



279

O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.  
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.  
O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection: that from darkness I may go forth in Light. — *Katherine Tingley*

# THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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

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LIVING MEN AND DEAD MEN

ON last Sunday I talked to you on the subject of 'Living Men and Dead Men.' Today I am going to continue with it; but I am not going to talk about spooks or ghosts or the ordinary ideas of a supposititious entity called 'soul' surviving the dissolution of the physical body; and during the course of the observations that I shall make to you this afternoon, you will see the reason why: I do not want to talk about useless things.

Human nature is sometimes queer. On last Sunday I had no idea when I finished speaking that I had said anything that was really interesting to you. I hoped so, but I did not know it. Yet

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[Stenographic report of the twenty-first 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 July 8, 1928, and broadcast, by remote control, over Station KFSD San Diego—650-440.9]

## THE THEOSOPHICAL PATH

during the following week I received a number of communications which show that for some reason more or less obscure to me this subject of 'Living Men and Dead Men' is interesting to people, including those who 'listened in' and others who were here in this, our Temple of Peace, not only hearing the speaker but seeing him; and I shall very briefly speak of three of these communications.

The first one I shall refer to with a few words only: the writer, I think, is a woman. She spoke very kindly of last Sunday's lecture — indeed, in highly eulogistic terms; but the burden of her note may be expressed in the following two questions: "Why give so much attention to scientific subjects? Will you not please tell us something about love and marriage?"

Well, these two subjects are interesting, especially as our modern world regards them as two different things instead of one, unfortunately; but you should know, friends, that I am hardly competent to speak with authority about them, because I am not a married man; and yet, perhaps because of being unmarried, I may have a detached or an unattached view of things, and therefore might deal better with them than those whose views are sometimes biased by the other state. However, I am going to avoid that subject, at least until some later time, possibly very far in the future.

I will now read a few extracts from the two other communications that I received, which are interesting also. I have spoken during recent lectures of the work of our scientific researchers and have paid them certain compliments, which I think that they deserve; for many of these scientists are wonderful men, broad-minded, high-hearted in the quest for truth, seeking it wherever it may be found, regardless of consequences to person or to fortune. I also called attention to the fact that there are others who are not of that type but are men of smaller vision, mere popularizers of certain scientific theories of the day, men who have in very truth wrought more evil in the world from a misunderstanding and therefore a misteaching of the truths of Nature, than the great-hearted men of science have been able to neutralize. The voice of these latter is always modest and their declarations always restricted to fact. This kind correspondent writes:

I found the following passage from *Arrowsmith* by Sinclair Lewis so interestingly akin to some of your recent expressions on Sunday afternoons that I thought you might be interested also:

## RELIGIONS, PHILOSOPHIES, AND SCIENCES

"But one thing I keep always pure: the religion of a scientist. To be a scientist — it is not just a different job, so that a man should choose between being a scientist and being an explorer or a bond-salesman or a physician or a king or a farmer. It is a tangle of very obscure emotions, like mysticism, or wanting to write poetry; it makes its victim all different from the good normal man. The normal man, he does not care much what he does except that he should eat and sleep and make love. But the scientist is *intensely religious* — he is so religious that he will not accept quarter-truths, because they are an insult to his faith.

" . . . He is not too kindly to the anthropologists and historians who can only make guesses, yet they have the nerve to call themselves scientists! . . . And worse than those comic dream-scientists [the psychoanalysts] he hates the men that are allowed in a clean kingdom like biology but know only one text-book and how to lecture popularly to nincompoops! He is the only . . . real authentic scientist, because he alone *knows how little he knows*. . . . But . . . always remember that not all the men who work at science are scientists. So few! The rest — secretaries, press-agents, camp-followers! To be a scientist is like being a Goethe: it is born in you. . . ."

All this is quite true, and nothing that I have said could arraign before the bar of public opinion the false scientist here spoken of with more pointed accuracy. So much for this letter.

I received another which was anonymous — at least, it had no authentic name signed, and this I do not like; and I would not introduce it now to your attention were it not for the evident spirit of sincerity of the writer, so I choose to regard his anonymity as a mark of his extreme modesty. He covered six pages with fine hand-writing — very eulogistic indeed, in one sense, of last Sunday's lecture here, and very witty; but by indirection he objected to certain things that I had then said. I do not know what his religion is, if he has any at all. At first I thought he was a spiritist, but of this I am not sure. At any rate, he thought that something ought to survive the dissolution of the body if only because, he says in substance, "In my opinion a man ought to be punished if he live an evil life; and he ought to be rewarded if he live a good life." The writer did not say a word about what kind of reward or punishment he thought the sinner or the malefactor, or the saint or the benefactor, should receive: but just made the broad, general statement; and he concludes his letter thusly, signing himself: "Just a Line":

Oh well. I don't know a *thing* about it and am merely poking around in the dark to see if by any chance some one can get a line on something that looks reasonable. So far as I can see now, reincarnation (without conscious continu-

## THE THEOSOPHICAL PATH

ity) would be a rather doubtful 'reward' and a still more doubtful *punishment*. I know a lot of attractive ways to be naughty that I've never tried — yet —; a few more existences *might* help to get some of them into practice.

My good friend does not understand the Theosophical teaching of Reincarnation; and for this I in no wise blame him. But his real trouble is the following: Like so many others, he has heard for so long a time vague and unsatisfactory beliefs expressed in various writings about what is called human immortality or *post-mortem* survival that his own ideas are of necessity in consequence vague; and he thinks that when the physical body dies something ought to go out of it, evaporate out of it, or emanate from it — perhaps a kind of invisible something or other, which intangible kind of personality he wants to call a 'soul' — a soul that is to be punished in order to satisfy his ideas of what is right, or, perchance, to be rewarded for the same personal reasons.

Now, don't you see that these are all very vague ideas and are merely guesses at what people think ought to be the case? Yet they have, dear friends, a true foundation in the facts of Nature, although the understanding of this vague intuition is, from lack of knowledge, necessarily very inchoate and uncertain. But, as I have said, these ideas do answer, after a fashion, a call of the heart, an intuition of the spirit, that there is something in Nature which straightens out human accounts, which re-establishes broken equilibriums brought about by a man during his life on earth, for weal or for woe, for himself or for others, during that physical life. But why long to 'punish' a soul? Or why crave to 'reward' a soul? This bifurcation of ideas is a carrying into Nature of what the imperfect understanding of men thinks ought to be the case. Think a moment about this situation and you will readily see that Nature may have other methods of adjustment than those which human ignorance thinks it ought to have, because such adjustments take place more or less imperfectly under the operation of man-made laws.

But why should we imagine that our human ideas and ideals must necessarily prevail beyond the threshold of death? Why, I ask again? What proof have we that the ideas and ideals of human earth-life dominate *post-mortem* existence? But even those who, from lack of something better, do hold these opinions, know this: that in a universe of law and order, governed by an uninterrupted and unbroken chain of causation stretching from cause to effect, from

act to its following effectual result throughout eternity, there is no room for anything outside that chain of causation, for there is no 'outside' to it. You can neither interrupt its continuity nor stop its workings, for it is Nature itself; and what we call 'natural justice' is that very working. Every one of us is weighed momentarily in the scales of natural justice through the working of cosmic laws, and we cannot disturb equilibrium in Nature without something happening to us in return. Every act we do; every good act, every evil act; every good thought we think, every evil thought that we allow to find lodgment in our minds, thereby affecting our conduct, must have its inevitable consequent effect, which is strictly proportionate to the energy which gives it birth; and the only point to emphasize here is: Where does that energy express itself? — after death only, or in future lives?

