one in essence and merge into each other on any plane by imperceptible degrees. How can it be otherwise, if they be fundamentally one, as I have so often already said? We may call substance or matter concreted or crystallized energy or force, if you like; or contrariwise, spirit or energy or force,

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etherealized or subtilized substance: either is but a manner of expressing the same thing.

I am going to touch briefly upon a number of items this afternoon, if I have the time to do so, and will read them so that you may have a general idea of what our study is going to be:

(1) "Where are the Dead?" This is the title of a symposium now in printing by the London *Westminster Gazette* — a symposium which contains articles by some of the best-known men in the British Isles, men belonging to different professional circles, philosophical, religious, and scientific. I have read a number of these articles and some of them are pretty good on the whole; but some of them are intolerably bad, wretchedly feeble stuff. We Theosophists say that there are no 'dead' at all, in the old sense; for death is but a change of vehicle or body, involving a corresponding transformation of consciousness. This statement may seem to be but a reaffirming of commonly known religious beliefs; but that is not my meaning. In view of the philosophical postulates that I have already laid down so emphatically, the meaning is vastly different. The mere fact that I have shown and proved, and that ultra-modern science corroborates the statement, that energy and matter, or spirit and substance as we say, are essentially one, bears so powerfully upon this remark of mine that its import is very different indeed from what the casual hearer might suppose.

We have pointed out in other lectures what this physical body of ours is, and have shown that it is all energy, all force: builded up of cells which are composed of molecules, which latter are composed of atoms, which in their turn are composed of electrical units. This view of matter is ultra-modern science. It is likewise the view of Theosophy on this point, but expressed in the scientific manner. Consequently, when the body 'dies,' as we humans say: that is, when it breaks up into its component physical elements, what becomes of the energies infilling it — of the intellectual power, of the psychical functioning which we all know something about, and of the emotional stresses which so please or agitate us humans, all of which are manifestations of individualized force or energy?

(2) Young gods at work and at play comprise the evolving streams of entities which infill and indeed compose the Universe, which is but imbodied consciousnesses — matter or substance, and energy or force being one thing fundamentally, or essentially.

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(3) Human beings are one class of such 'young gods' incarnated at the present stage of their own particular evolutionary journey in bodies of flesh; and these bodies of flesh are aggregates of vast hosts of what Theosophists call 'life-atoms,' which are other 'young gods' of grades inferior to that of human beings and are actually the offspring or the off-throwings of the interior principles of man's constitution. Likewise are they all learning entities, at work and study in the School of Life.

(4) These 'life-atoms' work through and in the physical atoms of coarse matter with which ultra-modern chemistry is now so boldly and successfully dealing, and are the ensouling powers of these physical atoms, much as man ensouls the collective hosts of the life-atoms which compose his own various vehicles or bodies on the different planes of his constitution: the astral plane, the vital plane, the emotional plane, the mental or psychic plane, the intellectual plane, the spiritual plane, and yea, even the divine plane, the root of his being. Now it is obvious of course that the life-atoms which ensoul these physical atoms in man's body are as numerous as the atoms which they ensoul; and there are almost countless hosts of them, decillions upon decillions of them in practically incomputable numbers. The basis of this thought is likewise the teaching of ultra-modern physical chemistry. I remind you just here, friends, that each one of these life-atoms, as per No. 3 of our present list, is a learning entity, an evolving entity, a being which is living, moving, growing, never standing still — evolving towards a sublime destiny.

Those entities which are beyond us and which we have before called elder gods or developed gods, and these life-atoms, which we have called embryo-gods or young gods and which are beneath us, form two classes: the former of the consciousness-side of Nature, and the latter of the so-called substantial or material side of Nature. The former or elder gods were once men, who passed through in far past aeons of time, on other but now bygone planets of our solar system, what we now call the human stage, or a stage equivalent to what is now the human stage; and in those times each such presently developed divinity manifested through a human soul, as mankind in its units does today. On the other hand, the life-atoms of which I am speaking are beneath the human stage in their evolutionary journey, and are evolving upwards towards a human stage of the future, in due course of a period of illimitable duration, to take their

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places likewise as fully developed gods and as self-conscious factors in the great Cosmic Work. What inspiring thoughts our wonderful Theosophical philosophy gives to us!

(5) Man being an inseparable part of the Universe, the scheme of graded consciousness and substance which he represents in himself is a copy of the graded scheme of consciousness and substance of the Universe in its various planes of being, inner and outer — especially inner, as being by far the more important and larger, because causal.

(6) All things and entities are relative to all other things and entities. Everything is connected, fundamentally inseparable from everything else, the Universe being thus one vast organism in which we live and move and have our being in all senses.

(7) Science, religion, and philosophy, are not three essentially separate and fundamentally distinct things, antagonistic among themselves and often contradictory, as our Western or Occidental men suppose; but they compose one triform method of understanding — what? The nature of Nature, of Universal Nature, and its multi-form and multifold workings; and not one of these three can be separated from the other two if we wish to gain a true picture of things AS THEY ARE IN THEMSELVES. In other words, when we say science, religion, philosophy, we do not mean the changing and humanly imperfect things which the newspapers and books talk of. When we speak of religion, we do not mean the changing thing which the newspapers and books speak of as now and formerly existing in Occidental countries: similarly as regards science. When we speak of philosophy, we do not mean German philosophy, or Italian philosophy, or French, or English, or any philosophy of European or American derivation. We mean by these three things three operations of the human spirit: science, an operation of the human spirit-mind in its endeavor to understand the *How* of things — not any particular science whatsoever, but the thing in itself, science *per se* — ordered and classified knowledge. When we speak of philosophy, we mean that same striving of the human spirit to understand not merely the *How* of things, but the *Why* of things — why things are as they are. When we speak of religion, the third of these three operations of the human spirit, we mean that same striving towards union with the ALL and an endlessly growing self-conscious identification with the Cosmic Realities — commonly and so feebly called by men, God or gods.

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These three operations of the human spirit-mind in the past have expressed themselves in, or rather have given birth to, the various sciences and religions and philosophies which the world knows of, each one of which is but an imperfect presentation of what human intuition and striving to understand have whispered to men in the past of the nature of things. Thus understood, each of the three imbodyes intimations of something always grander than the best achieved at any time.

(8) Universal Nature, our Great Parent, exists inseparably in each one of us, in each entity everywhere, and no separation of the part from the whole, of the individual from the Cosmos, is possible in any other than a purely illusory sense. This, as you instantly see, points out with unerring definiteness and shows us the Sublime Path to Utter Reality: it is the Path inwards, ever onwards within, which is endless and which leads into vast inner realms of wisdom and knowledge; for, as the great Oriental philosophies tell us so truly, if you *know yourself* along the lines that I have been speaking about, you then know the Universe; because you are an inseparable part of it and it is all in you, in each one of you, its child.

It is obvious from this last reflexion that the sole essential difference between any two grades of the evolving entities which infill and compose the Cosmos is a difference of consciousness, of understanding; and this consciousness and understanding come to the evolving entity in only one way — by unwrapping or unfolding the intrinsic faculties or powers of that entity's own inner being; for this is evolution in its true etymological sense, as we Theosophists use the word; this is the Path, as the mystics of all ages have put it.

To some people, parts of our studies together in this our Temple of Peace may seem a little 'high-brow,' to use the vernacular of the street; but to others this statement does not apply, and the number of those who belong to the latter class is, I believe, far larger. I occasionally get very interesting communications from those who have 'listened in' or who have been here in this our Temple of Peace. One such I received the other day, and I am going to read it to you as I have on occasions read other similar communications, because it is pleasing to see the signs of the new spirit which is working in men's minds and hearts — an awakening of something within them, so to say. This friend wrote as follows:

I must say that I enjoy your temple-lectures greatly. The manner in which

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the philosophy is presented appeals to me as not only very interesting, but clear, comprehensive, and instructive.

I thank the writer of this short communication for his kind words. It shows another thing, which I was a little afraid of when Katherine Tingley inaugurated these lectures, dealing as they do with such profound questions of human life; and this was that I rather anticipated that the majority who might attend or who might listen in would have but little interest in matters, which are, however, of such profound and moving import to every thinking man. I find that I mistook the situation and that Katherine Tingley was right when she told me that my anticipation was unfounded and that if I did my best to clarify and simplify I should unfailingly meet with adequate and sympathetic response. It is true. The facts show that men think, and are hungry for something which they can confide in, both in feeling and in thought, as something real.

I turn now to the question first read to you: "Where are the Dead?" Friends, I might lecture for a week of Sundays and by no means fully or even adequately cover what the Theosophical philosophy teaches as regards that one subject — the nature of death. It is not our subject for this afternoon, yet in passing I want to say merely this: that the confusion of thought which is manifest in the articles of the English symposium referred to — at least in the few which I have thus far read — is lamentable. People obviously do not know the extraneous differences between religion, philosophy, and science; and they do not know that these three are intrinsically one at bottom, being simply — as obviously they are — three operations of the human spirit striving to understand truth. The reason is that they know of no other religion than the one popular in Western lands; of no other science than the growing and lusty and ambitious infant popular in Western lands; and of no other philosophy than those which the more or less unguided and errant imagination of European and American thinkers has given forth.

Some of the communications sent to the *Westminster Gazette* for printing in this symposium are remarkable for an exhibition of ignorance of the basic facts of modern science; some are equally remarkable for an exhibition of ignorance of the commonest facts of universal philosophy; and the writers of the articles that I have seen all seem to base their views of 'Where are the Dead?', as the question runs, on the somewhat dogmatic teachings, as they still are, of one

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religion alone. Do we blame them? I for one do not, albeit I confess that I think that a little more of the 'divine curiosity' sometimes spoken of, could have led these writers at least to a closer examination of the subjects upon which they venture to write so positively.

As a matter of fact, what can a thinking European or American really depend upon today? He sees much of the old Occidental religion going by the board. Its noblest teachers admit it — and honor be to them for saying truth — because they themselves are hunting for the realities which they feel do indeed exist — and we Theosophists likewise say so — in the basis of their supposedly accepted religion. Again, where can a man find anything in fields of Occidental philosophy today, friends, which can answer the call of the human heart for reality? Speculative thinking — much of it in different countries and of various kinds — materialistic, idealistic, pseudo-idealistic, scientific — what not? As to science, supposedly the hope of modern mankind — nothing is so changing as it; nothing changes so rapidly. All honor, I say, to the great men of scientific research who are great enough and broad enough mentally to change when change is necessary — great enough to change even their bases of thinking, when new lights come into the purview of their vision. But for all that, where are the unchanging foundations of truth in modern science?

Therefore, does any one of these three answer the call of the human heart for dependable Reality — for the Changeless? Can a man feel that he can put the reliance of his soul on something which changes every year? No. The situation is pitiable in one way, although we likewise feel that the final results of our era of transition will be all to the good. We know that truth exists; we know it, I say, because there is an instinct, which will not down in every normal mind, that says: "Because the Universe is a consistent and coherent whole, it could be made the subject of a consistent and coherent explanation; for the Universe is not a helter-skelter one, governed by haphazard chance." And this explanation of things, as I have often before said in other lectures, our instinct tells us exists within ourselves, where it is our duty to go in search of it and find it. Where, pray, could you find it elsewhere? The explanation is in you as well as in Nature, of which you are a part.

In this connexion let me read to you what a great American clergyman once said — Lyman Abbott:

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There is in man a power to see the invisible, to hear the inaudible, to know the unknowable, to enter into the non-sensuous and the spiritual; but this power lies in many a man dormant. Glimmerings of light come to him, glimpses of the invisible are afforded him; but for the most part he walks by sight. . . . He must be born from above. The power to see the invisible must be awakened. He must be lifted out of his lower self, out of a lower realm into a higher realm. Then he sees what he did not before see; he understands what he did not before understand. He finds himself in a world of which before he knew nothing, although it was all about him.

Why, friends, if this had been copied from some Theosophical essay, it could not be more truly Theosophical; and for a Christian clergyman it is a remarkable pronouncement. I would indeed that we might see many more such!

Now, referring a moment to a line of scientific thought: science is everything to men today. Men do not think much about religion in the sense that our Oriental forefathers did; but a new religious spirit is nevertheless overshadowing men. Men are becoming more inwardly critical and not so outwardly dogmatic. They are searching as they never have searched before, for some foundation in religious thinking which will give them peace and hope; and in science they think they find it — or they thought that they had found it. It was a sound instinct, because it was an instinct which said: "We men are a part of Nature. Nature is governed by law. It is coherent and consistent. Therefore, if we can only understand it, and get the truth of Being, we shall know Reality! And that Reality is in us as fully as it is in Nature." Truly, there can be no greater religion than this.

It is obvious from what I have so often said before that when a Theosophist speaks of Nature, unless he limits the term to the physical world, he never means the physical world alone, but the vast reaches of Universal Cosmos and more particularly the inner realms, the causal factors of the boundless ALL. Hence, a growing understanding of Nature in this sense — which is another way of saying an understanding of Reality — obviously provides the only basis of a religion founded on the changeless realities.

Yes, such was perhaps the unconscious thinking in their minds, and it is true. But complete reliance upon a changing thing, which in some quarters has become a dogmatic thing, is obviously trying to build a Temple of Truth upon shifting sands. Do you realize that today in the scientific ranks there are men as dogmatic as ever the

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religionist in Occidental countries has been? that any new discovery, any new fact, any new theory particularly, is given by these men a very cold shoulder indeed, if it does not conform, at least on some points of contact, with orthodoxy in scientific thought?

As an illustration: a short time ago, at Harrisburg in Illinois, there was found in a lump of coal of the Carboniferous Period a stem of an angiospermous plant. An angiosperm, as those of you who have studied botany know, is a plant which contains its seeds in a capsule or pod or encasement of some kind; and this type of plant has always been supposed, according to the popular Darwinian evolutionist theory, to have been the very latest development in time and to have been preceded by the gymnosperms, or plants with more or less naked seed. The angiosperms are the prevailing form in the world today, while the gymnosperms were the prevailing form in the earliest and earlier geological periods. Examples of gymnosperms are pines, firs, larches, etc. The point of this discovery is that an angiosperm-relic was found in an era in which the gymnosperms alone have been popularly supposed by Darwinians to have had existence. In other words, a fully developed type of plant has been found in coal-deposits belonging to periods far preceding the alleged earliest evolution of that type. This discovery has received a mere mention and no more in a scientific paper, and as far as I know has been otherwise ignored.

Another illustration: a short time ago at Scofield, Utah, in a deposit of the Cretaceous Period, which period belongs to the Mesozoic Age, there was found what has been described as the entire fossilized foot of a one-toed horse. Now, as you must know, the one-toed horse is the very latest type in development of the Equidae, according to the Darwinian theory, and this type is that of the horse today, the five-toed indeed being found in geologic deposits of the Eocene Period of the Tertiary Age. The Cretaceous Period, as I remarked above, belongs to the Mesozoic or Secondary Period — an entire geologic age before the appearance of the Tertiary Deposits. Thus, according to all discoveries hitherto made, the foot of a modern one-toed horse is found in a geological era when even the five-toed horse of the Eocene had never yet been heard of; or, in other words, before Nature had ever produced it!

Our Darwinians are usually so certain of the development of the horse that they even describe the five-toed beast of the Eocene Period as a small five-toed animal not much larger than a modern fox. Yet

here, if this discovery is authentic — and I know of no proof of its being a 'fake' or a fraud — there has been found the fully carbonized foot of a one-toed horse in deposits of the Cretaceous Period. This discovery, which is so ludicrously subversive of the Darwinian scheme of the evolution of the Equidae, has been entirely ignored by responsible biologists and geologists, as far as I have been able to ascertain. It is a case, if authentic, of another 'conspiracy of silence.'

You know, friends, that what we want is truth, wholly truth, apart from any human speculation or fantasy or prejudice or prejudgment. May the immortal gods so enlighten our minds that when a fact of Nature, or a truth, comes before us we may be prepared and ready to receive it as such! The great men of science — the really great men — are always open-minded. It is the scientific popularizers — and they are very numerous — who are oft as dogmatic and as set in their ways of thinking as ever any dogmatic religionist has been, and sometimes fully as unreasonable. I do not mean to be severe or harsh; nor do I wish my words to be considered as strictures upon any man's honest scientific belief, but I speak here what I know from my reading and experience to be the truth.

We Theosophists have had to meet this spirit of scientific antagonism for fifty years, more or less, as well as an equivalent religious antagonism; but now that our ideas are beginning to prevail somewhat in the world, and our teachings are becoming more and more accepted, perhaps unconsciously by some men, and even by men of science — and I refer now to our scientific Theosophical thinking — we see the results of our constant hammering of certain fundamental postulates into the public mentality. A new spirit is born among men and is gaining greater strength and more impetus in extension every day.

Ultra-modern science is more open-minded as a whole than the science of a generation ago, when men actually read into Nature what they wanted to find there. Do you get that idea? Preconceptions, prejudices, prejudgments, represented the state of mind with which scientists of thirty years ago greeted any new fact of Nature or any new discovery that was brought to their attention; and every such new fact or discovery had to fight a desperate battle for recognition before it was acknowledged as even a *possible* fact. This was human nature then, as it is human nature now. If the fact does not

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conform to accepted theories, heaven help the fact! Let me read in this connexion another quotation which I take from a book written by an English Scientist, *The Recent Development of Physical Science*, 1924, pp. 244-245, by W. C. D. Whetham:

We must not overlook the possibility that the orderliness we perceive in nature may be merely the rediscovery of conventions we have ourselves inserted when framing the problems to be investigated. We choose mass and energy as convenient fundamental physical quantities. But, all unconsciously, this choice is made because mass and energy happen to remain constant throughout a series of physical and chemical changes — and then triumphantly we rediscover the persistence of matter and the conservation of energy. As Professor Eddington disturbingly suggests, every law of nature which seems to us rational may be a concealed convention which we have ourselves unconsciously inserted. Hence an unavoidable conclusion which yet seems to us irrational may be the sign of transcendent importance — the sign of a real law of nature at last.

Immortal gods! What a marvelously fine statement from a scientific thinker! Does it not illustrate the new spirit abroad in the world? Yes, it is a new spirit, and the gods are at work and at play — in the minds of men as well as elsewhere. Within the innermost of each one of you is a divinity linked with the Universe by unbreakable bonds of selfhood. This means that if we can follow the path which leads us to the heart of this inner entity, we may draw upon infinite sources of knowledge, because thus we can draw upon the universal reservoirs; and Wisdom shall then clothe us as with a garment. All Nature is actually subject to us in one sense; for we are it in our inmost; and as this inmost is a living divinity with cosmic reaches, what we call Nature is obviously inferior or subject to the greater. This is the Great Path which the Seers and the World-Teachers in all the ages have taught their fellowmen: "Know thyself. Look within. Follow the Path inwards. Know thyself." I read a little more from Mr. Whetham's book, page 260:

Much of our old scheme of science has been put into nature by our own minds, and then rediscovered. Possibly that is why nature has seemed to us to be rational. We are beginning to fear that things too easily rationalized are but the delusive image of ourselves seen in nature's mirror. The real nature may have but little in common with that looking-glass world. Yet one quantity stands out, at present incomprehensible, with all the signs of a real natural constant — the unit of action in Planck's great quantum-theory.