The Theosophist says both, but mostly in the latter. We Theosophists say that an earth-force can find no effectual manifestation of itself in spheres not of earth. A cause must have its consequences or necessary results where it originated those consequences or results, and nowhere else. Otherwise it would be logically possible for a man to enter an automobile for a trip to town and in an instant find himself flying over the Pacific towards China! Such things do not happen. This general idea, therefore, is so important that I ask you to ponder over it. Living men give birth to thoughts, give birth to acts, and only living men can reap the consequences thereof — although it is perfectly true, on the other hand, that those thoughts and acts affect the fabric of his own being to such an extent that even *post-mortem* states are more or less modified by what has been done during life. This is simply common sense.

The 'dead' — where are the 'dead'? Who are the 'dead'? I know nothing of them, for there are no 'dead men.' Think a moment: What do you mean by that phrase, 'dead men'? All I know of is dead bodies — bodies which have reached their limit of vital power in physical matter, and therefore break up into their component elements when causes previously set in motion bring this to pass. Each one of such physical bodies, as I showed you in our lecture on last Sunday, is composed, in the ultimate analysis, of energy, force, things which by their nature are never at rest, always at work, never still. How can an energy be still? This involves a contradiction in terms. Every atom of our bodies is composed, as our ultra-modern science tells us

## THE THEOSOPHICAL PATH

and as I pointed out on last Sunday, of energies, of atomic forces, in incessant, continuous vital movement.

Therefore, what are we? Physically speaking, an aggregate of a quasi-infinity of rapidly whirling electrons. Again, what is life? Life is energy. But when we say 'matter' and when we say 'life,' we do not mean any one particular kind of matter, we do not mean any one kind of life; but we are speaking in general terms. Actually our wonderful, majestic Theosophical philosophy teaches us that there are many kinds of matter, many kinds of energy — spiritual, intellectual, psychic or mental, emotional, passionate, what we call 'astral,' and physical energy. And man, in the ultimate analysis, as I have so often said here, is but a sheaf or bundle of such energies or forces — not alone physical, as I have just pointed out, but combined of all the others as well — a sheaf or bundle of them, each energy working in its own appropriate sphere, on its own appropriate plane, taking part in the cosmic work to the extent of its ability, and each one therefore a part of that unbreakable Chain of Causation, which has had no beginning and can have no end.

Therefore, when we speak of 'dead men,' it is like speaking of 'dead energy.' I know of no such thing. It involves again a contradiction in terms. What we call 'physical matter' is but an aggregate of equilibrated, but not dead or quiescent, energies held in more or less stable equilibrium on this physical plane: and the same remark may be made of any other matter held stable and in equilibrium on its own plane; for fundamentally, underneath or behind the outward seeming, all energy and matter are one: two states of the same underlying reality. There are no dead men, because there are no such things as dead energies.

A man 'dies.' His body breaks up. What then happens? All the best of the living man is instantly, like the flash of lightning, withdrawn, or indrawn rather, into what we call the Monad, the Spiritual Self. Never mind for the moment whether it is material or energetic — it is both really, but of another substance and of another energy than those we know of; and we are cognisant of this truth by means of our own living consciousness on this earth. This living consciousness, the Monad, expresses itself in two forms: 'I am,' and 'I am I' — and here we see the vastly important difference between the Fundamental Self and the Ego. The former is the essence of the energies of our Monad as we cognise it, and the latter, the Ego, is

RELIGIONS. PHILOSOPHIES. AND SCIENCES

what I have in other lectures called our intermediate or human nature or 'soul.'

After death there hovers around the physical cadaver what we Theosophists call the 'astral body,' which all men, everywhere, have told us more or less true stories about; and, as I said on last Sunday, nurse-maids and children call this astral body a 'spook' or a 'ghost.' It hovers around for a time, as Milton so finely puts it in his *Comus*:

Such are those thick and gloomy shadows damp,  
Oft seen in charnel vaults and sepulchres  
Lingering, and sitting by a new-made grave.  
As loth to leave the body that it loved.

And then it disintegrates, *pari passu*, with equal step almost, as and when the physical cadaver disintegrates. But this astral body is not the real man. It is but the astral garment or vehicle, that 'stepped down' during life, as it were, the spiritual forces of the Monad, so that they could act upon the brain of physical matter; for those spiritual energies or forces without such intermediary are too subtil, too fine, to touch our world of matter at all.

But the Monad draws back into itself, when physical death supervenes, all the best of the man that was, all his aspirations, all his noble thoughts, the deepest love of his heart, the impersonal and compassionate attributes of what we may call in popular language his soul — that is, the intermediate nature of the man when alive — and above all, his essential or spiritual consciousness. All this the Monad takes into itself, drawing all within itself, more and more over a number of our mortal years following the moment of death. This part of man's nature which is thus indrawn into the Monad we call the Higher Ego, and it is, as it were, the aroma, the perfume of the noblest and best of the man that was — all his better self in brief. Thus does the Monad gather into itself our Higher Ego, which is in fact its own child; and in the protecting arms, to use popular figurative language, of this spiritual selfhood of us, the Ego rests in unutterable peace and bliss for ages.

Then, due to the working of that same Chain of Causation, when the Ego's time for a new incarnation approaches, when these indrawn forces have had their full period of rest and peace and bliss, other forces previously latent now begin to manifest themselves. Now ensues what the Orientals call the beginning of 'thirst' — *trishnâ* — for physical existence. Vague memories of the former scenes that the

## THE THEOSOPHICAL PATH

indrawn entity knew begin to pass across its field of vision; and this combination of awakening memories of the former life and lives attracts it magnetically towards the spheres it formerly knew, and it begins to descend towards them, through intermediate spheres, and into physical incarnation once more. The Monad extrudes us, so to say, anew; gives birth again to its child, our Higher Ego; and in due course of time an infant is born on earth to take up again the duties it had laid down at the death of the former body, carrying in fact once more in itself all the energies and powers and forces that made it what it was and now is. As formerly it reaped what it sowed, so now it is preparing to reap again the harvest last sowed; it is attracted to the fields where that harvest was sowed by the magnetic interaction of the field itself and of its own strong character, and in its state of quasi-sleep and dreaming it can do nothing to prevent the steady subtil pull earthwards. This is the new life in the making — the new destiny on earth in the shaping.

So much for a very general outline of the passing of the Higher Ego into a new incarnation.

But now let us retrace our steps for a little while. Where is this Monad — this essential Self of us? I tell you positively that questions of locality are without particular meaning in this respect. A Monad can be anywhere and yet be untouched, although if I were pressed for a more particularized answer, I would tell you that it actually is in stellar spheres. But this question is one quite apart from the main theme of our study this afternoon. Let me therefore say more generally that it is a breath of spirit; it is a consciousness-center, eternal by nature, tasting never of death nor of dissolution, because it is *per se* essential energy. It is not a composite or a compound thing, as our bodies are. Death is but dissolution of component things, as the noble Gautama-Buddha told his disciples as his last message on earth to them.

What becomes of this Monad? Where is it during earth-life? And whither goes it at the dissolution of the physical body — which is equivalent to saying, at the beginning of the break-up of man's sevenfold constitution? I will tell you, friends, what our majestic philosophy teaches us on these points, and those of you who are acquainted with the philosophical and religious thoughts of other lands and other ages, with the great religions and philosophies, will recognise instantly that the teachings on this point which are there given

## RELIGIONS, PHILOSOPHIES, AND SCIENCES

are likewise ours, the difference being that Theosophy, as the mother of religions, philosophies, and sciences, is also their interpreter and explains difficult riddles which those great religions and philosophies offer. What I am going to tell you now was taught in the Ancient Mysteries; and I cannot here speak of all that otherwise I might say in a private gathering of students, for reasons you will readily understand. We Theosophists likewise have our Mysteries and we are sworn to silence except as regards those who have proved themselves worthy of that noble brotherhood and have established their companionship therein. Please understand that this is the sole reason for my reticence on points that I have no right to speak of more plainly. The same rule that has prevailed as regards these subjects, in all ages and among all races of men, likewise holds with us: to wit: "Unto them that ask shall be given; he who knocketh and knocketh aright, to him shall the doors be opened."

Now, the Monad, although an essential energy — which is equivalent to saying a spiritual entity or a consciousness-center, from the very fact that it is an energy, never resting, never in repose — is alive. It is a spiritual life, in movement always; and this movement is continuous: from the moment of death, through the *post-mortem* or *devachanic* period, through the next life until physical death again supervenes, when begins but another phase of that endless activity. During this activity, so far as *post-mortem* existence is concerned, it passes from sphere to sphere, energizing not merely in the material sense, but more particularly as regards the inner or invisible realms of Nature. If you study Theosophy you will understand more or less of what I am here alluding to.

But what are these spheres of which I have spoken? Leaving aside for a moment the more important interior or invisible realms, let me turn to the path of the Monad through more material localities. Have you heard of the "seven sacred planets" of the ancients? — called sacred, these seven, because they were so closely connected with our earth and its origin, its destiny, and its humanity, that the outer record they show was taught in its fulness only in the holy Mysteries; as it were, with mouth to ear and finger on lip. These seven sacred spheres of the ancients are the seven mentioned in their astronomical and mystical works. They unquestionably knew, in my opinion, of other planets of our solar system than the seven sacred ones which I shall mention to you; but these seven only were

## THE THEOSOPHICAL PATH

called 'sacred.' Their names are: Saturn, Jupiter, Mars, Venus, Mercury, and, mark you well, Sun and Moon. Sun and Moon were, in the first place, substitutes for two other planets unknown to modern astronomers, and from one point of view this statement is perfectly correct. From another point of view they were not substitutes; and because of this second reason, more so even than because of the first, Sun and Moon were called 'planets,' because they formed part of that septiform chain, that chain of seven links, through which the Monad passes upwards on its cosmic journey, and through which it returns when the new reincarnation of the Higher Ego is about to take place.

I might mention here in passing that these likewise are the 'seven spheres' which have given their names to the days of the week; and it is a matter of great archaeological and antiquarian interest that these same names were the names of the days of the week wherever the seven-day week prevailed in ancient European lands — in Babylonia, Persia, and Assyria, as well as in Hindûsthân and elsewhere. Just how and why the week was formed after this fashion is another exceedingly interesting question, but one which would take us, in our present study, too far afield.

Have you ever read the works of the Graeco-Latin writer, Macrobius, who treats of the ascent and descent of the Monad through the spheres? If you have not, read them, remembering, however, that while Macrobius told the truth, and all of it that he openly dared to tell, a great deal of what he says is more or less obscure in meaning; and he could have written in no other wise. In addition, he was unable on account of his oath to say all that he could have said. Consequently, the larger part of the field is not alluded to in his writings. You will find this reticence in all mystical writings of the ancients, and because of that reticence modern scholars misunderstand those mystical writings very greatly. For this they are not blameworthy, for how on earth could they understand something to which they have had no sort of key, and in the existence of which they both formally and informally disbelieve? Friends, the teachings to which I have alluded this afternoon are not merely derivatives of the Greek or Latin genius, but are essentially the same all over the world, although the form in which they are couched necessarily varied according to race, age, and country. You will find these same teachings everywhere, and identical in substance every-

## RELIGIONS, PHILOSOPHIES, AND SCIENCES

where. Whence, then, this universality of one primitive knowledge, of which the forms only varied, unless there was a pristine religion, a primeval philosophy, a primordial science? And this is Theosophy.

Let me make a short excursion from our actual theme for purposes of illustration, in order to tell you somewhat of what Theosophy is; and to do this I will use the words of Helena Petrovna Blavatsky, the principal founder of the Theosophical Movement in modern times:

The Wisdom-Religion [Theosophy] was ever one and the same; and, being the last word of possible human knowledge, was therefore carefully preserved.

One of its main objects is to

. . . rescue from degradation the archaic truths which are the basis of all religions.

If the root of mankind is one, there must also be one truth which finds expression in all the various religions.

Our endeavor has been to uncover the ruin-encumbered universal foundation of religion.

Theosophy reconciles all religions, sects, and nations under a common system of ethics.

And finally, please concentrate your attention upon this statement, also from H. P. Blavatsky:

Theosophy considers humanity as an emanation from Divinity on its return path thereto.

As many of you must know, these ideas were taught even in early Christianity — in the very origins, I mean, of that particular religion. Those who have not examined the evidences for this statement — evidences historic and theologic — have no idea what immense changes have come into the understanding of Christian fundamentals, into the method of the presentation of the Christian religion, since the time of its first and greatest propagandists. Take the question of Divinity as an instance in point. Clement of Alexandria, a very early Greek Father and one of the greatest, and all his school for a long time after his period, talked and wrote of the gods as actual entities, and only sometimes called them ‘angels.’ Origen of Alexandria, who was almost contemporaneous with Clement and who was an even greater man, did precisely the same thing after the same manner. You will remember, of course, that the English word ‘angel’

## THE THEOSOPHICAL PATH

is of Greek derivation, and its etymological meaning is 'messenger' or 'envoy.' Let me read to you a few quotations in proof of these statements.

Origen, who lived in the third century, in his book against Celsus, who was a pagan philosopher and who criticized — and criticized very successfully — the new-fangled religion then being broadcast in the countries around the Mediterranean Sea, in *Against Celsus*, second book, section 37, and in his fifth book, section 4, says that there are passages in the books of the Hebrew *Psalms* where the 'angels' of the *Psalms* are spoken of as being 'gods'; and any Hebrew scholar knows that this statement is verbally true. Arnobius, who lived in the fourth century, refers to the matter as follows:

Gods, angels, daimones, or whatever other name they possess.