Let me here say a few words as to what Planck's quantum-theory is — and I am sure you will forgive me for the momentary excursion

into a side-line of thought, because it actually is a part of our subject. I shall make this rather difficult subject as understandable as I can. Planck is a Berlin scientist of international renown. In attempting to account for the operation of certain natural forces in the light of more recent discoveries, more particularly certain electro-magnetic phenomena which have always been obscure, an intuition came to him one day to the effect that what is called 'energy' is, like matter, composed of discrete quantities, that is, unit-quantities; and that energy is not a continuous flow. At any rate, if energy or force is conventionally conceivable as a continuous flow, much as a stream of water is, we are nevertheless now driven to the thought that energy or force, which is thus like water, is divisible into particles, or in other words is discrete in type; as water is composed of the atoms of hydrogen and oxygen, so energy or force is now conceived of as being composed of corpuscles or particles or charges. As matter is composed of atoms, generally speaking, so force or energy is now considered to be composed of 'atoms' or corpuscles, likewise; and Planck, developing his intuition in the form of a theory, evolved forth a conception of these energetic corpuscles or discrete particles to which he gave the name of *quanta* — a Latin plural, meaning 'so much.' These *quanta* are units not of energy alone, but of energy multiplied by time — most simply understood by the time during which any one of such units acts as a definite quantity, as for instance, an electrical discharge; and each such *quantum* or unit, as it is conceived, combined with the time-element, is called an 'action.' I here follow the terminology of ultra-modern chemical physics.

Let me now read a little more, remembering that *quanta* are units of action, as atoms are units of what people call matter. I take this quotation from pages 250-251:

Even more complex phenomena of the hydrogen spectrum are fully explained by Bohr's theory as developed by Sommerfeld, and it is impossible to doubt that we are on the right road.

I interrupt here to remind you that Bohr is a famous Danish scientist, who at one time was working in the Cavendish laboratory in Cambridge, England, with Professor Sir Ernest Rutherford. During the course of this work an intuition suddenly came to him of a new conception of the structural nature of the physical atom, an intuition which became a definite idea of what an atom of physical matter is. Bohr declared it to be a copy in miniature of our solar

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system, an electrical composite built up of a proton or protonic aggregate as the nucleus at the center of the atom, this representing the atomic sun, around which whirl in their orbits with vertiginous speed what are now called electrons or atomic planets. Similarly in our cosmic solar system the planets whirling around our sun in their respective orbits are the electrons of our solar system.

I now continue reading from Whetham's book, page 260:

Hydrogen atoms must be something like Bohr's picture of them. Heavier atoms with more planetary electrons give problems beyond the present power of mathematical analysis. But what progress can be made on the general lines of Bohr's theory is all consistent with observed facts.

Here, then, in the quantum-theory [of Planck] and Bohr's application of it to atomic structure, we have quite a new departure in science. No explanation can be given at present on the principles of classical dynamics of the existence of an indivisible quantum of action, or of its consequence the restriction of atomic planetary electrons to a few definite orbits. The quantum seems a brute fact, which we must accept, but cannot, yet at any rate, explain. But this, as Eddington holds, may be a sign of its real importance. It is certain that we ourselves have not read it into the story of Nature.

The spirit of the declaration contained in the last three sentences of this extract is truly wonderful and a most acceptable sign of the new view of Nature that is so rapidly growing in the minds of scientific researchers. Here we have all the signs of a true scientific spirit at last, a spirit basing itself upon Nature and upon the truths of being, and showing every desire to free itself from preconceptions, prejudices, and the set ideas which crystallize in the mind and perforce dim the vision. The consequence is that here we have a vision undimmed by the clouds of preconception and prejudice in favor of established modes of thinking.

Thus, then, I conclude our lecture for this afternoon, by calling your attention to the fact that we see that the latest, the ultra-modern, discoveries of scientific research show us a Universe which is indivisible as regards fundamentals, yet composed in its outer or garment-forms of discrete parts or corpuscles or atoms, which nevertheless are also inseparable from the ALL in which they live and move and have their being; and therefore that each of these discrete parts, be they infinitesimal or cosmical entities, is composed of still smaller parts — parts of inferior magnitude, though by no means necessarily of inferior potentiality. We literally do not know how far we may go in the direction of this kind of divisibility, nor would I even ven-

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ture to suggest a boundary apart from the illuminating Theosophical teaching of the frontiers of homogeneity. Such homogeneous substance would be but one of the landing-places of the Stair of Life or Ladder of Being of which I spoke in the beginning of our study this afternoon. And penetrating still farther, we perceive that what we call homogeneity as translated to us by our sense-observation and mental concepts is but the beginning of another range of hierarchical life-entities; and so on forever, as far as we know.

An important point here is to remember that each one of the inferior parts of which I have just spoken is an actual entity; or the expression of an actual entity, which perhaps is more correct; and each one of such entities is, in the ultimate analysis, energy, force; and it obviously has its individuality, for otherwise it could not exist. There would otherwise be nothing in itself, no selfhood or intrinsic character, to define its limits or its specific activities. Each entity therefore is an individual or an individuality. And each one such acts in a certain way or after a certain method derivative from its own characteristic; each follows a certain course or path of action, by thus doing demonstrating its individuality. It is, in other words, an animate entity or the dwelling-place or temple of an individual consciousness. As we Theosophists say, it is a life-atom; and every such life-atom is ensouled by a Monad, a consciousness-center — consciousness, as I have already said, being the noblest and purest form of cosmic energy. Each one such therefore is a god — a young god, an embryo-god, on the matter-side of the Universe, which we are at present discussing; and the Universe is built of them, the Universe is infilled with them, and indeed, there is no Universe without them, for they are in their incomprehensible aggregate the Universe itself.

All the operations of Nature that we see or sense or conceive of are the workings of the expenditures of energy on the part of these infinitesimals, combined with the mighty sweep or play of the forces or energies of the developed gods belonging to the consciousness-side of Nature *per se*. They work together and the result of their combined actions is the diversified and marvelous gradations of energy and substance of which the Universe is composed. Each such entity is following its own evolutionary path upwards — which is equivalent to saying inwards — ever inwards into finer and finer spheres of life; and as I have said, their workings in Nature, which is them-

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selves individually and collectively, compose the play of the so-called 'forces of Nature,' whose operations surround us.

Men no longer believe in gods, alas! which is equivalent to saying that they no longer believe in themselves. We may invert this statement and say that because men no longer believe in themselves therefore do they no longer believe in the gods.

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HELENA PETROVNA BLAVATSKY

(Reprinted from *The Theosophist*, Vol. VIII, April, 1887)

IN a most admirable lecture by Mr. T. Subba Row on the *Bhagavad-Gîtâ*, published in the February number of *The Theosophist*, the lecturer deals, incidentally as I believe, with the question of septenary 'principles' in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favored in Theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row's views and our own in the question of the septenary division; and to show, (a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society; (b) that he knew it was the teaching of old "Aryan philosophers who have associated seven occult powers with the seven principles" in the Macrocosm and the Microcosm (see the end of this article); and (c) that from the beginning he had objected — not to the classification but to the form in which it was expressed. Therefore, now, when he calls the division "unscientific and misleading," and adds that "this sevenfold classification is almost conspicuous by its absence in *many* (not *all*?) of our Hindû books," etc., and that it is better to adopt the time-honored classification of four principles, Mr. Subba Row must mean

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only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation, therefore, will not be altogether out of place. For the matter of being "conspicuous by its absence" in Hindû books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is "misleading" is also perfectly true; for the great feature of the day — materialism — has led the minds of our Western Theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are — namely, *upâdhis* and correlating states — three *upâdhis*, basic groups, and four principles. As to being 'unscientific,' the term can be only attributed to a *lapsus linguae*, and in this relation let me quote what Mr. Subba Row wrote about a year *before he joined* the Theosophical Society in one of his ablest articles, 'Brâhmanism on the Sevenfold Principle in Man,' the best review that ever appeared of the *Fragments of Occult Truth* — since imbodyed in *Esoteric Buddhism*. Says the author:

"I have carefully examined it (the teaching) and find that the results arrived at (in the Buddhist doctrine) do not differ much from the conclusions of our Aryan philosophy, though our mode of stating the arguments may differ in form." Having enumerated, after this, the "three primary causes" which bring the human being into existence — *i. e.*, Parabrahman, Śakti and Prakriti — he explains: "Now, according to the Adepts of ancient Âryâvarta, *seven principles* are evolved out of these three primary entities. Algebra teaches us that the number of *combinations* of things, taken *one* at a time, *two* at a time, *three* at a time, and so forth = $2^n - 1$. Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amount to $2^3 - 1 = 8 - 1 = 7$. As a general rule, whenever seven entities are mentioned in the ancient occult sciences of India in any connexion whatsoever, you must suppose that these seven entities come into existence from three primary entities; and that these three entities, again, are evolved out of a single entity or MONAD." (See *Five Years of Theosophy*, p. 160.)

This is quite correct, from the occult standpoint, and also kabbalistically, when one looks into the question of the *seven* and *ten*

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Sephiroths, and the *seven* and *ten* Rishis, Manus, etc. It shows that in sober truth there is not, nor can there be any fundamental disagreement between the esoteric philosophy of the *Trans-* and *Cis-Himâlayan* Adepts. The reader is referred, moreover, to the earlier pages of the above-mentioned article, in which it is stated that “the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient Adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island (now the Gobi desert).” * The Tibetan Adepts, however, (their precursors of Central Asia) have not accepted the addition” (pp. 155-6). But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth — the Aryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the *Bhagavad-Gîtâ* lecture hold good today, as they did five or six years ago in the article ‘Brâhmanism on the Sevenfold Principle in Man,’ their apparent discrepancy notwithstanding. For purposes of purely theoretical esotericism, they are as valid in Buddhist as they are in Brâhmânical philosophy. Therefore when Mr. Subba Row proposes to hold to “the time-honored classification of four principles” in a lecture on a Vedânta work — the Vedântic classification, however, dividing man into *five* ‘*kośas*’ (sheaths) and the *Âtmâ* (the six nominally, of course), † he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Târaka Râja-Yoga* classification is again *three upâdhis*, the *Âtmâ* being the fourth principle, and no *upâdhi*, of course, as it is one with Parabrahman. This is again shown by himself in a little article called ‘Septenary Division in Different Indian Systems.’ ‡

Why then should not ‘Buddhist’ Esotericism, so-called, resort to such a division? It is perhaps ‘misleading’ — that is admitted; but surely it cannot be called ‘unscientific.’ I will even permit myself to call that adjective a thoughtless expression, since it has been shown

*See *Isis Unveiled*, Vol. I, p. 600, and the appendices by the Editor to the above-quoted article in *Five Years of Theosophy*.

†This is the division given to us by Mr. Subba Row. See *Five Years of Theosophy*, p. 136, article signed T. S. ‡*Ibid.*, p. 185.

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to be on the contrary very 'scientific' by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number is "a power, and a spiritual force" in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification — of body, soul, and spirit — in *Isis Unveiled*, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups — which Mr. Subba Row calls "four principles associated with four *upâdhis*, and which are associated in their turns with four distinct states of consciousness."* This is the *Bhagavad-Gîtâ* classification, it appears; but not that of the Vedânta, nor — what the Râja-Yogîs of the *pre-Âryasangha* schools and of the Mahâyâna system held to, and still held beyond the Himâlayas, and their system is almost identical with the *Târaka Râja-Yoga*, — the difference between the latter and the Vedânta clas-

*A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in 'Personal and Impersonal God' by Mr. Subba Row, where he states that "we have *six* states of consciousness, either objective or subjective . . . and a perfect state of unconsciousness, etc." (See *Five Years of Theosophy*, pp. 200 and 201). Of course those who do not hold to the old school of Aryan and Arhat Adepts are in no way bound to adopt the septenary classification.

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sification having been pointed out to us by Mr. Subba Row in his little article on the 'Septenary Division in Different Indian Systems.' The Târaka Râja-Yogîs recognise only *three upâdhis* in which *Âtmâ* may work, which, in India, if I mistake not, are the *Jâgrata*, or waking state of consciousness (corresponding to the *Sthûlopâdhi*); the *Svapna*, or dreaming state (in *Sûkshmopâdhi*); and the *Sushupti*, or causal state, produced by, and through *Kâranopâdhi*, or what we call *Buddhi*. But then, in transcendental states of *Samâdhi*, the body with its *Linga-sarîra*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Âtmâ* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution — *four* superterrestrial and superhuman, so to say; — *three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upâdhis* may be reduced to four groups.* Thus his consciousness, never being centered in the second or third principles — both of which are composed of states of matter (or rather of 'substance') on different planes, each corresponding to one of the planes and principles in kosmos — is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samâ-*

*Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions, and may as well enumerate nerve-force, blood and bones," is not valid, I think. Nerve-force — well and good, though it is one with the life-principle and proceeds from it: as to blood, bones, etc., these are objective, material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh* — *the body* — purely *subjective* principles, and therefore all denied by material science, which ignores them.

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dhi), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult* — as also profane — physics would favor the septenary one for these reasons.*

There are *six* Forces in Nature: this in Buddhism as in Brâhmanism, whether exoteric or esoteric, and the seventh — the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the keynote to this classification in more than one way. As stated in the third aphorism of '*Sânkhya kârikâ*' of *Prakriti*—"the root and substance of all things," she (*Prakriti*, or Nature) is no production, but herself a *producer* of *seven* things, "which, produced by her, become all in their turn producers." Thus all the liquids in Nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into a *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of Nature, so to speak, her artificial, or helped production — the prying into her occult work-shop by science. Behold the colored rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invari-

*In that most admirable article of his 'Personal and Impersonal God'— one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Prajñâ*, or the capacity of perception, exists in *seven different aspects*, corresponding to the seven conditions of matter. Strictly speaking there are *six* states of differentiated *prajñâ*, the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *prajñâ* I mean the condition in which *prajñâ* is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc." (*Five Years of Theosophy*, pp. 200 and 201). This is precisely our Trans-Himâlayan Doctrine.

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ably, six or seven rings — “a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the *seventh*.” The ‘Nörremberg’ polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton’s and Tyndall’s experiments).*

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis* — the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3 + 4 = 7$. The best kabalists have been demonstrating this for ages ever since Pythagoras, and down to the modern mathematicians and symbologists, one of whom has succeeded in wrenching for ever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our Theosophists interested in the question to read the wonderful work called *The Hebrew Egyptian Mystery, the Source of Measures*; and those of them who are mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measures by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of Easter Island — the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the Kabbala is a “whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle” (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century, and re-discovered by the late John A.

*One need only open Webster’s Dictionary and examine the snowflakes and crystals at the word ‘Snow’ to perceive Nature’s work. “God geometrizes,” says Plato.

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Parker.* Moreover, that the system from whence all these developments were derived "was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design"; and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's ark, etc., etc., — in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, 'the sacred sign' which embellishes the thousand heads of *Sesha*, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*treta*) fire of Purûravas, *the first fire in the present Manvantara*, out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindû books, but the Vishnu and other Purânas teem with this symbol and figure under every possible form, which I mean to prove in *The Secret Doctrine*. The author of the *Source of Measures* does not, of course, himself know, as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able writer, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this — *only* in the Bible — and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it, (the *Pentateuch* being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures \circ \triangle \square and $3, 4 = 7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.

*Of Newark, in his work *The Quadrature of the Circle*, his "problem of the three revolving bodies" (N. Y. John Wiley and Son).

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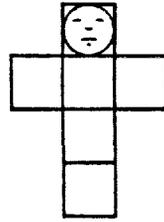
To whomsoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, the Tau  of the Egyptians and the Christian cross — “it would be by the  figure of the cube unfolded in connection with the circle whose measure is taken off on to the edges of the cube. The cube unfolded becomes in superficial display a *cross proper*, or of the *tau* form, and the attachment of the circle to this last, gives the *ansated cross* of the Egyptians with its obvious meaning of the Origin of Measures.* Because this kind of measure was also made to co-ordinate with the idea of *the origin of life*, it was made to assume the type of the *hermaphrodite*, and in fact it is placed by representation to cover this part of the human person in the Hindû form. . . .” [It is “the hermaphrodite Indranse Indra, the nature goddess, the *Issa* of the Hebrews, and the *Isis* of the Egyptians,” as the author calls them in another place.] “. . . It is very observable, that while there are but six faces to a cube, the representation of the cross as the cube unfolded as to the cross bars displays one face of the cube as *common to two bars*, counted as belonging to either; then, while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross bar, making seven in all. Here we have the famous four, three and seven again, the four and three on the factor members of the Parker (quadrature and of the ‘three revolving bodies’) problem”. . . . (pp. 50 and 51).

And they are the factor members in the building of the Universe and MAN. Wittoba — an aspect of Krishna and Vishnu — is therefore the “man crucified in space,” or the “cube unfolded,” as explained (See Moore’s *Pantheon*, for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Viśvakarmâ* and *Vik-kârttana* (the “sun shorn of his beams”) is also lost. It is the Egyptian *ansated cross*, and *vice versa*, and the latter — even the *sistrum*, with its cross bars — is simply *the symbol of the Deity as man*—however phallic it may have become later, after the submersion of Atlantis. The *ansated cross*,  is of course, as Professor Seyforth

*And, by adding to the cross proper  the symbol of the four cardinal points and infinity at the same time, thus , the arms pointing above, below, and right, and left, making six in the circle  — the Archaic sign of the Yomas — it would make of it the Swastika, the ‘sacred sign’ used by the order of ‘Ishmael masons,’ which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin.

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has shown — again the *six* with its head—the *seventh*. Seyforth says: “It is the skull with the brains, the seat of the soul with the nerves extending to the spine, back, and eyes and ears. For the Tanis stone thus translates it repeatedly by *anthropos* (man); and we have the Coptic *ank*, (vita, life) properly *anima*, which corresponds with the Hebrew *anosh*, properly meaning *anima*. The Egyptian *anki* signifies ‘my soul.’ ”*



It means in its synthesis, the *seven principles*, the details coming later. Now the *ansated cross*, as given above, having been discovered on the backs of the gigantic statues found on Easter Island (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as “thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people”; — and Mr. Subba Row having told us what he had found in the old Hindû books, namely, that the Ancient Adepts of India had learned occult powers from the Atlanteans (*vide supra*) — the logical inference is that they had their septenary division from them, just as our Adepts from the ‘Sacred Island’ had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form — it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes), the amulets called the ‘mystic eye,’ but symbols of the same? There are the *four* eyes in the upper row and the *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, the combined melody of which *creates one man,*” say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point — thus  the *symbol of the Universal creation*, which Kenneth Mackenzie tells us “was worn as a ring by the Sovereign Princes of the Royal Secret”— which they never knew, by the by. If *seven* has naught to do with the mysteries of the universe and men, then indeed from the Vedas down to the Bible all the archaic Scriptures — the Purânas, the Avesta and all the fragments that have reached us — have no *esoteric* meaning, and must be regarded as the Orientalists regard them — as a farrago of childish tales.