Augustine, also of the fourth century, speaks of the spiritual beings whom the ancients called 'gods,' as being identical with the beings whom the Christians then called 'angels.' This was the opinion of the fourth century — a hundred years, more or less, after Clement and Origen. Already the decay of original or primitive Christianity had begun, and as time went on the word 'gods' was dropped from theological usage. It first became unpleasant to the orthodox ear and then positively heretical. Augustine wrote what I have just outlined in his *City of God*, xix, 3.

Lactantius, also of the fourth century, who was another great Christian Father, and who refers to the great Roman philosopher and statesman Seneca's account of the spiritual beings directing the world and holding their spiritual posts or positions by, through, and from, Divinity, contends only that it were better to call these spiritual beings 'angels' as being a term to be preferred to that of 'gods'; and he protests against worship of these Christian 'angels' as gods. He further quotes an oracle delivered by the Pythoness at Delphi — a famous ancient Greek oracle, you will remember — in which oracle the gods are called the 'messengers,' that is to say, the 'angels' of Zeus.

I am now going to read to you a quotation from Origen, which he wrote in the course of his criticism of the great Pagan philosopher Celsus, and you will see from it that I have by no means overstated the case in my present remarks. Celsus had been comparing the Mithraic religion with early Christianity and doubtless pointing out many and various points of resemblance and identity between these

## RELIGIONS, PHILOSOPHIES, AND SCIENCES

two faiths, as I myself showed you in a lecture delivered last winter. I summarize Origen's criticisms of the statements of Celsus as follows:

Celsus states, like Plato, that the path of souls from earth to heaven and from heaven to earth passes through the seven planets. . . . This doctrine Celsus says is sacred among the Mithraists of Persia, and is represented in symbolic form in the Mysteries of the god Mithras. In those Mysteries, says Celsus, the Mithraists had varied symbols representing the seven planets as well as the spheres of the so-called fixed stars, and also the path that the souls took through these eight spheres. The symbolic imagery was as follows: They used a ladder supposed to reach from earth to the heavens, which ladder was divided into seven steps or stations, on each of which was a portal of ingress and egress; and at the summit of the ladder was an eighth portal which was without doubt the representation of the passage into and from the stellar spheres.

Origen then alludes to the Ladder of Jacob as given in the Hebrew Bible in the book of *Genesis*. Jacob's Ladder is there described as reaching from earth to heaven, up and down which 'angels,' so called, were passing.

I have made this citation from Origen, and quoted his statements with regard to Mithraism, not because Theosophists are modern Mithraists, which is wide from the mark, but simply because Mithraism was so important a faith in the days of early Christianity. It was one of the most faithful, even in its widest diffusion, to the early Mystery-teachings of the Orient, and by so much was one of the most faithful representatives of that period of what is modernly called Theosophy. In other words, Mithraism was a more or less successful form of presenting certain doctrines of Theosophy in a manner pleasing to the better spirits and profounder intellects of that era of Graeco-Roman history. Therefore it is no wonder that the reports which we have regarding the teachings of Mithraism bear in so many respects a more or less interesting analogy with the teachings of Theosophy, whether public or esoteric.

You know the Mithraic Religion in the third century of the Christian Era had reached such a stage of development that it narrowly escaped from becoming the dominant state-religion of the wide-flung Roman Empire. It had so much that was similar, both in doctrine and in form, to early Christianity that this fact was commented upon by all intelligent writers of the time. But, as it happened, Christianity by reason of a number of interesting causes finally prevailed instead of it; and I think the main reason was that, although Mithra-

## THE THEOSOPHICAL PATH

ism was preferred at the Imperial Court and had imperial support and also was dominant in the army and navy, among the well-to-do and better classes, and even among the slaves, yet its formal presentation to the public at that period contained one very serious defect — at least so in the views of men of our modern times. I mean this: It was essentially a mystical religion for men and much less so for women; much as modern Freemasonry is; and any formal religion, that is to say, a religion of ceremonial and formal type, always makes a larger appeal to the general populace than does one which requires some amount of abstract thinking and some searching of the heart.

These Mithraists had seven degrees of initiation, corresponding to the seven stages or rather grades of dignity in the Mithraic Brotherhood. They were as follows — and I state them, because I think it will be interesting to you to hear them: The first and lowest was called *Corax* — I shall first read the original Graeco-Latin names, as they have been transmitted to us, and then give you the translation of these: *Corax* or *Raven*, signifying the degree of *Servant*; the second degree of initiation in the Mithraic Brotherhood and somewhat higher than *Corax* was the *Cryphius*, or the *Occult*, signifying *Neophyte*; the third degree was the *Miles* or *Soldier*, signifying *Worker*; the fourth was called *Leo*, or the *Lion*, and with this degree began the deeper mystical teaching; the fifth degree was called *Perses*, the *Persian*, signifying *Human*; the sixth degree was called *Heliodromus*, the *Runner* or *Messenger* of the Sun; the seventh and last degree was called *Pater*, or *Father*, signifying *Full Initiate* or *Masterhood*.

I now turn from the Mithraic Religion and shall try to illustrate for you how our wonderful Theosophical philosophy explains the most puzzling doctrines of the old religions, as well as of the old philosophies, simply because it is their Mother. As a matter of fact, I have been doing this consistently all this afternoon, but in general terms; and yet I will now take a more specific case in point and turn to the Christian Religion again. You have all heard of the 'resurrection of the body,' have you not? And you have doubtless wondered what it originally meant. Doubtless also you have heard of the very well-founded criticisms that have been made of this extraordinary belief, which at one time evidently made such appeal to the hearts of devout Christians. Many books have been written about this, in which many views have been expressed; but no one has understood it and no one now understands it, and all confess their ignorance of

the real meaning of this extraordinary teaching. Why not, then, turn to the world-thought of mankind for light on the subject — to the workings of the human spirit as expressed in the Mystery-teachings, as far as these can be garnered from old literatures?

Theosophy explains it, and explains it fully, and is the only system of thought that does explain it fully; because, as I have so often pointed out here in this, our Temple of Peace, Theosophy being itself the Mother of Religions and Philosophies, is by that fact logically able to explain what came forth from it. No sane man, I suppose, can believe that the physical body, as regards its physical elements, or rather when once its elements have been returned to earth, shall be gathered together again into one component whole at some future period which Christians call the 'Judgment Day,' when the last trump shall be sounded, according to the quaint imagery of older times, when fat men, thin men, long men, short men, young men, old men, women and children of all kinds and classes shall rise at the sound of the trump, and all who shall be so chosen shall take their places at the right hand of God on High and thereafter sing paeans of praise unto the Eternal for ever. What a grotesque picture! Yet I tell you that back of this idea of the 'resurrection of the body' there actually is a most beautiful truth of Nature. This truth may be expressed in two forms; or, as the mathematicians say, it is expressible in a general and in a special case.

The special case involves a mystery, friends, which would take me a long time, at least an entire lecture, even inadequately to explain to you; but may I give a short outline of it, reminding you that this special case also belonged as a teaching to the Ancient Mysteries. You all have heard something of these Ancient Mysteries, of course. Now I can say this only and then I pass on: When a man had received his final degree of initiation, he was said to be 'raised' to Masterhood in the same body. This is the special case, concerning which I here give merely a hint, and now pass on to consider the general case more fully.

The general case I briefly spoke of on last Sunday also, and I shall close our study together for this afternoon by alluding to it once again. As I have said, the physical body is composed essentially of energy — energies rather, in the form of what is called in ultra-modern physical science, electrons and protons. These are in constant movement; they are incessantly active, and are what we

## THE THEOSOPHICAL PATH

Theosophists call the imbodiments or manifestations of life-atoms. These life-atoms are inbuilt into man's body during the physical life which he leads on earth, although they are not derivative from outside but spring forth from within himself. This is equivalent to saying they are both his physical as well as his intermediate nature, which latter is obviously higher than the physical. When the man dies — that is to say, when the physical body decays — its elements pass, each and all, into their respective and appropriate spheres — some into the soil, to which those that go there are drawn by magnetic affinity, an affinity impressed upon their life-energies by the man when alive, whose overshadowing will and desires, in other words, whose overlordship and power, gave them that direction. Others pass into the vegetation from the same reason that the others are impelled earthwards; others pass into the various beasts with which they have at the man's death magnetic affinity, psychic affinity more accurately, an affinity which the man has impressed upon them by his desires and various impulses, and those which take this path go to form the interior or intermediate apparatus of the beasts into which they pass. So much for the course pursued by the life-atoms of the man's lowest principles.

But there are other life-atoms belonging to him. There are life-atoms in fact belonging to the sphere of each one of the seven principles of man's constitution: this means that there are life-atoms belonging to his intermediate nature and to his spiritual nature and to all grades intermediate between these two higher parts of him. And in all cases, as the Monad, to use popular language, 'ascends' or 'rises' through the spheres, as he goes step by step higher on his wonderful *post-mortem* journey, on each such step he discards or casts off the life-atoms belonging to each one of these steps or stages of the journey. With each step he leaves behind the more material of these until, when he has reached the end of his wonderful *post-mortem* journey, he is, as Paul of the Christians said, "a spiritual body"— that is to say, a spiritual energy, a Monad.

Here, in what the Theosophists call his *Devachan*, that is to say, his period of recuperation, repose, and ineffable bliss, he passes long centuries before he begins his return journey to earthly incarnation — such period of devachanic recuperation depending in every case upon the energies engendered in the past life which now seek and find their proper sphere of activity. Then, when the time comes for

“BEHOLD THE TRUTH BEFORE YOU”

him to return to earthly incarnation, the steps of the return journey are begun, and, in exactly inverse order to those by which the Monad ‘ascended’ — using popular language — he passes down and through the steps of the spheres, down this mystical Ladder of Life; and at each one of these steps or stages he takes up again and reincorporates into himself the life-atoms which he had left there on his upward journey and builds them again into his new bodies or vehicles, inner and outer.

As I have said many times before, these life-atoms are his own offspring, magnetically attracted to him on his return journey, and he can no more avoid taking them again into himself than he can avoid being himself. To him they are drawn because out from him they went. They, during his own rest and peace, have had their own wonderful adventures — adventures in life; and thus when the descending individual reaches the grades of our physical planes and the baby body is finally born, its growth is assured by and through the magnetic attraction and taking into it of these, his former life-atoms. These are built into the physical body, as it passes from childhood into youth, and from youth into manhood — the very same life-atoms which made his body on earth in the previous life. He is arisen.

“BEHOLD THE TRUTH BEFORE YOU”

A Centennial Greeting

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

**F**OR the true Theosophist the centennial year of H. P. Blavatsky’s birth will be far more than a mere celebration; he will recognise the opportunity, and feel the obligation, to reaffirm those principles for which she so generously and ardently devoted herself, to which he is so deeply indebted, and which have been his sure support through the years.

There is one thing only which can guide the Theosophist safely through all trials and perplexities and keep his feet ever on the path; but that one thing is all-sufficient. It is an unswerving loyalty to the principles which he accepted from his teacher in the beginning, and which still today, and pre-eminently in this centennial year, are recognised by all true Theosophists as their guide and their bond of unity.

## THE THEOSOPHICAL PATH

Surely the most important of those principles is that the Theosophical teachings should not be suffered to become a mere intellectual study, a tree barren of fruit; but should bear fruit in our own character and in the accomplishment of practical work in spreading the message which the Founder, at so great sacrifice, brought to the world.

And what is the most important of these teachings? Surely there can be none more important than that of the necessity for overcoming selfishness and being impersonal. In this way alone — by rising superior to the passions, of anger, pride, lust, and the rest, and taking up our position firmly on the unshakable ground of impersonality — can we prove the reality of our convictions, and demonstrate to ourselves and to the world that Theosophy is for us a reality.

It is on the basis of the recorded teachings of H. P. Blavatsky, which we have accepted because they satisfy our spiritual needs and have received the assent of our intuition, that we unite today in this centennial reaffirmation. If we turn to those teachings we shall find it everywhere reiterated that the supreme duty of a Theosophist is to follow in the footsteps of his teacher, to do for others (so far as lies within his power) that which she did for him, and fearlessly to encounter a life of strenuous endeavor and active work for the promotion of the work which she initiated and has bequeathed to her trusted disciples. He has conflicting dangers to guard against, but loyalty to his principles will steer him through them all. He must avoid alike the temptation to wander into strange divagations from the line of those teachings which he has accepted as being the true ones, and the temptation to reduce his practice to the level of a safe and quiet intellectual study that makes no demands on effort and self-sacrifice. Such were never the principles of H. P. Blavatsky, nor those which she asked of her pupils. On the contrary she bids them unite with each other in a fellowship of active service, seeking rather the points of contact than bogging over inevitable and non-essential points of difference.

It is today, in this centennial year, that we see pre-eminently H. P. Blavatsky's message of impersonality being proclaimed with renewed emphasis to all Theosophists and to the world at large. Such is the great principle which we accepted from our Teacher and which has steered us safely through so many difficulties. Wherever we find this principle being proclaimed, there we must be found following.

## “BEHOLD THE TRUTH BEFORE YOU”

If we are honest and true, and if we are sure of ourselves, we have nothing to fear. For we possess a talisman, a touchstone, which will always enable us to distinguish the true from the false. It is only those who are not sure of themselves, and who have not yet attained to a strong enough realization of the principles which they accepted — it is they only whose steps are impeded by doubts and fears. Lacking the support from within, they demand signs from without; and, like the timid souls in the Gospel, refuse to move without it.

As to the question of isolation or co-operation: a man must either keep to himself or join others. So long as he keeps to himself and worries no one else, seeking not to mold others according to his pattern, we may well leave him alone in the peace which he prefers. But a society, however small and however organized, will always contain leaders and followers. If there is any other kind of a society, I for one have never met with it. Hence the question of leaders or no leaders is a false issue, and the real question is, Which leader? The moment an individual, however independent he may claim to be, becomes vocal, from that moment he is seeking to impose his views upon others. He has become a leader — whether self-constituted or mysteriously inspired is a point which he is at liberty to settle for himself. We have therefore to decide, each for himself and guided by his own intuition, whether we will isolate ourselves completely, or constitute ourselves leaders, or follow the leadership of someone whom we can trust. The alternatives may be troublesome and unwelcome, but probably inevitable. It has to be confessed that Theosophy is no home for those who wish to be pampered. A Theosophist, like most other people in this world, has to be able to stand on his own feet. Perhaps the first thing is to know where it is you are trying to go — to know your own mind. Next it becomes really necessary to take a decision. The undecided man never gets anywhere. He waits vainly for events to guide him, and finally in desperation does the wrong thing.