It is quite true that the *three upâdhis* of the *Târaka Râja-Yoga* are, as Mr. Subba Row explains in his little article ‘The Septenary

*Quoted in *Source of Measures*.

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Division in Different Indian Systems,' "the best and the simplest" — but only in purely *contemplative* Yoga. And he adds: "Though there are *seven* principles in man there are but three distinct *upâdhis*, in each of which his *Âtmâ* may work independently of the rest. These three *upâdhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution" (*Five Years of Theosophy*, p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles — the body and its (in life) inseparable *Prâna* and *Linga-śarîra*. The rest can be separated, as they constitute no vital, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *kośa*, as the said principle is but a vehicle of will-power, which is but an energy of the mind." I answer: Just so. But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the *terrestrial* energies, feelings and volitions which remain in the *Kâma-loka*, what? Is the vehicle, the *astral* form, to carry them about as *bhûta* until they fade out — which may take centuries to accomplish? Can the 'false' personality, or the *piśâcha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kâma-loka*, and occasionally appear without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhûta*, or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindû standpoint, the *lower* fifth, or *Manas*, can re-appear after death, remarking very justly, that it is absurd to call it a *disembodied spirit* (*Five Years of Theosophy*, p. 174). As he says: "It is merely a power, or force, retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered*. It sometimes summons to its aid the *Kâma-rûpa* power, and creates for itself some particular, ethereal form."

Now that which 'sometimes summons' *Kâma-rûpa*, and the 'power' of that name make already two principles, two 'powers' — call them as you will. Then we have *Âtmâ* and its vehicle — *Buddhi* — which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

CHARACTER AND DESTINY

To quote our friend and much respected brother for the last time, since he says that "our (Aryan) philosophers have associated seven *occult* powers with *the seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,"*—quite an esoteric sentence,—it does seem almost a pity that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

CHARACTER AND DESTINY

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

A REVOLUTION is taking place in our ideas. We have long been accustomed, both in religion and in science, to regard man and Nature as two entirely separate things. For theology, the world was something hard and fixed, created presumably by a deity; and upon it was placed man. For science, the world was also something hard and fixed, governed by immutable laws; and man was placed upon it, the victim of those laws, ground under those mighty forces, even if in some measure able to direct them.

But is Nature so immutable and fixed after all? Science, for all its probing, has not been able to locate anything hard or fixed. The deeper science delves beneath the crust, the more volatile and mobile is found to be the substratum. Matter is all electricity; matter is an affection of space; the solid flesh has melted into something unsubstantial as a dream. Man's physical body is of the same nature; it also can be analysed into something as unsubstantial as his thoughts and emotions. The barrier between man and Nature ceases to exist. We cannot say this is man, this is Nature; the two are intermingled. The unit of structure in physical matter is now said to be an electron, which is a point of energy, having an electrical field commensurate with the entire confines of the universe; so we are told. Every atom in man or in Nature is radiating forth in all directions and to infinite distances its influences; and all the countless influences interpenetrate and interact.

Thus the old dualism is breaking down; and the same is true in other departments of thought. Biology has discussed the relative

*"Brâhmanism on the Sevenfold Principle in Man."

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influences of the organism and its environment. But is there any distinction between organism and environment? Where does the one end and the other begin? How much of me is me, and how much of me is outside of me? Is my body part of me, or is it something which environs me? Is my mind myself, or is it something which I have, or which encompasses me? Did you ever peel off the coats of an onion in search of the actual onion? Did you ever peel off the coats of your own Ego in the attempt to find the real Ego? If body, vitality, emotions, thoughts, and all, are but properties of myself, or part of my environment, who am I, where do I begin or end? And, looking at the matter from the other end, if my body is part of me, why not my clothes also? Why not the house I live in? Why is not my wife part of me, and my friends, and my money, and my prospects? In short, I want to know just where to draw the line between myself and my environment.* I want to be shown just how far I reach, to what distance I extend; how much I can control, and how much is beyond my control.

By some mysterious act of volition and design, I find myself able to change my mind; I can subdue a fit of anger and replace it by an atmosphere of calm benignity. I can change my own weather; I am a professional rainmaker or rainbanisher within those limits. But does my power stop short of my thoughts? I know that a change in my thoughts will quickly produce a change in my emotions; and I more than suspect that my body will feel the effects also. The power to produce bodily changes by the power of thought is nowadays so generally admitted that few are bold enough to deny it. Perhaps it only needs a little more study and practice for me to be able to "add a cubit to my stature."

Then there is my environment; can I by taking thought change that? The contrary proposition would seem too absurd to entertain. We have already established a system of connexions between the various coatings of the human ego, and can find no particular reason for stopping at any given place. Moreover it is generally admitted that my environment does depend, in many instances, on the

*Our astrologers may find food for thought here. The seventh house may mean your wife, or some element in your own nature which corresponds thereto, which occupies a similar relation to yourself; the twelfth may be actual secret enemies of flesh and blood, or certain secret enemies which you cherish in your mind; and so on.

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state of my mind; for this will influence me in the choice of my residence, my associates, etc. And if we say that the state of our mind sometimes influences our environment, and sometimes not, we shall have to make distinctions difficult to define. It might be better to seek refuge in the general proposition that our entire environment is determined by our character.

Perhaps you may think this proposition too sweeping. Very well; then here is the proposition which, in that case, you will have to defend: "RESOLVED: That a man's environment is *not* the outcome of his character." How set about proving this? A good way to begin would be by showing that our environment is the result of some other influence. Very well; what influence? Chance, fortuity? Then in that case we must suppose a haphazard universe, devoid of all purpose and design; or, what is as bad if not worse, partly composed of design and partly not. Casual, fortuitous, chance, are names which we give to events when we do not happen to know their cause; when we do happen to know the cause, we do not use these names. Hence 'chance,' 'accident,' and such words, merely stand for an uncertain class of events, which is limited by the range of our knowledge at any particular time. As we discover new things about Nature, we remove some of the events from the list of chance and put them under the label of natural law. So it does not help any to say that our environment is determined, or partly determined, by chance.

But perhaps our circumstances are assigned by Providence. If that explanation satisfies you, there is no need to disturb your serenity. Yet there will be some who will think that, to reverence a God does not imply that you should not try to understand his laws; and there are many scientific minds who will insist on trying to understand those laws, whether there is a God or not. The vital distinction is between those who do not want to know, or think they cannot or ought not to know, and those who propose to know.

The entire world seems to consist of organisms of one kind or another, ranging from man down to the chemical in the proverbial test-tube. And then of course there is environment. And as to this latter, we have just seen that it is not very easy to distinguish between the being and its environment. Is the environment part of the organism, or is it outside of the organism? The distinction between a being and its environment would seem to be mainly one of convenience — a temporary and special distinction. In any case there

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is the closest connexion between the being and its environment; they act and react on one another.

And now what is the practical question for us human beings? Is it not this: Do we make our environment, or does our environment make us? Or is it perhaps a little of both?

Everybody admits that our circumstances are *to some extent* created by ourselves. Shall we then say that this is true only of some of our circumstances, and not true of the rest? Or shall we say that it is a general law?

The latter is what Theosophy says, in its teachings as to the Law of Karman and as to the intimate interrelation between all parts of the universe.

If this be accepted, it leads to the conclusion that a man is just exactly what he has made himself to be, no more, no less.

When a man begins his present life on earth, he does so with the seeds of a character already formed in a certain pattern. As he grows, those seeds develop. You may say he takes these traits from his parents; but how would you answer these questions: In a large family, though the parentage is the same, why do the characters of the children differ, often differ widely? What led your individuality to enter that particular environment? These questions are not usually answered, but they call for answer. If they are not answered, then we find ourselves back at the old inconsistency, of having a universe that is orderly and consequential up to a certain point, and chaotic beyond that point; the point being fixed merely by the limits of our knowledge.

Character and destiny are proverbially related, no doubt; but we need to go much farther than that: it is more than a proverb, it is a scientific fact, as we have been trying to show. It would not be too much to say that character *is* destiny, or that destiny is character. The two are one in essence, one thing viewed in two different ways. Destiny is the consequence of character, and character is the cause or antecedent of destiny. We shall find many fine minds holding this view, but they have a great difficulty in demonstrating it or illustrating it, for the simple reason that their knowledge of the scope and range of human life is much too small. It is indispensable that we should take into account the fact that the real human Ego incarnates many times, and that a single period of life on earth is but one small scene in a long drama of many acts. It is not possible to

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trace the plot of this drama within such small limits. The birth of a soul into this life is not the beginning of that soul's career; and to assume that it is is to make an assumption contrary to fact, which is fatal to a sound conclusion. Nor is death the end of that soul's career on earth.

To those new to the doctrine of Reincarnation, many questions will at once arise; but these questions are due merely to lack of knowledge, and will be solved by further study. It is evident that there is plenty to learn; and fortunately there is enough knowledge available to last the student a long time. Further, if he is earnest enough in his desire for knowledge, Theosophy will start him on the path where he can find out things for himself.

One great key to an understanding of the workings of Karman, especially as regards the transmission of the effects over the gap between two incarnations, is to remember that the whole universe consists of living beings. When we act or think or speak, we use creative energies, and thus call into being tiny 'lives'; and it is these which attach themselves to their creator, as a kind of family which he has engendered. We experience something like this when we retire to rest after a day of some new kind of work: the forces we have been sending out begin to react on us. As our consciousness recedes from the world of the outer senses, and we enter that domain of imagination which is the anteroom to slumber, we find ourselves beset by a mosquito-like swarm of thought-forms, and are compelled to re-enact over and over again, but in imagination, the things we did during the day. In the same way our actions, in this life and lives gone by, have peopled our environment with a host of such entities (which are living beings of a kind), impelling us to action — tempting, rather, for we are not obliged to obey. The general effect of all this is what is meant by Karman. It is not exactly our *destiny* if by that word you mean something that *must* happen; but it does represent what is trying to happen.

Character and destiny, then, are seen to be one and the same thing in essence, with an indefinable division between them. They constitute a sequence of cause and effect, but we cannot put our finger on any point where the one leaves off and the other begins. When I am acting on my surroundings — this is called setting causes in motion; when my surroundings are acting on me, this is called reaping the consequences. So, if you happen to be particularly con-

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cerned about your destiny, you can console yourself with the thought that it is of your own contriving, and that you can make some more of it for your future benefit. Or perhaps you may prefer to forget about your destiny and occupy your thoughts with making a right use of the flying moment while it is within hail.

SOME FUNDAMENTALS OF THEOSOPHY

OSCAR LJUNGSTRÖM

THEOSOPHY is not a creed. To accept it on mere faith is of no great value. It is attained only by the Inner Light. It is an inner *conviction* arrived at by study, experience, and thinking. It cannot be formulated once for all, in so many words; and its expression in words varies according to the inner light of the speaker or writer.

A Theosophist is he whose life and thoughts are guided by the inner light. His only guide is that Light: but as he has found it in himself, he is able to find it in others. He recognises, therefore, those who have advanced farther than himself on the inner path: the Great Ones; he recognises their higher knowledge, and just because he uses his own inner light, he accepts them as Teachers and Leaders.

Theosophy, says our great Theosophical Teacher, H. P. Blavatsky, is not a religion.* The word 'Theosophy' itself, says she, means "Divine Knowledge or Science"; not the 'Wisdom of God,' as translated by some, but Divine Wisdom such as that possessed by gods. And by the word *gods* she meant entities, natural beings, standing much higher on the evolutionary ladder than men.

Now, modern philosophy teaches *evolution*, and according to Theosophy evolution has neither beginning nor end. It is at work in the nebulous substance in the interior of an infinitesimal electron, and its action rises to the hosts of entities who rule the galaxies in fathomless space. All the innumerable stages of evolution have their representatives in Nature. Minerals, vegetables, animals, ordinary men, are only a few intermediaries.

Above us on this planet are thus to be found the Masters of Wis-

*Not a religion *among others*. But elsewhere she speaks of it as the 'Wisdom-Religion of the Ages,' as it is the Fountain-head of all the religions of the earth as well as of its sciences and philosophies.

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dom and Compassion, men at a higher evolutionary stage, our Elder Brothers and Teachers. And above them are the gods — elevated cosmic spirits.

It stands to reason that the higher an entity reaches on the ladder of evolution, the more perfect is its knowledge. And knowledge comes from above: there is a law of help and inspiration in the Universe; knowledge is imparted by the higher to the lower.

H. P. Blavatsky, a disciple of the Masters of Wisdom and Compassion and sent as their Messenger, brought anew the Ancient Wisdom, Theosophy, to the world. Her writings are a rich mine of knowledge for students of Theosophy, and so are the writings of her successors, William Quan Judge, Katherine Tingley, and Gottfried de Purucker, the present Leader of The Theosophical Society.

When you approach Theosophy with a serious resolve to study it, there are certain things you ought to make very clear in your mind, thus establishing your foundation firmly. A general philosophical framework is good for the filling in of all the details. It is such a framework that I shall try to give you as best I can. For this purpose I am going to set forth *eight main points* or fundamental ideas pertaining to Theosophy.

I. First of all, then, there does not exist anything *supernatural*. Everything is *in Nature* and *of Nature*. This does not mean that Nature is limited exclusively to gross mechanical, sensuous, and visible things. What we see and cognise with our imperfect senses, is only a very small part of Nature. Beyond that part is an infinitude of invisible things and entities. Yet they are all *in Nature*, and are as natural as those we are able to see and sense.

According to ordinary religious conceptions here in the West man's *natural* life, in which he feels at home, comes to a final end at death. At that much-dreaded event he stands before a deep gulf, a precipice, from which he shrinks with terror and fright; because here ends abruptly, according to the wrong idea implanted in his mind, his *natural* existence, and he has to make the leap and plunge into the *supernatural*.

This idea of *discontinuity* in natural existence, of a *break*, of a sudden *gap*, is psychologically horrifying, because it is dark as night and revolting to the understanding. Turn out of your mind the impossible idea of the supernatural!

Death is as natural a process as is sleep. No more elements are

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involved in the one than in the other. No supernatural element enters in at death; it is only a somewhat more complete sleep. When you go to sleep, you abandon for a time the physical body — that is, the finer elements in you, your psychic organism, excludes the physical body temporarily from itself. But the body retains during the time of sleep its vegetative life, and you can return to it, can take it up again in the morning. When you die, you also exclude the physical body, and as you do it more completely, the substances of the body retain only their chemical life and are dissolved by it.

But you have a return even then to a new day of life in growing a new body on this plane — thus *reincarnating*. But I will take up that subject later.

What I wish to inculcate now, on this point — and inculcate strongly — is, that there is nothing outside Nature, and that the so-called ‘supernatural’ is non-existent. It is an impossible idea, because Existence is a *continuous, coherent, unbroken whole* in which everything interacts and interblends. Remember then, that Nature, the Universe, is all-comprising and all-containing. You cannot leave it — it is your eternal home — and all that is in you is a part of it. The supernatural being non-existent, of course there is no such thing as a personal God outside Nature, although certainly there is a Divine element in Nature itself.

II. As a second point I wish to convince you that Nature is *conscious* and *alive*. You are conscious and alive. Whence did your consciousness come, if consciousness did not exist in the elements of the Universe? I tell you, everything has a consciousness of its own, however far such consciousness may differ in its kind from ours. Take a stone: it may not be proper to say that the stone as a *unit* is conscious, but that does not prevent the atoms in it from having each a consciousness of its own.

In reality, the thought I wish to bring home to you is, that matter and consciousness are *inseparable*: they are two sides only of one and the same Reality, Existence itself.

To illustrate this idea: think of a curved surface — for instance a *spherical* one; and think of it as just the mathematical surface itself, having no thickness. Now looked from one side, from without, it is *convex*; looked from the other side, from within, it is *concave*. Convexity and concavity are contraries, and yet they are never separated. In fact, as the surface has no thickness, they are *inseparable*,

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and *in* the mathematical surface itself convexity and concavity are indissolubly unified as one.

Now, let the curved surface in itself symbolize Existence. Then the convexity of the surface answers to matter, and the concavity of it answers to consciousness. One cannot show up without the other. Where there is matter, there is also, inside it, consciousness; and consciousness cannot exist without expressing itself in some way, and that is in matter. So here you have Existence itself, the Absolute Reality, and both its inseparable sides, consciousness and matter. But please remember that matter, or substance, comprises more than coarse, visible and mechanical matter.

III. With this we come to my third point, the next great conception. I may term it the *polarity* of Nature. Nature in its workings expresses itself in an infinite number of *degrees* between two *poles*. At first we may call these degrees 'stages of perfection,' 'stages of evolution,' lower and higher. Although I use the word 'poles,' you must understand that in reality these are not points, end-points — still less localities; because Nature has neither beginning nor end. Just as in electricity, polarity here means only two opposite directions, extended downwards and upwards indefinitely, or, if you like that better, backwards and forwards — either pair of words is merely a figure of speech.

The two poles are also often styled '*matter*' and '*spirit*' — rather uncomfortable words to handle because of the wrong conceptions ingrained in the ordinary mind, associated as these words are: matter with the 'natural,' and spirit with the 'supernatural,' the latter, however, being non-existent, as I have already pointed out.

When you see these two words in Theosophical literature — matter and spirit — substitute in your thought for both of them *substance* — substance in *coarse, undeveloped* form, answering approximately to the ordinary conception of matter; and substance in *finer* and more highly developed form, answering to the word 'spirit' in the Theosophical sense of the word. There is no such thing as an immaterial spirit. Spirits are merely natural organisms, entities consisting of finer matter that more readily expresses the indwelling consciousness.

Matter in this particular, limited sense is merely the coarse, inert, relatively split-up, less organized substance, that incessantly repeats and repeats the impressions given to it, as its own inherent faculties

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are yet dormant. And spirit is the more refined, movable, universal, highly organized, coherent substance, incessantly giving rise to new forms, new creations, new impressions, because its faculties are awakened. Thus spirit stands for *evolution*, and matter for *habit*, repetition being the fundamental principle of matter.

Consequently, when in Theosophical literature matter and spirit are set up in contradistinction, it is only an imperfect expression, relating to the *polarity* inherent in Nature, making everything proceed from a lower to a higher stage of perfection, from the particular to the universal. But, in fact, spirit is matter, and matter is spirit. What is material to us, is spiritual to entities below us; and what is spiritual to us, is material to entities above us.*

Here I must add that long before modern Science, Theosophy taught that matter and *energy* are the same thing, only that energy stands nearer in degree to the spiritual pole. What we see and feel as matter, is energy in a certain condition acting on our senses; and energy is matter in an invisible state, being — to use the terms of physics — in another 'state of aggregation' than the three familiar states: the solid, the liquid, and the gaseous. And knowing that the inner side of matter is consciousness, the inner side of *energy* is *will* as a function of consciousness. All energy is *will-energy*, and consequently everything brought about by energy is an effect of *volition* of some kind. All that moves in the Universe is moved by will-power.