So, brother Theosophists, let us make this year an occasion for asking ourselves seriously, What are our principles? Whither are we trying to go? Whom shall we follow? Or shall we isolate ourselves or try to found a new coterie or a hermits' club? Those of us who have really understood H. P. Blavatsky's message, must surely be filled with the desire of service in her great cause; and must surely feel themselves competent to recognise all people who are

## THE THEOSOPHICAL PATH

serving that cause. If they do not think themselves to be superior to everybody else, but on the contrary find someone whom they consider is able to lead them; then let them profit by the advantage; never forgetting, however, that receiving implies giving. He who would secure the help of a teacher, and endeavor directly or indirectly to profit by his teachings, without according in return the tribute of devotion and service, is responsible for trying to drive a one-sided bargain — and that is putting the case mildly.

There seems no valid reason why Theosophists should not exercise certain rules of common sense which obtain among people in general in their associations and mutual relations. This applies especially to the case of pupil and teacher. It is assumed that we understand fully what Theosophy is, and what it implies in the way of duty and conduct. It is assumed that we do not feel competent to progress as fast as we should like, without the help of a teacher. It is assumed that our principal desire is to do active work in the promulgation of those teachings from which we have derived so much benefit; and that we do not desire to use them merely as a profitable study for ourselves. According to the aforesaid principles of common sense, we are at liberty to choose our own affiliations and teachers and leaders, in accordance with our requirements as above enumerated. And we must trust the integrity of our own motives to guide us in choosing aright. What is required of us is a simple exercise of our own sense and self-reliance in choosing whatever we may find to be in accordance with our own principles and wishes.

Absolute unanimity is not to be expected; but surely we may expect that H. P. Blavatsky's work has so far succeeded that there will always be a large majority gathered together in one affiliation. And surely it will be right to infer that that majority will represent the true and original Theosophy. The dissentients will be few and at odds among themselves. Let us remember the words of Katherine Tingley, often said to her pupils: "He has lost confidence in his teacher because he has lost confidence in himself."

Courage is an attribute which every Theosophist must have; and it requires real courage to be candid with oneself. How many many people have we not seen lose their way because, not able to admit that they were in the wrong — a circumstance obvious to everybody else — they could only justify themselves by proving the teacher to be in the wrong! Brother Theosophists, each one of us is liable at any

## OLD PHILOSOPHERS AND MODERN CRITICS

time to be faced with the powerful forces of pride and self-importance, of pique and suspicion, that lurk in the depths; and to be called upon to test the reality of his faith in Theosophy by applying it to the fearless examination of himself, whereby he may calmly separate the true from the false, the impersonal from the personal. True courage is the attribute of the quiet self-poised man; though we may sometimes find it claimed by people who pose as champions of our rights and make a parade of their own valor and candor in doing so.

It was years ago when H. P. Blavatsky herself, in a time of stress, cited the words of her teacher as an infallible touchstone for all genuine Theosophists. We cannot do better than repeat those well-known words once again as a conclusion to this article.

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.

## OLD PHILOSOPHERS AND MODERN CRITICS

HELENA PETROVNA BLAVATSKY

(Reprinted from *Lucifer*, p. 361, London; July 15, 1892)

[The following article was written by H. P. Blavatsky at the beginning of 1891. She incorporated in it, as students will see, much matter from *Isis Unveiled*, but the large additions and corrections give it an independent value.— SUB-EDITORS]

**I**N one of the oldest philosophies and religious systems of prehistoric times, we read that at the end of a Mahâ-Pralaya (general dissolution) the Great Soul, Param-Âtmâ, the Self-Existent, that which can be “apprehended only by the supra-sensual,” becomes “*manifest of itself*.”\*

The Hindûs give this ‘Existence’ various names, one of which is Svayambhû, or Self-Existent. This Svayambhû emanates from it-

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\*See Manava Dharma Śâstra (Laws of Manu), I, 5, 6, 7, 8, *et seq.*

## THE THEOSOPHICAL PATH

self the creative faculty, or Svâyambhuva — the “Son of the Self-Existent”— and the One becomes Two; this in its turn evolves a third principle with the potentiality of becoming Matter which the orthodox call Virâj, or the Universe.\* This incomprehensible Trinity became later anthropomorphized into the Trimûrti, known as Brahmâ, Vishnu, and Śiva, the symbols of the creative, the preservative, and the destructive powers in Nature — and at the same time of the transforming or regenerating forces, or rather of the three aspects of the one Universal Force. It is the Tridanda, the triply manifested Unity, which gave rise to the orthodox *Aum*, which with them is but the abbreviated Trimûrti. It is only under this triple aspect that the profane masses can comprehend the great mystery. When the triple God becomes Śarîra, or puts on a visible form, he typifies all the principles of Matter, all the germs of life, he is the God of the three visages, or triple power, the essence of the Vedic Triad. “Let the Brâhmans know the Sacred Syllable [Aum], the three words of the Sâvitri, and read the Vedas daily.”†

After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the Great Soul remains within the unknown, and is void of all form. . . .

When having again reunited the subtil elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form.

It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert.‡

He who has studied the speculations of Pythagoras on the Monad, which, after emanating the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato. The mystic Decad ( $1+2+3+4=10$ ) is a way of expressing this idea. The One is God; the Two, Matter; the Three, combining Monad and Duad and partaking of the nature of both, is the phenomenal World; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire Kosmos.

Let us see how the Brâhmânical ideas tally with pre-Christian

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\*Every student of Theosophy will recognise in these three consecutive emanations the three Logoi of *The Secret Doctrine* and the Theosophical Scheme.

†Compare *Manu*, IV, 125.

‡Compare *Manu*, I, 50, and other ślokas.

Pagan Philosophies and with Christianity itself. It is with the Platonic Philosophy, the most elaborate compend of the abstruse systems of ancient India, that we had better begin.

Although twenty-two and a half centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest Philosopher of the pre-Christian era faithfully mirrored in his works the spiritualism of the Vedic Philosophers, who lived thousands of years before himself, with its metaphysical expression. Vyâsa, Jaimini, Kapila, Patañjali, and many others will be found to have transmitted their indelible imprint through the intervening centuries, by means of Pythagoras, upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindû Sages the same wisdom was alike revealed. And so surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught of justice as subsisting in the soul and as being the greatest good of its possessor. "Men, in proportion to their intellect, have admitted his transcendent claims"; yet his commentators, almost with one consent, shrink from every passage which implies that his Metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a Philosophy destitute of spiritual aspirations; with him the two were at one. For the old Grecian Sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.

Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND (*Nous*, the Spirit), the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervade the universe — who is called, by way of pre-eminence and excellence, the Supreme Good, the God (*ὁ θεός*), "the God over all" (*ὁ ἐν ἑαυτῷ θεός*).\*

\*Cocker, *Christianity and Greek Philosophy*, xi, 377.

## THE THEOSOPHICAL PATH

It is not difficult for a Theosophist to recognise in this 'God' (a) the UNIVERSAL MIND in its cosmic aspect; and (b) the Higher Ego in man in its microcosmic. For, as Plato says, He is not the truth nor the intelligence, "but the Father of it"; *i. e.*, the 'Father' of the Lower Manas, our personal 'brain-mind,' which depends for its manifestations on the organs of sense. Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse.\* We find Plato stating distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the 'Ideal World,' contained, like everything else, in the dodecahedron, the geometrical model used by the Deity.† With Plato, the Primal Being is an emanation of the Demiurgic Mind (Nous), which contains within itself from eternity the 'Idea' of the 'to-be-created world,' and this Idea it produces out of itself.‡ The laws of Nature are the established relations of this Idea to the forms of its manifestations. Two thousand years later, we find the great German philosopher Schopenhauer borrowing this conception when stating that:

These forms are time, space and causality. Through time and space the idea varies in its numberless manifestations.

Thus, if Theology has often disfigured ancient Theosophy, Modern Psychology and Modern Science have disfigured Ancient Philosophy. Both borrowed without any acknowledgment from the Ancient Wisdom and reviled and belittled it whenever they could. But, for lack of comprehension of the great philosophical and theosophical principles, the methods of Modern Science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of Nature, by a thread of Matter. As soon as this breaks, the clue is lost, and it re-

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\*This 'God' is the Universal Mind, Alaya, the source from which the 'God' in each one of us has emanated.

†Compare *Timaeus Locrius*, p. 97.

‡See Movers' *Explanations*, p. 268.

## OLD PHILOSOPHERS AND MODERN CRITICS

coils in affright from the Incomprehensible, and confesses itself powerless. Not so did Plato and his disciples. With them, as with us, *the lower types were but the concrete images of the higher abstract types*. The Spirit, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflexion of the great universal Archæus, is self-moving, and from the center diffuses itself over the whole body of the microcosm.

Is it the sad perception of this truth, the recognition and the adoption of which by any man of Science would now prove suicidal, that makes so many Scientists and famous scholars confess how powerless is Physical Science, even over the world of Matter?

Almost a century separated Plato from Pythagoras,\* so that they could not have been acquainted with each other. But both were Initiates, and therefore it is not surprising to find that both teach the same doctrine concerning the Universal Soul. Pythagoras taught his disciples that God is the Universal Mind diffused through all things, and that this Mind by the sole virtue of its universal sameness could be communicated from one object to another, and be made to create all things by the sole will-power of man. With the ancient Greeks, too, Kurios was the God-Mind (Nous). "Now Koros (Kurios) signifies the pure and unmixed nature of intellect — wisdom," says Plato in the *Cratylus*. Thus we find all the great philosophers, from Pythagoras through Timæus of Locris and Plato down to the Neo-Platonists, deriving the Mind-Soul of man from the Universal Mind-Soul.

Of myths and symbols, the despair of modern Orientalism, Plato declares, in the *Gorgias* and *Phædo*, that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great Philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstitions concerning magic and daemons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of the higher faculty of insight or intuition, as affording a criterion for ascertaining truth. For there are few myths in any religious system but have

\*Pythagoras was born in 580 and Plato in 430 B. C.

## THE THEOSOPHICAL PATH

an historical as well as a scientific foundation. Myths, as Poccoke ably expresses it,

Are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.\*

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the Nous, Spirit, or Rational Soul of man, being "generated by the Divine Father," possessed a nature kindred to, or even homogeneous with, the Divinity, and capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by Philosophy — the love of wisdom. The love of truth is inherently the love of good; and predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. Says Plato in the *Theaetetus*:

This flight consists in becoming like God, and this assimilation is the becoming just and holy with wisdom.

The basis of this assimilation is always asserted to be the pre-existence of the Spirit or Nous. In the allegory of the chariot and winged steeds, given in the *Phaedrus*, he represents the psychical nature as composite or twofold: the *thumos*, or epithumetic part, formed from the substances of the world of phenomena; and the *thumoeides* (*θυμοειδής*), the essence of which is linked to the eternal world. The present earth-life is a fall and a punishment. The Soul dwells in "the grave which we call the body," and in this incorporate state, and previous to the discipline of education, the noëtic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in the *Republic*, our backs being turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Mâyâ*, or the illusion of the senses in physical life, which is so marked a feature in Hindû Philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited.

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\**India in Greece*, Preface, p. ix.

## OLD PHILOSOPHERS AND MODERN CRITICS

The interior spirit has some dim and shadowy recollection of its ante-natal state of bliss, and some instinctive and proleptic yearnings for its return.

It is the province of the discipline of Philosophy to disenfranchise the Soul from the bondage of sense, and to raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty, thus uniting it to Spirit.

The soul cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say are, and looking up to that which really is. Wherefore the nous, or spirit, of the philosopher [or student of the higher truth] alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect — an initiate into the diviner wisdom.

The Philosophy of Plato, we are assured by Porphyry of the Neo-Platonic School, was taught and illustrated in the MYSTERIES.\* Many have questioned and even denied this; and Lobeck, in his *Aglaophamus*, has gone to the extreme of representing the sacred festivals as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the Bishop of Hippo, has exploded such assertions. He declares that the doctrines of the Alexandrian Platonists were the original Esoteric doctrines of the first followers of

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\*“The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or ‘jargon’ of the alchemists was employed for a like purpose. The dungeon, the rack, and the fagot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offence of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He was also charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods.” But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

## THE THEOSOPHICAL PATH

Plato, and describes Plotinus as a Plato reincarnated. He also explains the motives of the great Philosopher for veiling the interior sense of what he taught.

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior Spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshiped rather than Helios, orb of day. In the mysteries were symbolized the pre-existent condition of the Spirit and Soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the Soul, and its restoration to divine bliss, or reunion with Spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites, and his views may be summarized from Taylor as follows:

Philosophy may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I. the previous purification; II. the admission to participation in the arcane rites; III. the epoptic revelation; IV. the investiture or enthroning; V.—the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings.

. . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which anyone receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to divinity as far as is possible to human beings.\*

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his time — that of Greece from Philolaus to Socrates; then that of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all Philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the

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\*Thomas Taylor, *Eleusinian and Bacchic Mysteries*, p. 47.

great Philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean Numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his Master. Though not named, he was evidently the antagonist whom Aristotle criticized, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavored to show that the Platonic doctrine of ideas differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examination of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is entirely correct. Aristotle goes on to associate these *numbers* with the 'forms' and 'ideas' of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences — real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness — τὸ ἀγαθόν. "Ideas are objects of pure conception for the human reason, and they are attributes of the Divine Reason."\* Nor did he ever say that "forms are numbers." What he did say may be found in the *Timaeus*: "God [the Universal Nous or Mind] formed things as they first arose according to forms and numbers."

It is recognised by Modern Science that all the higher laws of

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\**History of Philosophy*, by Cousin, I, p. ix.