*It should be strictly kept in mind — I repeat it — that in the expressed polarity, Spirit-Matter, these two words are used with a somewhat different connotation from the usual one in the Occident. Especially is this the case with 'spirit' in this connexion, which word is not equivalent to *consciousness* (the purely subjective), as contrasted to matter (the purely objective) — a mistake or approximation sometimes met with in Theosophical writings. Consciousness and matter constitute no polarity, and are not antitheses, but are co-existent, inseparable sides, following each other closely from the lowest pole, 'matter,' all the way up, and into, the highest pole, 'spirit.'

Thus 'spirit' has the same two sides as has 'Matter.' 'Spirit' (Purusha) is refined, more universal, widely-pervading *matter*: and is at the same time more universal, awake, all-embracing *consciousness*. 'Matter' (Prakriti) is coarse, limited, particularized, *matter*: and is at the same time limited, dormant, self-centered *consciousness* in those particles.

The Sanskrit words *Purusha* and *Prakriti*, once defined, ought to be used as much as possible in Theosophical literature to express Nature's polarity, instead of *spirit* and *matter*, as these last words are too apt to correspond to the Occidental conception of spirit and matter.

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Think now of the polarity Spirit-Matter as an endless, ever present, unbreakable chain of living energy, in which in one direction — the spiritual direction — the links grow larger and larger, more universal; and in the opposite direction — the material direction — smaller and smaller and more particular. In this chain impulses of life, thought, and motion, are incessantly transmitted from the spiritual or Universal to the material or particular as a current of consciousness and volition, going in direction from the larger links to the smaller ones. This chain is Nature itself — the entire Universe, and all that it contains.

Take any part of this chain, and in its constitution it is like every other part. As already hinted at, the principal and irresistible current along the chain proceeds from the spiritual pole to the material, filling the lesser links and making them grow. From one point of view this chain might be called the mystic Path which is spoken of in Theosophical literature.

IV. With this we have arrived at my fourth point. It is this: *Man is a microcosm*, and in fact, so is every entity. He is a microcosm in the macrocosm — that is a copy, an image, a reflection on a smaller scale of the make-up of the great world, the entire Cosmos, the entire Universe.

You contain in your being every element that can be found in the Universe. And your make-up, the manner in which you are organized, is in principle the same, is analagous to the structure of the great world, the Cosmos. You have in you the two *poles* I have spoken of; you have the finer elements in you, and you have the coarser. In your innermost being you are a lofty spiritual entity — your upper pole — and it is linked to a physical body of coarse matter — your nether pole. Between these two poles of your being there enter into your constitution many grades of half physical, ethereal, astral, psychic, mental and half spiritual elements — all living and active substances.

V. I now come to my fifth point, and I remind you again that Existence itself has no flaws, no breaks, no chasms; that its very nature is *continuity*, that it is an undivided Whole in whose inner nature there exist no real dividing lines, no separateness. You will then be ready to open your heart to the *Grand Mystery* taught by Theosophy: *you are one with the Divine*, expressed in ancient Âryâvarta thus: *Tat twam asi* — thou art That, thou art the Boundless.

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In your innermost, in the core of your being, you *are* the Divine, you *are* the Whole.

This is the very foundation of *Brotherhood* as taught by Theosophy, because there is no separate existence. You are in your inner nature one with all your fellow-beings in their inner nature. This oneness is the source of impersonal love in our hearts, the love that is "the cement of the Universe." And this feeling tells you that, although it is a Mystery, it is Truth itself that you fathom in your heart. The release of the heart was the grand object of Buddhism, and it is also the grand object of Theosophy.

VI. My sixth point is this: *The rhythmic arrangement in Nature, and Nature's rhythmic procedure.*

There is strict continuity in Existence itself, and yet there is *rhythm*. You can see this rhythmic arrangement everywhere. For instance, begin in thought deep down in the solid crust of the earth under the bottom of the sea, and proceed upwards. Then you rise next through the fluid of the water, and going farther, a new rhythm in the construction of our globe brings you into the gaseous state of the air above the water-surface. And again, at the limit of the atmosphere, you find the interstellar space and the light-transmitting ether. Out in the vast expanses planets, solar-systems, stars and nebulae group themselves in rhythmic array.

See, for instance, how the rigid ice becomes quickly liquid at the melting-point; and from the glossy surface of the melted water we know that its substance takes a sudden leap as an invisible vapor into the air. Everywhere in Nature there are *tempi*, steps, rhythm.

This universal, rhythmic arrangement, carried out through all the grades from the material pole in Nature to the spiritual — in steps, not in a uniform rising — constitutes what you find in Theosophical literature called the different *planes of existence*: the physical, the astral, the psychic, the mental, the spiritual, and by other names. Continually things and substances pass over from one plane to another; as you yourself do at death.

Likewise there is rhythm in all *motion* and in all changes in Nature. There is no such thing as a uniform motion; there is always acceleration and retardation. Nature works through and in pulsating events and epochs. And the great feature of the rhythmic processes of Nature is *repetition, recurrence*, exemplified everywhere. The water evaporates into the atmosphere and falls down as rain,

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to evaporate once again. Days and nights follow each other; the earth circles around the sun each year, and the seasons are repeated. Put your hand on your heart, and feel its pulsation, and you have the most direct proof of Nature's recurrent, rhythmic processes, establishing Cyclic Law, as we Theosophists call it.

It is this Cyclic Law that not only brings you to rise every morning to a new day of work and endeavor, but also brings you back from your heaven of rest to repeated earth-lives, to *reincarnation* as we call it. Thus the Cyclic Law is also the law of Reincarnation or Reimbodiment, and it is universal. It applies to all entities, small and great, to man as well as to worlds and solar-systems.

Cyclic Law is, in fact, only an expression of Nature's way of proceeding by oscillation between the spiritual and the material poles, in lesser or wider sweeps, performing this by steps from plane to plane of existence. As the Cyclic Law implies repetition, which we know to be the fundamental property of matter, its necessity inheres in the material pole of the Universe.

VII. And now let us come to my seventh point. It is familiar to you that Nature is governed and regulated by law. But Nature, being complete in itself, is not governed or regulated by any second power — the expression is therefore imperfect. Nature proceeds according to its own innate properties, and we call that *law*. Nature as a whole is law unto itself.

The stern sequence of cause and effect — they may be good or evil — that we notice everywhere, Theosophy calls *Karman*, a Sanskrit word that means *action*. To know Karman, or how actions operate in their fulfilment in the Universe, is very important in Theosophy.

This Law — if we will call it so — this Karmic Law is rooted in two things: *Equilibrium* and *Harmony* as the fundamental principles of the Universe. Karman, says H. P. Blavatsky:

always does so act as to restore harmony and preserve the balance of equilibrium, in virtue of which the universe exists.

— *The Key to Theosophy*, Ed. 1896, p. 183

Now equilibrium means that to every action belongs an equal reaction; and harmony means an orderly unification, a universalizing, so to say, of diverse elements, by spiritual power — a unification in expressing a spiritual idea. Harmony, if broken, is always irresis-

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tibly re-established in the Universe by the current which I alluded to, flowing from the spiritual pole in Nature.

Here is the way it works: Nature is entirely made up of beings or entities at different points of evolution. It is filled full of them; and consequently all activity in Nature — action and reaction alike — is merely the sum total of all the actions of these different entities or beings, infilling the Universe in rising degrees of perfection. Remember now the following; that the spiritual entities, the spiritual pole in the Universe, stand for harmony and for Life Universal, Divine.

What then is an action? A bringing forth of an *energy* that is in you. What else can it be, if it is going to produce anything, to manifest anything? The action is your child, nay more, it is a part of your very being; and you cannot throw it out and part with it forever.

As you go forward on your evolutionary path towards the spiritual pole, you throw out such actions, such energies, incessantly in front of you; but you have not really parted with them. Some react on you with force, some take hold of you from afar as an attraction that carries you forward towards your goal — the spirit, universal existence. It depends upon what kind of actions they are. But you meet them all. And why?

Karman, I said, is the law of equilibrium. Among other things, this implies that every sensual pleasure and selfish enjoyment is counterbalanced by an equal amount of suffering. Just look around you in life, search even your own bodily condition, and you will find innumerable instances. Throw forth an act for selfish gain and enjoyment, and it comes back to you as suffering. Suffering is only the other side of it. You have thrown out the act on the path before you; but it is selfish, it does not belong to the universal, to the spirit ahead; and the ever-flowing current in Nature from the spiritual towards the material pole throws it back upon you with force. You already enjoyed the pleasure in it, and so you have to take the rest of it — the suffering. You learn its nature and become wiser.

But send forth an unselfish act or thought (even thoughts are acts) it is harmony, it is universal, it is spiritual. It, too, comes back to you, or rather, you advance to it. It belongs to you, it is a part of you; or rather, you belong to it, and it helps you forward

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towards the spiritual pole, towards the universal spiritual life in grand Nature. Karman is the effect of that polarity in Nature which I have spoken of. In the workings of Karman the spiritual pole is the positive, actuating, adjusting, and harmonizing pole.

Because our acts and thoughts are parts of our very being, we are chained to the 'Wheel of Life,' as the Buddhists say, and we have to reap in this and other lives the acts and thoughts we have sown.

VIII. Theosophy is nothing but True Knowledge — that is: Wisdom. And Wisdom is the union of the true, the beautiful, the good. Wisdom means mastery over life; it means right action on all planes, inner and outer.* From all I have said, it is obvious that Wisdom resides in the spiritual pole of our being, named in different grades: the Higher Ego, the Inner God, the Divine Self. To find it, to realize it, we must look for it, and we must look within. This is called in Theosophy *meditation*, and it gives power to overcome the material, lower selfhood and to tame the animal, selfish part of us, because it means the opening of the heart for the ever-flowing current from the spiritual pole in omnipotent Nature. To meditate is more important than to eat.

Although to meditate on the Divine is not to allow the lower impulses and impressions to disturb us, yet it is no fight, no strain — indeed *it must not be a strain*. It is good to take a special time for it, but it is more important to make the thought, or rather the feeling, of the Divine the ever-present, constant background in our mind. It is no strain, because it is *absolute trust*. Try it, and you will be rewarded beyond measure.

This is the eighth point I put before you, and it is also the eighth part of Buddha's 'Noble Eightfold Path': *Right Meditation*.

There are numberless other things about yourself and the Universe, of course, that you will learn by studying Theosophy, the Ancient Wisdom, the Sacred Science, the mother of all the grand religions, philosophies and sciences of the world. What I have set forth are only a few fundamentals.

*In studying Theosophy, you finally come to the point where, with the yearnings of your soul, that study means *actualization, realization*.

To a Statue of H. P. B. Sometime to be Carved
Out of a Mountain

KENNETH MORRIS, D. LITT.

THE wind sings round your shoulders all night long;
Your skirts are ancient forest; dragon trees,
Writhed with antiquity, o'ershade your knees
Above the cliffs; around your forehead throng
Your old confederates in your wars with wrong,—
Capella, Betelgeuze, the Pleiades,
Arcturus and Antares, and with these
Knowledge, and peace, and the olden spirit of song.

And still your gaze is fixed beyond the wane
Of time, beyond these crumbling states and years;
And still the loud and warlike nations come
Pilgrim about your feet, to kindle again
That grandeur from the ever-radiant spheres
Your grandeur lit the world with, and are dumb.

THE TEACHER, H. P. BLAVATSKY

August 11, 1831 — May 8, 1891

GRACE KNOCHE, M. A.

“And now I am your teacher and you are instructed in my school. And this is my purpose: to make you free from restraint, compulsion, hindrance; to make you free, prosperous, happy, looking to the Divinity in everything, small and great. . . . Let us but make a beginning, and you will see.”

— *Epictetus at Nicopolis*

THE word ‘teacher’ is in much the same case as the word ‘Christian,’ which like Ophelia’s rue is taken with a difference by orthodox, heterodox, atheist and agnostic alike; with still more difference by a schoolman of the Middle Ages, a disciple of Jesus or Paul, a philosopher of pagan Rome, a follower of Origen or Irenaeus, or by “the inspirers of primitive Christianity” as H. P. Blavatsky terms the Gnostics. The Puritan home, the feudal castle, the cloistered seminar, Athens’ palaestra, symposium-hall and dicastery, the Rom-

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an senate-house and forum — all rested their sanctions on definite ideals of teaching-work; yet no two of these ideals were alike. Nor is there better agreement today, even among those who are alive to the present educational crisis. In short, we have almost as many definitions of the word as there are minds sufficiently interested to frame them. Yet into none of these can H. P. Blavatsky be made to fit, because none touches the essence of what teaching really is.

To unravel this special knot must be to cut it. H. P. Blavatsky was a Theosophist; she can be understood only Theosophically; and the great office which she filled — and indeed will never cease to fill while her writings live to speak for her — can be interpreted and understood only in the light of a Theosophic definition.

This, however, opens new doors, and we are ushered into mighty disclosures and strange ideals. Vistas of wonder and of infinite range and beauty open before us: we pass out of the present, with its confusion of purpose and of thought, into the immeasurable Chambers of Antiquity. For these vistas lead us far beyond what we customarily call 'the past': beyond the schools of the prophets or the halls of pagan philosophy, beyond Greece and Rome and Babylon, beyond even India and Egypt to those earlier days and nobler civilizations from which we still borrow light. They lead us into eras when the soul was man's chief concern, not his body as today, and when material wealth and grandeur were but corollary to the grandeur evoked by spiritual living.

TEACHING, A SACRED OFFICE

In ancient days the office of teacher was a sacred office — not sacred in the sense of its being adjuvant to some religion, but sacred because of its nature. It was the means *by which the light could be passed on*. The aim was not to teach men how to argue, but to show them how to live; not to fill their minds with sophistries, but their hearts with the knowledge that endures: in a word, to light within their minds a sacred flame, a 'candle of understanding,' the light of spiritual aspiration, which, kept burning, illumines knowledge and makes progress a perpetual joy. A teacher, therefore, is one who passes on the torch. Obviously, the ancient definition and no other will serve us in the case of H. P. Blavatsky, who was pre-eminent a Torch-bearer, a Passer on of Spiritual Light, and hence a Teacher in the ultimate, most unassailable meaning of the word.

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This conception, however, is hinged to another, also born of antiquity, and without an understanding of which it is impossible to understand H. P. Blavatsky as a teacher.

THE HERMETIC CHAIN

The ancients held that a true teacher was not an isolated quantity, but by the very nature of the teaching-office was a link in a mighty chain that stretched from spirit to matter across the whole vast span of evolution and conscious life — a chain extending from the Spiritual Guardians of the world, even 'The Silent Watcher' of the ancient books, whose nature no man knoweth,* downward by infinite degrees and grades to the teacher in the humblest school whose work is marked by devotion, or the simplest mother teaching her child at her knee. It is a chain of which not one link can be passed over or obscured, else life is spiritually flawed; of which not one link can be weakened or broken apart, or the chain, to the one who injured it, is destroyed. This is one of the theses considered by H. P. Blavatsky in *The Secret Doctrine*, and is one of its sublimest expositions. Teaching was not an unconsidered profession in the ancient view.

"My message is not mine," said the Nazarene, "but His who sent me." Confucius said, "I but hand on: I do not create . . . I was not born to wisdom, but I loved the ancients and questioned them earnestly." "Our ancestors and men of great antiquity have bequeathed to us a tradition . . ." said Aristotle, as best he knew how passing that tradition on. Plato affirmed that he received his philosophy from sources that were 'ancient' in his day, and makes Socrates say in the *Ion*: "Through all these (links, *i.e.*, teachers) the God sways the minds of men in any direction which he pleases and makes one man hang down from another."

Euripides in *The Bacchae* refers to

Heaven's high mysteries, that heritage sublime
Our sires have left us, Wisdom old as time,

and Proklos gives us this:

*. . . the mysterious . . . Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science . . . the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown. He is *the* 'Initiator,' called the 'GREAT SACRIFICE.' For, sitting at the Threshold of LICHT, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last day of

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What Orpheus delivered in hidden allegories, Pythagoras learned when he was initiated into the Orphic Mysteries, in which Plato next received a perfect knowledge from the Orphic and Pythagorean writings.

Coming to our own era and to Christendom, we find no less an authority than Mosheim declaring that

the whole Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients.

—Quoted by H. P. Blavatsky in *The Key to Theosophy*

This also is the testimony of one peculiarly qualified to speak upon the status and the teachings of the early Christian Church — St. Augustine, who wrote:

This in our day is the Christian religion; not as having been unknown in former times, but as having recently received that name.

While Eusebius (for once truthfully) declared that the religion of Jesus the Christ was “neither new nor strange”; that, in short, it was a body of truth *transmitted*, a light *passed on*.

In one of the oldest religious writings of the world, the *Bhagavad-Gîtâ*, we find the following:

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu; and Manu made it known unto Ikshwâku; and being thus transmitted from one unto another it was studied by the Râjarshis, until at length in the course of time the mighty art was lost.—chapter iv

“My message is not mine but Theirs who sent me,” said H. P. Blavatsky at the outset of her teaching work, and of her masterwork, *The Secret Doctrine*, she wrote:

But to the public in general and the readers of the ‘*Secret Doctrine*’ I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, “I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.”

The handing on of the light, therefore, is the essence of the teaching-office, and reflecting upon this we weigh with deeper humility the evidence which H. P. Blavatsky marshaled in so masterly a way.

HER TEACHING-WORK

As a teacher, H. P. Blavatsky may be examined from many points of view, but these are reducible to two in the main: her relation (1)

this life-cycle. . . . Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. . . .

—*The Secret Doctrine*, I, 207-8

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to pupils who studied with her while she lived and who had her personal help, and (2) to the world at large, or rather that portion of it which, deprived of contact with her personally, studied her writings or are studying them today.

During the sixteen years of her public work as Teacher of Theosophy and Leader of the Theosophical Movement throughout the world, a great many persons studied with H. P. Blavatsky personally for varying periods of time. Some failed to grasp the meaning of her work, and, as happens in any school, drifted out in due course and away. Some, with a vision of the light, made a brave attempt but failed to sustain it — not strangely, perhaps, for lack of discipline is a universal lack in modern life. A few devoted themselves sincerely and self-forgetfully to the task essayed and were honest enough to meet her demand that the principles of Theosophy be made practical in the life.

Older students of Theosophy recall the difficulties that confronted the selfish and insincere who applied to H. P. Blavatsky for instruction, or the would-be 'occultist' who came looking for signs and wonders, for this teacher was a very impossible person when principles were contradicted or ignored. To give a single instance: that of a person who applied to her for lessons in 'occultism.' H. P. B. listened to the petitioner and then apparently changed the subject, speaking of an old woman in whose case she was interested and who was then destitute and ill. "Go to her," she said, "and see what you can do for her." "But, Madame," protested the budding candidate, "I came to you for lessons in occultism!" "My friend," replied H. P. Blavatsky, "this is your first lesson."

That is ideal teaching work. It shows the very *finesse* of knowledge, for teaching is an art, and has its principles as all art has them, and they cannot be ignored. This particular person decided not to take the 'course,' it is true, but is it not inevitable that at least one new idea found a seeding-place in his mind? He could hardly go back to a dormouse-sleep after such a surprise as that. Some rift, however slight, must have been made in the hard shell of self-interest, some new channel must have been opened to the light, and time and the fires of suffering could be trusted to do the rest. Some day, somewhere, that person will come to understand, perhaps, what H. P. B. iterated and reiterated with such persistence and power, that "Occultism is not magic . . . It is the Science of Living," and that

altruism, unselfishness, devotion to the welfare of another, are the bedrock of that Science.

The method, however, was but the ancient one passed on. "If any will do his will, he shall know the doctrine," wrote John — or rather the 'unknown Gnostic' who, says H. P. B. in *Isis Unveiled*, gave us the *Gospel of John*. Among the maxims of the ancient Mysteries — maxims so ancient that their origin is lost in obscurity — we find this one: "As the lesser mysteries precede the greater, so also must discipline precede philosophy." By which is meant discipline in the virtues, the fine high notes of character, the "gifts of the spirit." Equally is it a maxim of Theosophy that 'to know the doctrine one must *live the life*.'

MANY SOUGHT HER OUT

H. P. Blavatsky drew about herself an immense following. She was a person of extraordinary sympathy and charm, with an inherent nobility of spirit that could not but attract refined and aspiring natures. Her love of music and her understanding of that alone would have given her *entrée* anywhere. Only yesterday our attention was called to an account of her incorporated in a book of reminiscences dealing with court-life in Europe of the late nineteenth century. To quote:

. . . We had an interesting dinner-party that evening, for among our guests was Madame Blavatsky. . . . She was by no means — as the heads of the Psychological [Research] Society of London were pleased to state — a vulgar adventuress, but a very well-born, very well-bred, and extraordinarily shrewd woman, of more than average brains, and possessing a truly marvelous knowledge of human nature. She knew more about Buddhism and all its weird and hidden lore than anyone else then living, having had access to parchments, manuscripts, and other precious documents which no other European had ever set eyes upon, and having also penetrated farther into Tibet — that land of fearful and impenetrable mystery — than any man or woman belonging to an alien creed. . . . When once she began to speak she held everybody spellbound . . . and her glorious dark-blue eyes — exactly matching in hue the gigantic sapphire glittering immutably on the third finger of her left hand — positively mesmerized her hearers.

As testimony this citation has peculiar value, for the writer* had been thoroughly prejudiced in advance and confesses to nothing more laudable than a natural curiosity to see a person whom she has been given to understand was an 'imposter' and 'a singularly dangerous

*Flora Annie Steele, author of several books on the Far East.

political agent.' If we have such testimony from the gossip-loving, even inimical 'public,' what must have been the reaction of sincere inquirers or of friends to the womanliness, purity, culture, sincerity, and charm of that rare spirit, housed though it was in the cramping tenement which was almost all that the indifferent ever saw?

The publication of *Isis Unveiled*, in 1877, two years after the foundation of The Theosophical Society, attracted the attention of scientists and scholars from all over the world, and many of these sought her out. In London, in Cairo, in Paris, wherever she happened to be, she was besieged by applicants who were convinced that she possessed a knowledge which the schools of the world could not impart. Most of these, needless to observe, had only the haziest idea of what Theosophy stood for, or what H. P. Blavatsky had really come to do. She had come to fire them with love for others: they wanted, with few exceptions, something merely for themselves. She had come to fire them with a zeal for self-mastery, for that spiritual 'overcoming' of which the Seer of Patmos wrote: they mostly wanted 'powers.' She had come to hand on to them the Torch; they wanted a fresh new fire labeled 'mine.'

Far too many wanted glimpses behind the veil that Nature so beneficently hangs before the invisible *yet still material* worlds for our protection. They would have other-world 'messages,' mad emotional experiences in the stronghold of vampires and spooks, not an introduction to altruism or to the indeclinable path of duty and self-control. Vicissitude, oscillation, instability, shiftiness, and irresolution had far more charm than the valid, stable quantity, or the light of inner peace. Indeed, so few came to this teacher with the capacity to understand her *real work* that in proportion to the others, they are almost like the error in the classic attempt to express the incommensurable ratio: an infinitesimal quantity just this side of nothing at all.

The bearing of this abnormal craving for phenomenalism on the attitude of H. P. B. as a teacher is important to a degree, and she soon showed them that instruction about prying into Nature's secret-box was wholly outside the purposes of her work — as is shown indeed by the first of the stated objects of The Theosophical Society in her day: "To keep alive in man his spiritual intuitions." His *spiritual* intuitions, note: the death-knell of which is sounded, and promptly, by every dabbler in psychic filth and residues, however speciously

apologized for, however sophistically disguised. For H. P. B. came not merely to acclaim, but to protest, and her teaching-mission was a dual one. It was to point out the safe, easy, beautiful, and rational path, the path described for us by Plato in that marvelous Seventh Letter as being so wonderful that henceforth, to the seeker who finds it, "any other manner of life is unendurable." But likewise she came to point out the opposite path and warn against it — the treacherous, steep declivity to moral ruin, with its will-o'-the-wisps and pit-falls, its lures and deceiving fires. A divine protest was ever upon her lips. It is in her messages of warning and appeal that we find her in her most heroic and most prophetic mood, and by these alone we know that what she possessed was the wisdom of a real teacher and not the mere knowledge of an imitation one.

THEOSOPHY, THE 'GREAT SIFTER'

The conclusion is irresistible that H. P. Blavatsky knew what she was doing, and also that she could not do differently and leave unbetrayed the purpose of her teaching-work. For that purpose was, in a word, to make over the world — a vast plan to contemplate, admittedly, but great things grow from very small things, give them nurture and soil and time. The giant *Wellingtonia* was once a tiny seed, and there was a day, as H. P. Blavatsky pointed out, when even the greatest spiritual teacher took his first wistful step towards perfection. She knew that to make over the world collectively meant, first of all, to make over the individuals who composed it. That must be the indispensable, the preliminary step. When Nehemiah was commanded to rebuild the razed walls of Jerusalem, he set to each householder the task of rebuilding the portion that lay before his own door; and the wall arose as if by magic. It is an ancient method, but it meets an eternal need, and H. P. Blavatsky followed it as the first strong hammer-strokes shaped and made secure the framework of the temple to be.

Humanity as a whole, however, is not interested in projects that take in the world; the personal plan is much more persistently to the fore. So that when H. P. B. made clear to applicants and inquirers the real nature of the philosophy which they aspired to study, and the fact that it would demand something *from* them as well as give something *to* them, the majority, as one says of inquirers into a bad business proposition, were 'not interested.' In short, they were

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'sifted': sifted in consciousness, their inner motives challenged and exposed, and sifted in respect to the Theosophical Movement as well.

In the art of this fine and delicate winnowing H. P. Blavatsky was past master. A keen reader of character, she knew human nature almost to the last letter of the page. She had met in the valleys of tribulation, and on the high mountains of encouragement and hope, both the god and the demon in man, and she knew their secret signs. Her aim was to awaken, revivify, bring forth, and release for action, the godlike qualities of the nature, meanwhile putting the animal, the demon, the slothful and lethargic but yet cautious and astute lower self, in place. She knew every shade of meaning in the *chiaroscuro* of human life. She knew unerringly 'values' in character, and thus, to the degree that she was unhampered, placed ever in the right juxtaposition light and shade, color and color, line and opposing line, as a contrapuntist, point against point. The result was a divine revelation if the keynote of character rang true — but a jangled chord to be eliminated or resolved if it did not.

It is the universal testimony of the pupils of H. P. B. that contact with her was always followed by self-revelation. They were 'sifted' in consciousness at the outset; the strong and pure of heart could stand it, the sloven and the hypocrite could not. Hence the ever lengthening lines of those either for her or against her, for indifferent to her few could ever be. The following from one of her earlier instructions, shows the ideal held up by this teacher whom so many dismissed as 'too exacting.' She is quoting the words of her own Teacher:

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (Gupta Vidyâ) depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.

Contacting as she did, however, the selfish, grasping, unbrotherly side of human nature, H. P. Blavatsky saw that in far too many cases the surgeon's knife was the actual need, and she knew how and

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where to cut. But the result had its Janus-face. Some bore the knife, and gratefully, knowing that she hurt them but to heal. The majority found the pull of the world or the call of self-interest and vanity too strong to be withstood. To defend a standard *spiritually*, however eager they might be to uphold it intellectually, was rather too much to ask. A challenge is too strenuous and familiar when it reaches down into the life!

Not a few, therefore, shamed and angered by the revelation of their own duality — forgetting that this revelation was in no case forced upon them but was simply the result of what they themselves had invoked — these must put on a bold front, of course, and give ‘reasons’ for this odd refusal to teach them further! But was it not ever thus?

THE TOUCHSTONE, COMPASSION

Then, too, H. P. B. had to meet the customary caviling ‘Why?’ with each defection! “Why did you waste your time with this one or with that, of whose failure your deep knowledge of human nature *must have warned you in advance?*” Mostly she met such questioning in silence: it is not a teacher’s business to apologize and ‘explain.’ But occasionally a few words broke through, such as the following, for instance, from a private letter. To quote:

I will say more. Knowing, as I do, that no *earthly forces combined can destroy the Theosophical Society and its truths*, even if they can and *do*, in each case, hurt more or less my miserable and outward *personality*, that shell that I am solemnly pledged to use as a *buffer* of the cause I serve, have I the right, think you, out of mere personal cowardice and in self defense, to refuse to anyone the chance of profiting by the truths I can teach him and thereby becoming a better man? (*Italics hers*)

The *teacher* in H. P. Blavatsky overshadowed every other quality; her compassion overrode every obstacle that selfishness, cruelty, or blindness could raise up; her spiritual insight enabled her to see just where humanity stood on the vast swaying ladder of evolution; her courage enabled her to ‘speak the word of truth’ to that ‘divided soul’ of the world which knew not whether to sink or drift, for it had not found its wings. H. P. Blavatsky knew that humanity was on the verge of plunging into a maelstrom of selfishness and brute-force; she declared that unless the fire of a genuine self-forgetting love for others, true altruism, love of duty, and devotion to principle could be rekindled in at least a few dependable hearts, there

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would be little enough to salvage after the storm was over. Yet she knew the illimitable strength of the soul in man, and that this soul asked for no crutches, but simply to be shown the way. How could she be silent and leave it to be swallowed up by pitfalls and quicksands without a single warning sign? It was compassion pure and simple that urged H. P. Blavatsky to essay the ancient rôle: to step forth with the Torch of Truth in her hand and courageously hand it on.

All of which has a practical bearing upon, and an immediate application to, the daily problem, the daily doubt and fear, for Theosophy is not an invitation to self-indulgent dreaming, but a call to wake up and act. Reference has been made to the Golden Chain of spiritual knowledge and life, whose links are the Teachers of Truth, from the highest to the lowest in degree. To that Chain every aspiring soul is drawn as soon as conduct and aspiration clasp hands; it is inevitable that this should be so, whether one be aware of it or not. There is born, in short, a companionship, positive and vitally real, with the true Spiritual Teachers of all time, and those who invoke the benediction of that Chain, even unconsciously, are dowered with more than they dream. For down the long cestus flows, like an electric stream of illumination and of power, Wisdom of the Ages, and the essence of all the mastership of those who have gone before. And those who seek this Wisdom shall find it, so be it they seek aright; that is, "by doing service, by strong search, by questions, and by humility," as the ancient scripture says; then following these words by a promise never yet broken that, these conditions met, the Wise who have this knowledge "shall give it unto thee."

Is this something to be lightly considered? Does it not reveal new aspects in the relation set up between H. P. Blavatsky and those who, even long after her death, study with her, through the organization that she founded or by means of her mighty books? Much might be said upon this point, but perhaps the suggestion is enough. One is challenged by it to think, and think more deeply; to love, and love more sincerely; to act, and act more self-forgetfully.

The best comment on H. P. Blavatsky as a teacher is the record of those long years of study, sacrifice, and preparation, which preceded her public work. If she was great as a teacher, it is because she was teachable herself.

THE GOLDEN STAIRS

REATA V. H. PEDERSEN

VI

IF the student of Theosophy desires examination as to the fruitfulness of the studies undertaken, let him examine the result of them upon himself. If he find his heart free, his actions tranquil, his words those of peace let him consider that upon the imagined 'test-paper' his mark is well above the average.

Should he find the contrary true, himself so bound by personality that the rhythm of his heart is constricted by it to self-needs; if his acts are impulsed by spasmodic emotion rather than by the steady energy of tranquil habit and his words but unconsidered argument or bitter counter-argument, then must the test bear the symbol of failure.

For correct understanding of the teachings of Theosophy gives freedom to the heart, tranquillity to the most forceful action and desire to invoke and give peace with the words of our mouth.

Those of us who make this examination must beware lest it become that which we do with pensive pleasure. For it is easy to become introspective simply because introspection satisfies our sense of drama. But if we inspect the roots of our being in this way, our growth will be retarded and our flowering postponed, as with a plant whose roots were uncovered too often.

When we have peace and tranquillity and our hearts are not restricted it is then we are ready to begin our occult studies. For our possession of these proves that we have attained to control of self, and without control of self the study of that which is hid is dangerous.

We may have thought that with our study so far we have uncovered much that was hidden from sight, for if we have been diligent students we have learned to see ourselves. That is a great change from our old blindness; for all that, it means only that we see that which is the manifested self, built by our indifferent characteristics; that self which others have long seen.

But following this change there is real progress made. The sight of that self shocked us and we hastened to replace that manifestation

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with the self we would rather be, and we made the effort to clear the channel of being, that there might come to manifestation the characteristics of that Inner God of whose existence we have been taught.

These characteristics have manifested to a degree that is in itself evidence of an initiation into the mysteries. The result of this initiation is a vibrant sensitivity, so that impressions are received of a kind never before noted. We are conscious of a Force or a Flame which lights and heats, attracts and repels, vivifies and destroys, and which we can *will* to use if that will be a spiritual one. Let it be, however, the will of self and we cannot use it but are ourselves used by it.

This Force which is the force of all life has roused and stimulated the ray of itself which is man, and the effect is like rain upon fields. The sap of life runs freely and a million growths blackened by the drouth bestir themselves.

Our state is that of awareness and the notes of a bird are more than song, the scent of a flower more than an enjoyment, for the song becomes a greeting from life to life, the perfume as much a manifestation of being as we are such.

We feel related to the gods and a part of all that is.

The teachings of Theosophy liberate us from the odious, false, illusion of life and point out the path that will lead us to the source of the real. But, as with all other teachings, the acquiring of them is but preparation for real study, although it is not all of that preparation.

The far greater part cannot be pointed out by any teaching, however deep, for it is individual preparation and albeit those who walk the path ahead of us must have made ready in like manner, yet that which they prepared and their way of preparing it is known only to themselves. Not from mouth to ear can this teaching be given, not from the Teacher can there come help other than *Compassion*. For within us the power of choice has developed a different 'I' who is the Judas of the Inner Christ, and the greatest part of our preparation is connected with our attitude to this Judas who was begot from our own being.

Remember that he is one who can be tempted with thirty pieces

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of silver and yet he tempts others with a promise greater than money or power of place; the promise that "no one shall know."

In the study of the occult the temptation to curiosity and to use the incipient power, almost immediately ours, to influence others are manifestations of this Judas. A yielding to them is the first step along the path, leading not to the reality of truth but back to that illusion of life wherein we dwelt before we began our study of Theosophy, before we placed our feet upon the first of the Golden Stairs. Having returned to that place we shall find there no memory of the path from manhood to godhood. The Path has not been obliterated; it is there and no seeker is denied it; but the second seeking is harder than the first and another harder than that. But whenever we find it we are brought again to that place where we meet the Judas, who having taken himself into the outer darkness of illusion, betrayed us. We must be strong enough to wrestle with and overthrow him, and having overthrown him, *help him* through Compassion. In doing this we are giving to him that which we were given by our own Master of Compassion whom, in failing to subdue our own Judas, we betrayed.

Those who having walked the Way before us are come to the step named Compassion have reached it through suffering and the bearing of the burdens of others, but their ability to forgive and to be merciful and compassionate comes from the memory of the *joy* found along the Way and not from the memory of their sorrows. They have knowledge: in that they Know they Forgive. In that they are joyful in the fulness of their understanding, they have compassion for those who have not yet come to understanding. It is a mighty step above us, that upon which they stand — perhaps we may never reach it. But how would it be if we, knowing all that we have fought to conquer, knowing how provocative is our Judas — how would it be if we but reached our hands toward that step above us and made of them a support to those who stand there? How would it be if, having tried to help and heal those who work beside us on the step to which we have so lately climbed, we called softly to those above us as we raised our arms to receive the weight of that higher step, saying: "Here beside me is my Brother. True, he is one who fell by the wayside, but he gathered himself up and toiled harder and walked more upright and watched closely that he might not fall

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again and at last he is here. Take him, O you who have attained to a great height, take him beside you, for my strength can stand the added strain. I will stand below and uphold him as well as you." — *How would it be?* How but that we would find ourselves there, our hand the hand of that errant brother and about us the arms of a Master of Compassion. For we are not our brother's keeper: *we are our brother.*

I know from questions that are asked that among those inquiring into the Theosophical teachings and told of the spiritual progress made by the student, some have turned away with the thought, "oh, it's all very nice to have those spiritual teachings but what I am after are some rules and explanations. Something that I can do. I don't wish to be told to think right and be good." And sometimes the questioner expresses the thought that those who have answered him are concealing a mystery.

In truth there are mysteries in the Universe but Theosophists do not conceal them. It is the questioner who refuses the key offered and therefore tries in vain to open the door. It stands to reason that if one is deaf one does not hear music, and if one is blind he sees not beauty, but it is the sound of the questioner's own demanding voice that deafens, and his own hands bind his eyes. If in asking for the key to the mysteries one asks, "will the key to that door at which I have been told I might knock open to me a place where I can learn to help others?" then the answer regarding spiritual progress will be responsive.

The knowledge we seek is within us. The voice of our Teacher but echoes that Truth which we ourselves have. To find Knowledge and Truth the way to them must be made clear. For that which we seek is shrine and altar of that Inner God. There are few of us who would violate and deface them, yet if we be not prepared spiritually before we reach those inner chambers of the mysteries of macrocosm and microcosm, we do violate their sanctity.

Let us then be patient. Let us be diligent in the study of the spiritual lesson. Through study we are able to estimate the height of the next step on our stairway of gold. Learning the spiritual truth that *none stands alone wherever his place*, it becomes necessary that as we test our strength for the dizzying heights to which our Golden Stairs lead, we need to test it with the thought that it may

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be needed for another, and if we have it not or, having, refuse it to others, then are we cast down from our present height, no matter through what pain and suffering we have reached it.

For the Golden Stairs lead from a place of Brotherhood to an understanding of Brotherhood and from their topmost step we vision other heights which we see through the soul-windows of a Brother of Compassion.

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A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32^o

(Secretary General of The Theosophical Society)

CHAPTER VI: PART II — 'SPECULATIVE' AND 'OPERATIVE'

THE old saying: "Man's extremity is God's opportunity," expresses a deep truth, for "man's extremity" is the opportunity of every man who feels, however faintly, the godlike powers of compassion and brotherhood, and the desire, the urge to help, stirring within him. It is pre-eminently our opportunity as Freemasons, and equally so as Theosophists, for the principles of both Freemasonry and of Theosophy are rooted and grounded in Truth, in the Divine Wisdom of the Ages.

Times of transition and of crisis are inevitable, and will recur so long as human passions have not been wholly conquered. There are times in the lives of nations and races, as in the life of every individual man, when things hang, as it were, in the balance, when men's ideals and motives and will are weighed against human passion and selfishness and ignorance. Besides being inevitable, such times of transition and crisis have a distinct ethical value. It is good at times to be shaken to one's very foundations; good for every one of us; good also for institutions, for the nations, for the whole race, to be so shaken; for thereby the strength of those foundations is tested; it makes one take stock, check one's course, and take one's bearings anew: it enables one to realize whether his faith is well-founded.

Nature herself provides such shocks and periods of transition, and always they mark the ending of one cycle and the beginning of another. But in the light of the Ancient Wisdom we shall mistake

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greatly if we think that Nature and man are not interblended, interwoven, interdependent, and do not interact. For man is an integral part, a child, of Nature; and to the extent that he attains self-knowledge and self-conquest, so does he acquire knowledge of Nature and become one of her co-workers — knowledge not merely of physical Nature, but of her inner realms and secret powers. For, if man be an epitome of the Universe, as the Ancient Wisdom teaches, or the microcosm of the macrocosm as taught in the Kabbalah, there must be inner realms, planes, and hitherto unreached powers in Nature, as there are in man. Nature reacts in her 'moods' and changing aspects to the thoughts and acts of men; and although some unthinkingly may regard this as superstition, there is evidence enough in the annals of the human race to show that concurrently with, or closely following upon, periods of great crisis and unrest, and the outbreak of unrestrained passions and lawlessness in the world of men, there have always been corresponding unrest, devastating storms, and violent upheavals in Nature.

There is no such word as coincidence in the Ancient Wisdom or in Theosophy. The Universe, Man, and Nature, are under the governance of what we call Law; there is no effect without an adequate cause; and the realm of causes is the inner world — or rather the inner worlds, for there are worlds within worlds. This outer physical world is but the world of effects, the world of action, in which are reflected and worked out as consequences, the causative thoughts and passions (speaking for the moment only of mankind in their relation to outer Nature, and not of the vast hosts of entities on the inner planes) — that men bring to birth and set in motion on the planes on which they live spiritually, mentally, and psychically. Thus was it taught in ancient times to students of the esoteric philosophy. As expressed in *The Voice of the Silence*, a priceless little work of instruction to neophytes, from which we quoted in an earlier chapter:

Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance.

And all this is possible because man is an undeveloped god, because in the inmost of his being he is a 'spark' or ray of Divinity, with all the potentialities of godhood.

Here then is a further clue to the solution of the problem of the unrest of the world, of Man and Nature: namely, that the causes are

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to be looked for in the first instance in the thoughts of men — not the thoughts just of today, but of many, many, past years: in the thoughts of men, and in self-gratification, in the indulgence of their passions, in living for themselves alone, in selfishness and ignorance. And the remedy? Education, as already said, and the *practice* of the virtues.

If our virtues

Did not go forth from us, 'twere all alike
As if we had them not.

Times of crisis, furthermore, are times of opportunity. Let me express it by way of parable, as related in the *Bhagavad-Gîtâ*. Arjuna, representing man, is downcast, discouraged, trembling with fear, unwilling to fight against his brothers and near relations (who, as interpreted by W. Q. Judge, from whose recension of this ancient scripture we quote, are his passions and appetites, which to the lower nature of man are part of its very existence), while on the other hand Krishna, representing his higher, divine Self, bids him fight and admonishes him, saying:

Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatriya [or warrior-] tribe hath no duty superior to lawful war [*i. e.*, war against the passions and ignorance of the lower nature], and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain.— chapter ii

Translate this into terms of Freemasonry, and the answer to the problem is given. “Cast but thine eyes towards the duties of a Mason. . . .” A Mason hath no duty superior to lawful war against his own passions, and the lawlessness and unrest which today are threatening our civilization, etc.” This problem with which we as members of the human family are faced, is an unsought problem, yet the performance of our duty is plain, for, as already quoted, “whatever is practised by the most excellent men,” by men who have been so privileged as we, who have had instruction in the Ancient Wisdom, which is the foundation of Freemasonry and of Theosophy, “that also is practised by others.”

As I see it, it is a call to all, Masons and Theosophists alike; to all who have at heart the welfare of the human race and who recognise the inner spiritual ties that unite all men into the one great human family. But it is a call especially to Masons and Theosophists,

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to make still more telling and more vitally real, the principles in which we have been instructed, and which we have accepted and taken as the rule and guide of our lives: to make more telling and more active the example of our lives; to make Freemasonry and Theosophy 'Operative,' and not to be content to accept either or both, according as we may belong to either or both of these movements, as merely 'Speculative.'

As for education: do we not need to find and teach a new and higher valuation of life? Is there not a new and inspiring note not yet resounding in our lives, which, however, we can, and some day must, find and strike, a note appealing alike to the intellect and the deep longings of the heart? Is there not a new and truer vision of life which we may have if we will but clear away the mists before our eyes and see — a vision of a path, the entrance to which lies right at our feet, leading to realms of inner knowledge, inner beauty, and More Light? I venture to answer in the affirmative; to say Yes! That note, may be heard; that vision may be seen, if we will follow the pathway of the Ancient Wisdom. By seeking to uncover more of the hidden foundations of the Ancient Wisdom on which both modern Freemasonry and Theosophy are builded; by taking as our guide the esoteric lore that guided the mighty intellects of the past, and by recalling the ancient days when men walked the earth like gods, we can again fire the imaginations of men — but first of ourselves — to new enthusiasm, new and daring deeds of spiritual heroism, not the foolish imaginings or fancies of the unguided, uncontrolled mind, but the divine creative faculty of an understanding heart, and thus arouse ourselves and other men to godlike action. First must come the awakening of ourselves to the reality of the godlike powers that are latent within ourselves, then can we teach and help others.

"My people are destroyed for lack of knowledge," was the cry of one of the prophets of Israel (*Hosea*, IV, 6); and so too in *Proverbs*, (xxix, 18), "Where there is no vision the people perish." What knowledge? Knowledge of what? What vision? Knowledge of life, of man, of man's place in the Universe, self-knowledge, knowledge of man's essential divinity, of his limitless divine powers; vision of the meaning of life, vision of the pathway that leads to the gods, vision of more Light beyond, and ever beyond.

Truly the problem is one of education, of 'leading out,' 'bringing

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out,' making manifest, the divine faculties which are within us, and within our children, within all men. At least we can begin with ourselves, and *with the children*. Surely we realize, as Masons and Theosophists, that our education is not and never will be complete; that if we graduate from one class we enter another; and that proficiency in one degree is but preparation for our initiation into the next higher degree, with its opportunity of More Light.

I have tried to outline my conception of Masonic and Theosophic education and progress, and as an aid to self-education there comes to my mind the instruction of one of the greatest of Master-Masons and Theosophists of olden times, Pythagoras, who like all the great ones of Humanity, all the great Seers and Sages of antiquity, struck the same keynote of Self-knowledge. For this can come only from self-education, the finding, the 'leading out,' and manifesting in action, of the spiritual faculties and powers of the god within, which each of us is in his inmost being. And to this end he gave the following, from one of the few personal instructions to his disciples that have come down to us, and known as 'The Golden Verses of Pythagoras':

The evils that afflict men, thou shalt know
Are fruit of their own choice: and that these unhappy ones
Far from themselves seek happiness, whose source within themselves they bear,

. . . It is for men themselves, whose origin is divine
To discern error, to see the Truth.
Them doth Nature serve. Thou who hast sought out her secrets.
Wise, happy man, rest in thy haven.
But observe my laws, abstaining from all things
That thy soul should fear; mark them well;
Letting intelligence rule thy body:
To the end that, ascending to the radiant aether,
'Midst the Immortals, thou thyself mayest be a God!

Thus did our great Elder Brother, Pythagoras also, teach that each man is potentially a god, and that therefore each can and must "work out his own salvation." Because we are not separate from our fellows, because we are a part of the great human family, our responsibility, in accordance with our enlightenment, is to all. And as is our enlightenment, so is our duty to the whole human race.

Who today thinks of the children as possessing spiritual faculties, divine powers; as kin with the gods, as possessing potentially,

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locked up within them, the same powers and faculties that marked the characters and lives of the noblest men and women recorded in all past history? Yet we accept the teaching of the Ancient Wisdom. Did not Jesus himself teach: "Ye are gods," and exhort his disciples: "Be ye therefore perfect, even as your Father which is in heaven is perfect?" This is the vision, this is the knowledge that alone can save humanity. This is the note that is lacking from modern education. If the words of Jesus are true, shall we not give this teaching to our children — not as a religious belief, but as a scientific fact? Let us at least teach it in our homes.

We fight on the side of righteousness, of order, of man's true welfare, but if we stand to win the battle we must call upon our reserves — which are limitless, for they are the reserves of the inner god that we are at the core of our being, our inner divine Selves. It is a time of grave peril, but a time of great hope and of glorious opportunity. Dark as the picture is, we have passed the turning-point of the Cycle; we have already begun the ascent of the Luminous Arc; the present darkness is the darkness before the dawn of a new day. In the words of Katherine Tingley:

Keep the Light burning in your hearts, and like Watchers on the Hills of Peace, you shall see the first faint gleams of the New Day, ere you dream the Day is at hand.

"Watcher, what of the Night? The Night is far spent; the Day is at hand."

(To be continued)

The next series of Studies in Freemasonry and Theosophy will deal with the Symbolism and Teachings of the Three Degrees and their relation to the Ancient Mysteries.— J. H. F.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK VI — VII

(1) *Some have ascribed earthquakes to water, but not from the same cause.* "In every land," they say, "many kinds of waters run off: in some places perpetual rivers, whose size (*renders them*) navi-

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gable even without the aid of rains. On one side, the Nile brings down an immense quantity of water in the summer; on the other side, the Danube and the Rhine, which flow between the pacified and the hostile (*territories*): the former barring the inroads of the Sarmatians, and being the boundary-line between Europe and Asia; the latter halting the Germans, a people eager for war.

(2) "Add now perfectly inaccessible lakes, and marshes surrounded by peoples unknown to each other, and swamps from which no vessel can extricate itself — which are not even passable from one to another by the very people by which they are inhabited; next, so many springs, so many heads of streams vomiting forth from hid places unexpected rivers; finally, so many swollen and sudden torrents, whose strength is as brief as it is unlooked for.

(3) "Every quality and form of waters is within the earth also: there, likewise, some are borne along with immense current, and tumbling, fall headlong down; others, more languid, overflow shallows, and smoothly and quietly glide onwards: but who will deny that they are received into immense retreats, and that they come to a stop, sluggishly, in many places? It does not take long to prove that many waters are there where the origins are; nor would the earth suffice to bring forth so many streams, except that it poured them out from an immense reservoir.

(4) "If this is true, necessarily at times a river increases there, and leaving its banks, rushes violently against obstacles: thus occurs a quaking of some part against which the stream made an onset, and which (*part*) it will beat upon until it decrease. It can happen, also, that a stream flowing upon some region eats it away, and carries off with itself some heavy mass, by the fall of which the overlying parts are shaken.

(5) "In very truth, he believes his (*mere*) eyes altogether too much and knows not how to use them beyond his thought, who does not believe that in the hid parts of the earth there is the bosom of a vast sea. For I do not see what forbids or prevents there also being in (*those*) hid parts some shore, and a sea admitted through secret avenues, which (*sea*) in that place also occupies just as great a space (*as ours*), or, perhaps, a wider (*space*) by this, that the upper (*regions*) had to be divided among so many living things, for wastes which are concealed and having no possessor, are more freely open to waters.

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(6) "And what forbids them from rising in waves there and from being driven by winds which every open space of the earth and all air form? Hence, a storm which does arise greater than usual (*in those regions*) is able violently to shake some part of the earth which has been stricken (*by it*), for likewise among us, many things which have been situated at a distance from the sea, have been beaten upon by its sudden attack, and it has invaded country-houses, located within view of the waves which were heard from afar. There, also, the underground sea can fall and rise, neither of which happens without moving the overlying (*strata of earth*)."

VIII

(1) I do not think, indeed, that thou wilt long be undecided whether thou shall believe that there are subterranean rivers and a concealed sea: for whence break these forth, whence come they forth to us, if the origin of the fluid be not imprisoned?

(2) Come! When thou seest the Tigris interrupted in the middle of its course go dry — not being entirely lost (*at once*) but being diminished by degrees, at first with no obvious losses and then being entirely consumed — whither thinkest thou that it goes if not into the dark (*underground*) parts of the earth, especially since thou mayest see it emerge once again not less in flow than what it was before? What, when thou seest the Alpheus, celebrated by the poets, sinking (*into the ground*) in Achaia, and, on the other hand, pouring forth, in Sicily, after the sea has been crossed, the delightful Arethusan spring?

(3) Knowest thou not, then, that among the opinions in which the inundation of the Nile in summer is related, the following also exists: that it bursts forth from out the earth, and increases not from the waters above (*rains*) but from those given out from the depths? Indeed, I myself heard two centurions, whom the Caesar Nero — a great lover of truth especially, as of other virtues also — had sent to search for the head of the Nile, tell how they had accomplished the long journey, when, furnished with aid by the king of Aethiopia and recommended (*by him*) to the neighboring kings, they had penetrated to the farthest parts. "[And] indeed," they said, "we came to immense marshes, whose outlets neither the inhabitants knew nor can anyone hope (*to know*), so greatly is the vegetation enveloped

by waters, for the waters are passable neither by foot-soldier nor by vessel, because the miry and choked marsh will bear nothing but a small (*boat*) carrying one only. There," they said, "we saw two crags, out of which the mighty strength of the stream poured." But whether this be the head of the Nile, or whether a tributary; whether (*the Nile*) be born there, or whether it return to the surface recovered from a prior course: dost thou not believe that, whichever it is, it rises out of the great lake in the earth? But of necessity they (*subterranean streams, etc.*) have fluid scattered around in various places and gathered together in the deeps, for them (*subterranean streams, etc.*) to be able to throw themselves up with such impulse.

IX

(1) *Some declare that fire is the cause of the quaking, and yet not according to one sole cause:* first, Anaxagoras, who thinks that "by a nearly similar cause both the air and the earth are shaken, when, underground, spirit shatters air which is thick and gathered together into clouds by the same energy by which among us also the clouds are customarily broken up, and fire springs forth from the concussion of the clouds and the course of the air which has been shattered. This fire rushes upon what is in its path, seeking an outlet, and rends asunder whatever opposes (*it*), until it has either found a way out to the sky through difficult places, or (*it*) makes (*a way*) by force and damage." Others also (*say that*) the cause is in fire, yet not in the way (*just said*); but because it is covered over in many places it burns and consumes whatever things are near, and, if at any time they fall from being eaten away, then follows a quaking of those parts, which, bereft of their props, sink, until they fall in ruin, nothing being in their path which might bear the burden: then abysses, then vast yawnings are opened; or, when they have wavered for a time, they finally settle down over what remains and what still stands.

(3) We see this also happen among ourselves as often as a part of the city suffers from a conflagration: when the beams are either burned through, or those parts dangerously weakened which gave support to what was over them, then the roofs, which have been so long assailed, fall, and they are borne down and hang uncertainly until they have settled on something solid.

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X

(1) Anaximenes says that "the earth itself causes its own quakings, nor does anything from the outside rush upon it that may set it in movement: but it is (*all done*) within itself and from itself; for some parts of it sink down, which either fluid has dissolved or fire has burned away or spirit has shaken to pieces by violence; but even when these have ceased, they are still present, on account of which something may become defective or be torn away: for

(2) first, all things fall to pieces in decay nor is anything secure from old age: this plucks to pieces even what is solid and of great strength. Accordingly, just as in old buildings certain things which have not been shaken nevertheless fall when more weight is upon them than they can bear, so in this universe the same happens to the body of the earth. Its parts are disconnected by decay; the disconnected parts fall and produce a quaking in what overlies, first whilst they recede — for no great body, assuredly, is cut away from that to which it has adhered, without a quaking; then, when they have fallen, being stopped by the solid, they rebound after the manner of a ball which, when it has fallen, springs up again and is many times so impelled — as often as it is thrown back by the ground into a new impulse. If they (*the disconnected parts*) are carried down into standing waters, this very occurrence shakes the neighboring regions by the wave which the sudden and immense weight dashed into (*the waters*) has thrown up from the bottom."

XI

Some derive, indeed, this quaking from fires, but in other wise. For when they burn in many places, of necessity they develop an immense body of steam having no outlet, which by its energy spreads forth spirit, and if it press on with much vehemence it breaks down what opposes it; if, again, it be less vehement, it does nothing more than move (*what opposes*). We see how water froths by (*the heat of*) under-set fire: what it (*fire*) does in this inclosed and small (*body of*) water, we may believe it to do much more (*violently*) when a fierce and great (*fire*) excites huge (*bodies of*) waters: then, whatever it may have set in violent motion by the steaming of the agitated waters, is shaken.

XII

(1) *That it is spirit which moves (the earth in quakes) is ac-*

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cepted by the most and the greatest authorities. Archelaus, a lover of antiquity, speaks thus: "The winds are carried down into the hollow places of the earth; then when all spaces are filled, and the air has been compressed as much as it can be, the spirit which comes after it presses upon the former and squeezes it and by constant blows first condenses it and then agitates it.

(2) "Then, seeking room, it parts asunder all restricted places and tries to break open its prison: thus it happens that the earth is moved by the struggling spirit seeking flight. Hence, when an earthquake is about to occur, tranquillity and quiet of the air precede it: evidently, because the energy of the spirit which customarily arouses the winds, is withheld in the retreats underground."

(3) Now also when that quake happened in Campania, though it was in the unquiet season of winter, the air was still in the sky for days just preceding (*it*). Yet what? Has the earth never been shaken when the wind is blowing? It is exceedingly uncommon for two winds to have blown at the same time; yet it can happen and is known well enough; and if we accept it and it is well established that two winds are active at the same time, why can it not happen that the one agitates our air and the other the air underground?

XIII

(1) In this opinion thou mayest place Aristotle and his pupil Theophrastus, who is not, as he has seemed to the Greeks, a man of divine eloquence, but one of delightful (*eloquence*), brilliant without effort. What is accepted by both I will (*now*) set forth. "There is always some evaporation from the earth, and at times it is dry, at times mixed with moisture: this, having been given out from the deeps and, as far as possible, carried forward, when it finds no final place into which it may issue, it is carried backwards and rolled back against itself; then the struggle of the spirit moving back overturns obstacles, and, whether it be blocked in, or forces its way out through narrow openings, it causes quakings and tumult."

(2) Straton is of the same school, who especially cultivated this part of philosophy and who was an inquirer into the nature of things. His dictum is as follows: "Cold and heat always go in contrary directions: they never can be together. Cold flows thither whence the energy of heat departs, and, reciprocally, it is hot there whence cold

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has been expelled. That what I say is true and that both are driven in opposite directions, will appear to thee from the following:

(3) "In the winter season, when cold is over the earth, wells grow warm, and caverns not less so, and all recesses under the earth, because the heat has betaken itself there, ceding place to the cold which (*then*) possesses the upper parts. When it (*the heat*) has reached the lower parts and, as much as it was able to do so, has collected itself thither, in proportion as it is most dense, it is most powerful: to this (*heat*) another comes after it, to which place it goes of necessity, being collected already and driven into the contracted space.

(4) The same thing happens contrariwise when a greater energy of cold is swept into caverns: whatever heat lies concealed there, giving way to the cold, retires to narrower limits and is shaken with great force, because the nature of each of the two suffers no concord between them nor a tarrying together in one place. Fleeing, therefore, and longing to escape by every means, it demolishes and overthrows whatever is nearest.

(5) Accordingly, before the earth quakes, customarily a rumbling sound is heard, (*caused*) by the winds being in tumult in the hid parts." (Nor, truly, could it be otherwise, as our Vergil says:

The earth roars under the feet, and the highest mountain-ridges are moved,
— *Aen.*, VI. 25b

unless this were the work of the winds.)

(6) "Next, there are vicissitudes in this battle: the compression of the heat relaxes and an eruption (*of it*) backwards (*takes place*); then the cold is checked, and soon there follow still stronger waves. Whilst the alternating energy runs to and fro and spirit passes forwards and backwards, the earth is shaken."



We lost touch ages ago with the Mighty Mother, Nature; and now need to go to her again. Out beyond hearing and seeing and thinking are infinite Laws that control our lives. Divine Laws hold us in their keeping; and immediately behind the veil of invisible things, and but a little way from the consciousness of our mortal selves, are Higher Forces at work for our good.

KATHERINE TINGLEY

BROTHERHOOD

REATA V. H. PEDERSEN

OH may there be some word of mine,
Some warming touch from spark divine
To tell the love you cannot doubt
Of brotherhood.

For you have said with voice and hand,
With heart-warm smile — “I understand”;
And we who seemed apart, are met
In brotherhood.

Since from that secret fount *the inner man*
We each have cupped since life began,
We drink and die or drink and live
In brotherhood.

NOTES ON SCIENCE: ASTRONOMY AND ASTROLOGY

C. J. RYAN, M. A.

IT may seem strange to mention the disputed subject of Astrology in an article on science, but it may not seem out of place when the new developments of the study are considered.

It is an established fact that certain of the heavenly bodies — the Sun and Moon at least — exert a ruling influence upon the fates of men and nations. The importance of the Sun as giver of light and heat and life has always been known, but lately orthodox science has ventured to speculate upon other possibilities, such as the influence of the sunspots on cycles of trade, fertility of crops, magnetism, radio reception, the Aurora, and other more subtil matters related to human welfare. The influences of both Sun and Moon — especially the latter — are being studied by scientists interested in the mysterious problems of generation in man and animals. Curious results have already been found in relation to the angular position of the great luminaries with the horizon as well as to the age of the Moon — results in connexion with the birthrate of children and, singularly enough, with the proportion of male and female births. The

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new information has been obtained by the use of statistical methods, the new and potent weapon of the scientist.

The mention of statistical methods reminds us of their use in what may be called the 'New Astrology,' toward which modern science has been more or less unconsciously tending ever since the importance of the sunspot period was realized—after a long struggle on the part of a few courageous and independent astronomers who fought against the inertia of conservatism, and suffered many indignities.

Many writers believe that the renaissance of Astrology on a scientific basis began about thirty years ago when the French Commandant Choisnard started to investigate the subject on a statistical basis, on purely scientific lines. The statistical method has proved so effective in recent astronomical and social science that Choisnard saw that if it could be applied with success to Astrology it would be a very strong weapon against the prevailing neglect on the part of the regular astronomers and mathematicians. It seemed ridiculous to him, as to many others, that a study which requires intellectual ability, hard concentration, extreme care in getting results, and balanced judgment, should be placed on the level with gypsy fortunetelling at fairs. His statistical comparisons, covering thousands and thousands of cases, convinced him that there was a real basis for certain claims of the most thoughtful astrologers.

To consider a few of his statistics: In the case of the astrological birth-charts of philosophers, he found that while ordinary persons showed a frequency of only five per cent. of the conjunction of Mercury and the Moon, the philosophers had a frequency of ten per cent., or double the normal.

Again, in the conjunction of Jupiter and the Sun, the percentage in the ordinary horoscope is 7.5, but when Choisnard examined more than a thousand authenticated charts of famous men and women of all kinds of talent and ability, he found that the percentage was about 15, or double.

Again, on examination of the 'ascendants' (the point where the Zodiac meets the horizon on the east at birth) of those same persons who were eminent in art, science, literature, and politics, it was found that all the ascendants were placed in three 'signs' or divisions of the Zodiac, to the exclusion of the other nine. These are Gemini, the Twins; Libra, the Scales; and Aquarius, the Man with the Water-pot. They have always been called the signs of 'air,' and are asso-

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ciated with intellectual qualities. In the ordinary man, possessing no special intellectual distinction, Choisnard found that the ascendant would occur in the part of the Zodiac outside the three zones mentioned. He claimed, after years of intensive research, that whatever the number of experiments made, the law never varies.

In other departments of Astrology Choisnard found that the statistical method proved that there was a sufficiently positive basis of fact to remove the study from the domain of pseudo-sciences, to which it had been too hastily relegated in consequence of the preposterous and exaggerated claims of the astrologers of the later Middle Ages. For instance, he found a statistical law in the relation of the position of the planets with the events of a man's life, *i. e.*, a harmony between their mutual 'aspects' as they moved across the sky and such matters as sickness, death, financial changes, etc. The passage of Mars over the Zodiacal position of the Sun at birth has always been considered as indicating danger to health, and possible demise if other conditions were unfavorable. Choisnard examined the cases of thousands of birth- and death-dates of soldiers who died of wounds in military hospitals (all that was necessary for this simple observation), and he found that the passage ('transit') of Mars over the place of the Sun at birth coincided with death three times as frequently as in the case of the average person who was not in special danger.

Commandant Choisnard also found that the birth-charts of near relations are far more similar than those of strangers. Space will not permit further illustrations of the results of his statistical method, which his followers in France are carrying on with enthusiasm. They rightly claim that the study has been proved to be amenable to proofs by strictly scientific methods, and that there is no longer an excuse for attacking it either by ridicule or by the more common conspiracy of silence. They include in their ranks large numbers of highly intellectual students, professional men of repute, professors, doctors, naval and military officers, and the like. M. Jean Brosset, one of Choisnard's students, writes:

Astrological Science, founded on experience, is indeed ready to be reconstructed, and it cannot be left to a single researcher, even though he devoted his life to it, to do this. Just as in every other science, the study of astrology must become 'collective.' An Institute must be established composed of persons thoroughly trained in the exact methods of science and philosophy, where, by collective experiments, results already ascertained can be verified and new discoveries made and tested.

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In connexion with this statistical idea, it will be remembered that we have drawn attention more than once to the recent reports in a French leading medical journal of the results of the study of the relations of thousands of birth-times with the phases of the Moon and, above all, with the position — angle of the Moon with the horizon. These were not made for astrological purposes, but they have proved a most remarkable and regular harmony between certain lunar and solar 'aspects' and the incidence of birth, including the frequency and proportion of births in general and especially of the sexes. Male and female births obey different rules in certain respects. The Moon, of course, has the most powerful effect upon generation, both in man and the lower kingdoms.

As Choisnard and others have shown, there is enough known of astrology to prove a scientific basis. It will be the work of future *astronomers* to add to this, for the present position of the official academies of science cannot be permanently retained in view of the evidence offered by the statistical method, now so popular with scientists.

A great change has taken place in the attitude of the best writers on Astrology since H. P. Blavatsky's time. Before then, there was no suggestion that Karman the law of Justice, or Reincarnation, had anything to do with the time of birth. You were born at that hour and had to make the best of what you found 'written in the stars.' A few minutes earlier or later and your fate and character would have been different. But with the spread of the scientific teachings of Theosophy among students of the more recondite sciences, it has become clear to the most thoughtful astrologers that the character depicted by the stars at the birth-hour is what the man has brought with him from the past, and that in beginning his independent earth-life at the moment when the greatest harmony existed between all the conditions, he is merely following the line of least resistance. In a recent work on Astrology by Alan Leo, a leading representative of the subject, we read:

The Wisdom-Religion has now in the west taken firm root among those who have thrown off the heavy chains of conventionality, and its leaders by their force of reason and purity of life have now the power to turn the tide of evolution into the channels of progress and liberty. But their theories of fate and free will, and of the law of action and reaction, need the practical demonstration of this law through the aid of Astrology. I am deeply indebted to certain mem-

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bers of the Theosophical Society, whose untiring efforts and unselfish labors have done far more towards the world's salvation than the present race can as yet appreciate. At their fountain I have drunk of the living waters of TRUTH, and in these pages I have humbly tried to impart some of that truth.

Unfortunately, Astrology has been associated, for a long time, with unsatisfactory conditions, with the vulgar desire for personal gain or unhealthy peering into the future. In fact, it ceased to be scientific in the right meaning of the word. In ancient times it was conducted on different lines, impersonal lines as a rule, with an occasional concession to individual demands when the welfare of a nation seemed to be at stake. As a part of even the Lesser Mysteries the real astrology was never fully given out, and before it can truly be understood its followers will have to abandon the personal point of view and seek wisdom for the benefit of humanity and the pure joy of tracing the working of the Divine Mind, 'the great *Gcometer*,' as Plato (and, practically, Sir James Jeans also) calls it. Scientists may have to rediscover the cruder shell of Astrology by the statistical and experimental method, just as they are finding the externals of other sciences, but no true man can remain satisfied with the husks, when the fruit is within his grasp. And it may be that they will be led through Astrology, the intermediate step between Astronomy and Spiritual Cosmogony, to the Higher Wisdom. It is not unlikely, for even the simple principles of exoteric and extremely imperfect Astrology require the direction of the mind into certain subtil channels of thought which are unfamiliar or unknown to scientists of this 'age of reason,' so-called.

A few more quotations from the same thoughtful writer, Alan Leo, will show how strongly the tide is running towards Theosophy. And remember, he represents the new school of astrologers, which includes many scholars of high distinction and official position. He says:

What is it that thinks? The word Mind is derived from Manas, the root of which is *man*, to think. The thinker is the true Man. . . . Let us watch our thoughts, and direct them into the channels that lead to the soul — that which is behind the mind — our REAL SELF. . . . The growth of the soul is toward the eternal spirit . . . and when it *wills* to pass the limitation of the stars, then it is freed from the wheel of rebirth. . . . Astrology is but one of the seven keys to wisdom. . . . Pass in through the silence of your own soul, and there in meditation realize that the ceaseless wheel of fate [Karman] must ever turn for those who have not overcome the Personal Self. The secret of "He who loses his life

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shall find it," is here. . . . Then when we have realized through the Lesser Mysteries the glory of existence by sacrificing the lower to the higher, we shall come into the final initiation, which will give us the power to become the "Wise Man who Rules his Stars."

A few years ago, such remarks would never have been possible on the part of leading students of the subject, but now they are found everywhere. Here is a significant quotation from H. P. Blavatsky:

Astrology . . . remained for long ages a sacred science in the East, and its final expression remains so to this day. . . . If later on the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and, ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its *upâdhi* or material basis. If Cardan and Kepler were among its ardent supporters, then its later votaries have nothing to blush for, even in its now imperfect and distorted form. As said in *Isis Unveiled* (I, 259): "Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit." . . . Unfortunately the key to the final door of Astrology or Astronomy is lost by the modern astrologer; and without it, how can he ever be able to answer the pertinent remark made by the author of *Mazzaroth* who writes: "people are said to be born under one sign, while in reality they are born under another, because *the sun is now seen among different stars at the equinox.*" Nevertheless, even the few truths he does know brought to his science such eminent and scientific believers as Sir Isaac Newton . . . John Milton. . . .

— *Theosophical Glossary*, p. 38 et seq.

In regard to Newton, the well-known writer 'Sepharial' in his *Science of Foreknowledge*, says:

One cannot fail to recall in this connexion the incisive reply of Sir Isaac Newton to Mr. Halley, of comet-fame, when the latter presumed to reprove the great master for his belief in Astrology. Newton turned his limpid blue eyes upon his censor and calmly said: "I have studied the subject, Mr. Halley. You have not." Nor must we forget that it was Kepler, who formulated the mathematical principles of the constitution of the solar system . . . who said: "a *most unfailling experience* of the course of mundane events in harmony with the changes occurring in the heavens *has instructed and compelled my unwilling belief.*"

Yet modern astronomical writers, in defiance of truth and historical record, frequently declare that Kepler had to pretend to believe in Astrology and to cast horoscopes in order to make a living! In reality Kepler went farther than merely believing and utilizing mathematical Astrology, for as J. M. Thorburn, M. A., B. SC., Lec-

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turer in Philosophy in the University of Wales, said lately in a very original and appreciative article on Astrology in *Proteus* (London):

While he [Kepler] was the first completely to systematize the laws of planetary motion, he yet entertained the idea that each planet had its guardian angel or genius. And this was not merely an imaginary phantasy added to the formulation of the laws of planetary motion. *It was proposed as an integral part of his scientific hypothesis.*

THE SOLAR ECLIPSE

Full reports have at last arrived of the total solar eclipse of October 21, 1930, and one or two observations are especially interesting to students of Theosophy. The famous 'shadow-bands' were watched with special care. These are peculiar wavelike shadows, parallel narrow bands which rapidly run across the ground for a short time before and after totality, just as the sun is disappearing behind the body of the moon or reappearing outside it. Sometimes they are seen for as much as two or three minutes before and after totality, and *occasionally they have been seen during totality.* At other times they are not seen for more than a quarter of a minute, and *during some eclipses they have not been seen at all.* Dr. E. A. Fath, in his recent textbook says:

From all the observations available it appears that these shadows are produced in our own atmosphere, but the exact conditions necessary to produce them are not wholly clear, since they have not been seen at every eclipse . . . they were also observed outside the path of the eclipse of Jan. 24, 1925.

Indeed they are not easy to understand, and the recent eclipse of October 21, 1930, has added a new and most curious fact to the mystery. The report says that one minute before totality they suddenly appeared, remained visible for twenty seconds, and then suddenly disappeared. They were slate-colored, about one inch and a half wide and six inches apart as observed on screens, and they moved west-by-north at ten miles per hour. A very gentle wind at five miles per hour was blowing from the south-east. One minute after totality they reappeared for fifteen seconds, moving in the same direction at the same speed. Though the corona was extremely bright and the general illumination stronger than in full moonlight, the shadows were not seen during totality. Several observers devoted their entire attention to the shadow-bands and reported as above.

The most curious thing of all is, however, that *one of the observers was not able to see the shadows at all;* although he was careful-

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ly watching for them! This does not seem to be a case of 'collective hallucination,' so called! Perhaps older students of Theosophy will see possibilities in connexion with this eclipse, which occurred within a month of the autumnal Solstice, that have not dawned upon our most intuitive astronomers! What can be the cause of these shadows?

Another curious observation was made at the same eclipse. The study of a number of photographs of the Sun's Corona, that wonderfully complex glory of silvery light that can only be seen during total eclipses, revealed that the streamers of the Corona are in violent motion. These streamers are very mysterious. Many of them are sharply defined in arched forms, curving round almost like intersecting rainbows; others are straight; some are almost like ethereal wings. Are they of the nature of magnetic lines of force such as we see when we sprinkle iron filings near a magnet? Or *are they of a vital nature?* The imagination fails helplessly when we try to realize the overwhelming grandeur of the Sun as it must appear at a distance near enough to see and feel the stupendous forces at work. And what magnificence must lie behind the visible, marvelous as that is! No wonder the more spiritual among ancient peoples saw a great spiritual force in the Sun and personified and revered its majesty. Were they altogether wrong?

A FRENCH ASTRONOMER ON ATLANTIS

Dr. Filippoff, the French astronomer who attracted attention a year ago by his declaration of his belief in the existence of an Atlantean continent or island, has made an announcement that the final disappearance of that territory took place exactly 7256 B. C. at the moment when, according to his calculation, the vernal equinox was situated in Cancer, near the star *epsilon*. He claims to have established this by a comparison of Egyptian and Mexican legends which agree both as to the existence of Atlantis and the time of its disappearance. We hope to hear more particulars confirming this calculation, but so far only the briefest report has reached us.

According to Theosophical teachings the last remnant of the former Atlantean continent perished about eleven thousand years ago, and if Dr. Filippoff is correctly reported he or the ancients must have made some error, or there is some reason not mentioned for the discrepancy between his date and that of Plato, about 9600 B. C. However this may be, it is good to see that the problem of Atlantis is still a very live one.

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THE MAGNITUDE OF STARS

Professor K. Nakamura of the Kwasan Observatory, Kyoto, is the first observer to see that a certain star is not merely a point of light without apparent diameter, even in the largest telescope, but actually has real magnitude. We know, of course that the stars are globes of various size, but the actual demonstration of this has only been possible by inference and from the behavior of light in the great 100-inch telescope at Mount Wilson with the Interferometer Attachment. No real disk of a star has ever been clearly seen.

Professor Nakamura was watching for the giant star Antares (which is about four hundred million miles in diameter) to emerge from behind the disk of the Moon, and as the Moon passed on he first saw the small green companion of the great star appear. Four seconds later the Moon had moved sufficiently for the red giant Antares to come into view, but instead of instantly flashing out in full brilliancy in far less time than an electric light when the circuit is made, as is the rule, it took a tenth of a second to come to full brilliancy, an unprecedented occurrence. Although Antares is much too far away, in spite of its enormous size, to be distinguishable as a disk, yet the time it took to reach its maximum shows that the Moon was passing over an object of perceptible size, and revealing its surface by degrees. There are only a few stars in which this effect could be seen, for the immense majority are either too far away or too small for the reappearance to be anything but instantaneous. The few stars whose size approaches that of Antares do not lie in the track of the Moon.

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A Fourth-Century History

P. A. MALPAS, M. A.

VII

EVENTS IN GAUL

CONSTANTIUS began playing the same game with Julian as he had played with Julian's brother Gallus. First he demanded 'help' from Julian in the shape of all his best soldiers; then, when Julian had been entirely deprived of effective power, there is no reason

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to suppose that Constantius would have done otherwise than he had done with Gallus. Julian would have been recalled to Milan or Rome or Constantinople; each step would have been marked by a diminished prestige and protection by friendly escorts, until finally he would have been arrested like a common felon and beheaded in some obscure fortress.

How were these people to know that Julian was not quite like other men? That he was a genuine devotee of the true gods, and a Christian of the original type, and that on due occasion the gods were able through his devotion to warn him well ahead of pending dangers which he had a right to avoid; though of course there are dangers in any man's Karman — or store of causes unexhausted by effects — which he must go through as best he can and which the gods will not only not help him to avoid but will encourage him to face and, if possible, conquer. But in proportion as Julian was warned by the gods, so his silence increased and his enemies — the eunuchs and Constantius and the whole host of criminal and political agents — never suspected his hidden strength.

Certainly Constantius had a very plausible excuse when he called for Julian's best troops. To use our modern geographical terms, he had his hands full with the Russian and Bohemian wars. But then Julian needed the troops as much as Constantius. If he had restored peace and honor in Gaul, that was no reason why he should be immediately so weakened that the Germans could again attack with fair hopes of success. Besides, later on, it would be found that Constantius had been up to his old mean trick of encouraging the enemy to attack Julian! Argument was of little use; it could be used to 'prove' that Julian was plotting to gain power.

All the decent men were taken away from Julian and vile courtiers were put in their place. By some sort of oversight the excellent Sallust had become one of Julian's officers. Immediately this was noticed Sallust became a source of suspicion and as soon as possible was taken away. Julian hardly needed indications from 'the god' to tell him what was in the wind; his own mere intellectual brain was enough. Speaking of Constantius, he tells how he pleaded for fair treatment. To quote from his declaration to the Emperor:

I have no acquaintance with any of these men, nor have I had in the past. But I know them by report, and since you bid me to do so, I regard them as

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friends and comrades and pay as much respect to them as I would to old acquaintances. Nevertheless, it is not just that my affairs should be intrusted to them or that their fortunes should be hazarded with mine. What then is my petition? Give me some sort of written rules as to what I must avoid and what you intrust me to perform. For it is clear that you will approve of him who obeys you and punish him who is disobedient, though indeed I am very sure that no one will disobey you.

If he could get written instructions there need be no more blaming him for everything that went wrong and praising his officers, his enemies, for everything that went right.

Julian opposed the extravagance of the officials with public money. They became his bitter enemies. The whole system under Constantine and later was one of plunder, and oppression of the poor and the worker.

Things had to come to a head some time. The order was given for the troops, the fighting Gauls who had enlisted in the Roman army under guarantee of home-service, to go east to Constantius. Such a flagrant violation of a definite pledge was unworthy of a Roman Emperor.

No loyalty on Julian's part was of any avail. Constantius could never rest happy. Like the protagonist of one of the old Greek tragedies, he was for ever haunted by the ghosts of his own crimes. His life was a hell on earth. Deeply, unspeakably, as he had injured Julian, the latter was yet almost his only friend, except perhaps the excellent Eusebia, the Empress, who was the friend of both of them. Whatever Julian did to please Constantius was suspicious; whatever he did because it was right to do was still more suspicious because it could not possibly please more than one or two; economies made enemies; extravagances, if there had been any, would have produced accusations. Constantius was surrounded by courtiers and blood-suckers and sycophants like so many demons born of his own guilty conscience. All the time they were whispering subtil malice against Julian in his ear. Sallust was a good man, but he was at once recalled. Julian was surrounded by rascals. The Empire was rotten with a riff-raff of self-seekers.

One after another was sent to Gaul with powers which Julian was ordered not to oppose in his capacity of Commander-in-chief and representative of the Emperor. Spies and *agents provocateurs*, the filthy dregs of a rotting state, abounded. Julian would have been

condemned and removed had he been unsuccessful, but by his extraordinary brilliance and directness of mind he was highly successful. Therefore, it was unjustly assumed that he had more troops than he needed and must send them off to the Russian war or somewhere out of Gaul.

The situation at one time for Julian had been astonishingly like the situation met in precisely the same place just about one thousand years later by that schoolgirl Joan of Arc — only she had never been to school. He was in the hands of jealous nominal subordinates whose one idea was to temporize; if any serious situation arose they wanted to hold a council of war. Julian, like Joan, never hesitated a moment. “We are not here as a village debating society,” they both protested in words of their respective periods. “We are here to turn the enemy out. Attack! Attack! Attack!” And attacking, they won all along the line. What are dates in history? Merely landmarks indicating the arrival of the same people and similar conditions to those we have met in earlier chapters.

At one time a convoy of wheat — most necessary for the troops — was coming down the Rhine for Julian. His nominal subordinate, rather than let him reap the advantage of his organization, actually burnt the corn and the boats with it! It was heartbreaking. And Julian did *not* love power. He loved philosophy, and what is far more than philosophy: the clean, upright, quiet, divine life of the true philosopher. He said:

It was my intention, the gods themselves will bear me witness, to divest myself of all imperial splendor and state and remain in peace, taking no part whatever in affairs.

But the gods had other work for him to do. He could not please himself.

The final fatal blow had come from Constantius. Julian was to be stripped not only of the best but the whole of his tried troops, and they were to be sent to the Russian war. The Celts, Welsh and Bretons, and the Petulantes, the native troops, still called Gauls, of course, knew him for a real man. If he chose to read and write at four o'clock in the morning before any one else was up, and if he chose to study divine things late at night, he fought on foot in the daytime with the best of them; nor was he a general who led them from behind to avoid excessive excitement. The soldiers loved him. The native troops — who was it said that Rome had no good troops except the foreign

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legions of Gauls and Celts and Germans? — had mostly enlisted under the solemn pledge that they were not to be called upon for foreign service — foreign service for them being anywhere out of Germany or Gaul or Britain. They lived in the camps all their lives when circumstances permitted. Their wives had homes there and their children grew up and enlisted as their fathers had done; sometimes there were even grandchildren in the camp. The camp was a unit, a city. We have them still: there are these *castra*, or camps, all over England today. There are Chester, and Doncaster, and Leicester, and Chichester, and Rochester, and Cirencester, and dozens of other of these *castra* which were but these military camps turned city.

And now Constantius had given the order for them to move out to the East, to Russia and Persia and other wild places beyond the sunrise, beyond the edge of the world, beyond their own beloved borders, far from the homeland. It was an outrage, a flouting of pledges unworthy of a great Empire; it was a crime.

Julian would have found some way out of the *impasse* — he was no breaker of pledges while they remained pledges. But he was paralysed. From Vienne in civilized Gaul, Florentius the Pretorian Prefect was to go to Paris and see the thing done. Florentius hated Julian more than a small boy hates soap. Julian had cut down expenses and actually introduced economies to lessen the tremendous weight of the taxes. Therefore Julian was anathema to the Constantinian spendthrifts. Joined with Florentius was Lupicinus, at present in Britain. These two were to supersede Julian in the matter of getting the troops out of Gaul.

Julian was helpless. He could only wait for these officials to arrive and see if he could mitigate the terrible hardship of the removal.

Julian waited. Whatever he did would naturally be brought against him.

“If you wait until Florentius and Lupicinus arrive before sending the troops to Constantius,” the hostile officials around him declared, “then it will be said that you are trying to disobey the Emperor and hold back, in the hope of making a revolt against him.”

Julian was in a dilemma. If he sent the troops he was helpless and undefended — besides, Constantius had threatened to ruin Gaul. But if he did not send them it was to be taken as a sign of treason. He stayed in the palace at Paris, the little island in the Seine where the

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Cathedral of Notre Dame now stands, and trusted to his only true friends, the gods.

The soldiers were not idle, either with tongue or pen. They were not fools. Some one wrote an anonymous letter to the troops quartered near Paris and the whole garrison was in a turmoil. The letter was particularly addressed to the Celts and the Petulantes, the native troops. The name of Constantius was handled without reverence and the vile betrayal of the Gauls and the pledge that they should not be sent on foreign service was put in its true light. In addition, the letter bitterly deplored the disgrace inflicted on Julian, the soldiers' friend. The whole garrison was deeply stirred and it became evident that if all the other legions heard of it, there would be the utmost difficulty in preventing a flat refusal, a mutiny in the army. That would have suited the officials and Constantius very well because it would have been the damnation of Julian. But what if it were successful? There was the rub. No, the plan must be carried out and Julian gradually reduced to complete impotency.

These officials urged Julian not to wait for Florentius and Lupicinus but to send the troops off at once. Julian stuck to his guns.

"We ought to wait a bit longer for them," he replied to their extremely urgent solicitations. And of course, that would give time for the anonymous letter-writer to upset all the remaining troops.

Nebridius, Pentadius, and Decentius were supposed to be friendly. But the latter at least had been sent by Constantius for the purpose of ruining Julian. Pentadius was a real enemy because Julian had opposed all the innovations he had tried to introduce, and the fact was that Julian had not a single friend near him — except the gods. These hostile counselors and others were most insistent.

"If you wait, then it will add proof and evidence that the suspicions entertained about you are correct," said these two-faced 'friends.' "If you send away the troops now it will be regarded as your own action, but when Constantius hears that you waited for Florentius and Lupicinus, then he will give them the credit and you will be blamed."

And, incidentally, the Gauls would despise Julian for aiding in their betrayal. He would be left without a single supporter and with a reputation for double-dealing!

Julian was helpless; he had spun out the game as long as he could and now could no longer refuse to act as he was advised. He con-

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sented, under compulsion, as he says, to write to Constantius, agreeing to send the troops. Julian even discussed the route the troops must take. There was a choice of two roads, and he voted for one of them. That was in itself almost enough to make these treacherous and suspicious friends determine on the other. There might be a catch in it somewhere! They argued that if they went by the road chosen by Julian they would meet other troops and infect them with the mutinous spirit of the fatal anonymous letter. Then there would be a mutiny and all would be thrown into confusion.

Julian adds drily that there seemed to be something in what they said. It is exactly what would have happened, and he knew it.

The legions arrived and Julian went to meet them. In the customary way, he made a very encouraging speech and exhorted them to continue on the march and behave like the soldiers they were — the backbone of the Roman army. It was the usual review-speech.

"I knew nothing whatever of what they had determined," declares Julian. "I call to witness Zeus, Helios, Ares, Athene, and all the other gods that no suspicion entered into my mind until that very evening."

It was then that things began to happen; items that were not entered in the official program.

"TONGUES OF FIRE"*—REVIEW

"I have kindled a light: I have woven a star-strewn path."

— Egyptian 'Book of the Dead'

STREWN almost as thick as stars in a celestial path in the present day of spiritual inquiry and eager religious awakening, are writings of one or another kind dealing with the religious literatures of the world. They range from the brief essay or magazine-article to the lengthy compilation and historical book, and the number is increasing year by year.

Tongues of Fire, a compilation of well-chosen extracts from the sacred scriptures of the pagan world, by Grace M. Turnbull, is an addition of distinct value in that it has no cult to foster or theory to support. The compiler is an artist by profession who has exhibited for the past twenty years in leading galleries both in America and abroad, in both sculpture and painting. In Paris, one of her paint-

*The Macmillan Company, New York, 1929, \$3.50.

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ings a few years ago was awarded the Whitelaw Reid prize. This book, therefore, is the result of research made during the scant leisure of an artist's life, into that most absorbing of all subjects, man's relation to the world of spirit. It is notable in that it is a sincere attempt to bring together the salient teachings of the great spiritual reformers of antiquity and to show their underlying unity. It is said to be "a Bible composed of sacred scriptures of the Pagan world." The first chapter, however, is entitled, *The Book of Genesis* — but appropriately, as it has excerpts from the creation accounts of the *Rig Veda*, the *Upanishads*, Heraclitus, Anaxagoras, the *Laws of Manu*, Vergil's *Aeneid*, Ovid's *Metamorphoses*, creation-poems of the Maori, Tahitian and Omaha Indian tribes, and lengthy quotations from *Fragments* of Empedocles, to whose esoteric knowledge, Dr. de Purucker gives high place, as his students know.

The 'Book of Psalms' includes little-known hymns from the Vedic, Egyptian, and Japanese religious literatures; from the Accadian and Babylonian penitential psalms and ritual hymns of the American Indians. The 'Book of Prayers' includes citations from not only the above but also Egyptian, Greek and Roman devotional writings. Other chapters include quotations from the Egyptian Ke'gemni, Ptah-Hetep, Amen-em-apt, and Ani; selections from the Persian *Avesta* and the *Dina-I-mainog-I Khirad*; from the *Shu-King*, *Shi-King*, *Yi-King*, *Li-Chi*, *Hsaio-King*, the *Analects* of Confucius and the writings of Mencius.

Lao-Tse speaks in selections from the *Tao-Teh-King* and in the writings of his follower Chuang-Tzu; the Buddhist religion in selections from the ancient Buddhist canon, including the *Dhammapada*; and ancient Āryāvarta is represented in passages long familiar to Theosophists from "the pearl of the scriptures of the East," the *Bhagavad-Gîtâ*. Socrates, Plato, Plotinus, Epictetus, Marcus Aurelius, and the Indian King Aśoka in his Rock and Pillar Edicts, make up a volume which, with a good bibliography at the end, constitutes a treasury.

The book takes up more particularly the period overswept by the great tidal wave of religious thought which rose about the sixth century B. C., enriching the world with the *Upanishads* and the teachings of the great Buddha of India, of Confucius and Lao-Tse of China, and in Greece by that galaxy of philosophers who are still our source-material for great thought.

QUESTIONS AND ANSWERS

Whatever helps one to perceive the underlying unity of spiritual and religious thought which has been the aim of every true reformer, will be received sympathetically by the Theosophist, even though, like the present work, it may seem to him incomplete. We hope to see future editions of *Tongues of Fire* include excerpts from the writings of our greatest modern philosophers, notably H. P. Blavatsky, whose *The Secret Doctrine* is well called "the Bible of the twentieth century," and whose little devotional treatise, *The Voice of the Silence* — we say it without fear of contradiction — has few parallels and no superior in lofty ethics, pure mysticism, and fervent spirituality. — E. L.

QUESTIONS AND ANSWERS

QUESTION: My question is twofold. As I understand it, Theosophy teaches the existence of invisible worlds. Just what is your teaching on that subject? Can it be given in brief outline?

2. What is the connexion, if any, between so-called 'fairies' and these invisible worlds? What do you teach about them, if anything, that is scientific?

Grace Knoche: Theosophy teaches the existence of invisible worlds, as an examination of Theosophical literature will show. The most valuable and useful portions of this literature at present are to be found in the Second Series of pamphlets entitled, *Questions We All Ask* by G. de Purucker, M. A., D. LITT., under the several titles, 'Glimpses into the Unseen Universe,' Nos. 27 and 28; 'Invisible Worlds and their Inhabitants,' No. 30; 'Elementals and Nature-Spirits,' No. 18; 'Sprites, Fairies, Goblins,' No. 21.

Both H. P. Blavatsky and William Q. Judge wrote extensively on the subject of invisible worlds and their inhabitants, but outside of *The Secret Doctrine* and *Isis Unveiled* most of what they wrote is in the files of the earlier Theosophical magazines (*The Theosophist*, *Lucifer*, and *The Path*) not easily accessible now. There are, in addition, advanced teachings which are given to students who have passed the preliminary degrees or grades, and they are key-teachings in part. In *Lucifer*, XIII, p. 30, H. P. Blavatsky wrote, in an article upon this subject:

Under the general designation of fairies, and fays, these spirits of the ele-

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ments appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. . . .

And she describes them at length as "centers of force," "a combination of sublimated matter and a rudimental mind," beings which "occupy a specific step on the ladder of being and, by comparison with the others, may properly be called nature-spirits." She states they are destined to evolve into humanhood in some future Manvantara (not in the present one), and so on. She also points out that they are "both friendly and hostile," as well as both hideous and beautiful.

This description is quite removed from that of the conventional fairy, dressed in peaked cap and harlequin-coat. In a word, these are little vortices of energy or 'lives,' invisible to human eyes and just beginning their long evolutionary climb up the ladder of life. Quoting Dr. de Purucker:

These elemental beings . . . copy the thought-forms existing in the atmosphere, existing in the places or in the individuals to which they are attracted; in themselves they are as formless as cloudlets, or as globules of air; they are like cloudlets of air gathered around a permanent central point, which in each case is the center, the durable center, of such an elemental being.

The invisible world is not made up solely of such entities any more than our own is made up solely of one kind of creature. According to teaching and testimony both, there exist myriad forms in numberless grades and degrees of evolution, from the quasi-formless 'elemental' and microscopic 'atom' lives to gods and super-gods whose home is cosmic space, who infill that space and in a sense are that space.

As to what science might have to say upon the subject, as it happens, science says practically what Theosophy does, though not so fully, and using different terms. H. P. Blavatsky herself wrote of this in *Lucifer*, VI, p. 185, as follows:

One may well refuse to lament with Carrington over the "Departure of the Fairies." They are gone, says the poet:

. They are flown,
Beautiful fictions of our fathers, wove
And fondly loved and cherished — they are flown
In superstition's web when Time was young,
Before the Wand of Science. . . .

And she continues:

QUESTIONS AND ANSWERS

We maintain that they have done nothing of the kind; and that on the contrary it is these 'Fairies'—the beautiful far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its 'Wand.'

Science is already more metaphysical than physical in its deeper teachings, as the conclusions of Eddington, Sir James Jeans, our own Dr. Millikan and others clearly show. In fact it is approaching the Theosophic viewpoint rapidly, and in some of its teachings is so generously past the bound that separates the physical from the metaphysical that it cannot be long before the chief Theosophical teachings on visible and invisible worlds will read like common knowledge.

The long moot concept of 'fairies' well illustrates this. Science talks learnedly of 'energies,' 'forces,' 'vortices of consciousness,' 'consciousness-points' and the rest; the little child (and his elders also in the realm of allegory and myth) says 'fairies,' 'Children of Beauty,' and so on; Theosophy uses both terms and shows both concepts to be casting the same shadow. To stickle at a word when the idea is identical is neither Theosophical nor scientific. Theosophy teaches that matter is illusory: existent, to be sure, but not at all what it appears to be. Science tells us that matter is—how would you express it?—a naïve aggregate of emptiness, a collection of 'holes' tied together with a non-existent 'string' whose knots alone are provable. There may be and is much to learn, but there does not seem to be very much left to argue about.

Truth is, we believe in invisible worlds all the time. We buy and sell, marry and give in marriage, with far more certainty of error and confusion than in counting electrons or (on paper at least) stripping them away. We do our personal planning with one eye on the chance of failure and our heart not in it at all, but we walk in the world of fairy-tales with a heart beating time with Nature and light as radiant air: we *know* things come out right *there*. The invisible worlds are within us. We live and move and have our being in them with every trusting, impersonal conviction of the heart—and now, thanks to Theosophy, we are beginning to suspect it. When our vague perceptions of this grow into spiritual *knowledge*, we shall be able to see why the science of today is moving towards the science of archaic days—which science is Theosophy—and why they will inevitably clasp hands. That day is sure to come, and it may not be as far in the future as we imagine.