## THE THEOSOPHICAL PATH

Nature assume the form of quantitative statement. What is this but a fuller elaboration or more explicit affirmation of the Pythagorean doctrine? Numbers were regarded as the best representations of the laws of harmony which pervade the Kosmos. In Chemistry the doctrine of atoms and the laws of combination are actually, and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it:

The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose.

The key to the Pythagorean dogmas is the *general formula of unity in multiplicity, the One evolving the many and pervading the many. This is the ancient doctrine of emanation in few words.* Even the apostle Paul accepted it as true. 'Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα — *Out of him and through him and for him all things are* — though the pronoun 'him' could hardly have been used with regard to the Universal Mind by an Initiate — a 'Master Builder.'

The greatest ancient Philosophers are accused of shallowness and of superficiality of knowledge as to those details in exact Science of which the moderns boast so much; and Plato cannot escape the common fate. Yet, once more his modern critics ought to bear in mind, that the Sodalian Oath of the Initiate into the Mysteries prevented his imparting his knowledge to the world, in so many plain words. As Champollion writes:

It was the dream of his [Plato's] life to write a work and record in it, in full, the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the solemn oath.

Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves for conveying sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the Microcosmos being, in his mind, the image in miniature of the Macrocosmos, they are much too transcendental to obtain the least attention from our exact and materialistic skeptics. The idea of this frame being formed out of triangles, like the universe, seems preposterously ridiculous to several of his translators. Alone of the

## OLD PHILOSOPHERS AND MODERN CRITICS

latter, Professor Jowett, in his introduction to the *Timaeus*, honestly remarks that the modern Physical Philosopher

hardly allows to his notions the merit of being "the dead men's bones" out of which he has himself risen to a higher knowledge;\*

forgetting how much the Metaphysics of olden times have helped the 'physical' Sciences of the present day. If, instead of quarreling with the insufficiency and at times the absence of strictly scientific terms and definitions in Plato's works, we analyse them carefully, the *Timaeus* alone will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of Modern Science; for, according to Prof. Jowett, the specific discovery that the blood flows out from one side of the heart through the arteries, and returns to the other through the veins, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

Plato's method, like that of Geometry, was to descend from universals to particulars. Modern Science vainly seeks a First Cause among the permutations of molecules; but Plato sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the Universe through their changes to their ultimates. The petty details, the observation and classification of which have so taxed and demonstrated the patience of modern Scientists, occupied but little of the attention of the old Philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of Physical Science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and could demonstrate a greater familiarity with and control over the Occult Forces which lie behind them, than the most learned professor in the most distinguished Academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that Philosopher and his compeers. Their alleged mistakes in Anatomy and Physiology are magnified to an

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\*Jowett, *The Dialogues of Plato*, II, 508.

## THE THEOSOPHICAL PATH

inordinate extent in order to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendor which adorns the ages of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The wholesale accusation that the ancient Philosophers merely generalized, and that they practically systematized nothing, does not prove their 'ignorance,' and further it is untrue. Every Science having been revealed in the beginning of time by a *divine* Instructor, became thereby sacred, and capable of being imparted only during the Mysteries of Initiation. No initiated Philosopher, therefore — such as Plato — had the right to reveal it. Once postulate this fact, and the alleged 'ignorance,' of the ancient Sages and of some initiated classic authors, is explained. At any rate, even a correct generalization is more useful than any system of exact Science, which only becomes rounded and completed by virtue of a number of 'working hypotheses' and conjectures. The relative practical unprofitableness of most modern scientific research is evinced in the fact that while our Scientists have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of them are unable to tell us anything definite about the Vital Force which produces the changes in these several kingdoms. It is unnecessary to seek further than the works of our highest scientific authorities themselves for corroboration of this statement.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the Ancients, in the face of a public sentiment which is content with nothing less than their abasement. When we meet with a case of the kind we gladly give the bold and honest scholar his due. Such a scholar is Professor Jowett, Master of Baliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,\* upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ." Professor Jowett might

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\**Conflict between Religion and Science*, p. 240.

have added that this theory antedated Anaximenes by many thousands of years, as it was an accepted doctrine among the Chaldaeans, who taught it *exoterically*, as on their cylinders and tablets, and *esoterically* in the temples of Ea and Nebo — the God, and prophet or revealer of the Secret Doctrine.\* But in both cases the statements are *blinds*. That which Anaximenes — the pupil of Anaximander, who was himself the friend and disciple of Thales of Miletus, the chief of the ‘Seven Sages,’ and therefore an Initiate as were these two Masters — that which Anaximenes meant by ‘animals’ was something different from the animals of the modern Darwinian theory. Indeed the eagle-headed men, and the animals of various kinds with human heads, may point two ways; to the descent of man from animals, and to the descent of animals from man, as in the Esoteric Doctrine. At all events, even the most important of the present-day theories is thus shown to be not entirely original with Darwin. 3. Professor Jowett goes on to show “that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space.” Thus Galileo — studying some Pythagorean fragments, which are shown by Reuchlin to have still existed in the days of the Florentine mathematician; † being, moreover, familiar with the doctrines of the old Philosophers — but reasserted an astronomical doctrine which prevailed in India in the remotest antiquity. 4. The Ancients “thought that there was a sex in plants as well as in animals.” Thus our modern Naturalists had but to follow in the steps of their predecessors. 5. “That musical notes depended on the relative length or tension of the strings from which they were emitted, and were measured by ratios of number.” 6. “That

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\*“The Wisdom of Nebo, of the God my instructor, all-delightful,” says verse 7 on the first tablet, which gives the description of the generation of the Gods and creation.

†Some Kabalistic scholars assert that the original Greek Pythagoric sentences of Sextus, which are now said to be lost, existed at that time in a convent at Florence, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on Astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in possession of Galileo. Had some Rufinus got hold of it, he would no doubt have perverted it, as Presbyter Rufinus has perverted the above mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor’s Introduction to Iamblichus’ *Life of Pythagoras*, p. xvii.

## THE THEOSOPHICAL PATH

mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number.” 7. “That the annihilation of matter was denied by them, and held to be a transformation only.” “Although one of these discoveries might have been supposed to be a happy guess,” adds Prof. Jowett, “we can hardly attribute them all to mere coincidences.” We should think not; for from what he says elsewhere, Prof. Jowett gives us a full right to believe that Plato indicates (as he really does) in *Timaeus*, his knowledge of the indestructibility of Matter, of the conservation of energy, and the correlation of forces. Says Dr. Jowett:

The latest word of modern philosophy is continuity and development, but to Plato *this is the beginning of and foundation of Science*.\*

In short, the Platonic Philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of Matter and of Spirit. The position of the Platonists in the latter respect was far in advance of Modern Science, and bound the arch of their philosophical system with a keystone at once perfect and immovable.

Finally, few will deny the enormous influence that Plato's views have exercised on the formation and acceptance of the dogmas of Christianity. But Plato's views were those of the Mysteries. The philosophical doctrines taught therein are the prolific source from which sprang all the old exoteric religions, the *Old* and partially the *New Testament* included, belonging to the most advanced notions of morality, and religious 'revelations.' While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher classes, the majority of which consisted of Initiates, pursued their studies in the solemn silence of the temples, and also their worship of the One God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timaeus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timaeus*, *Cratylus*, and *Parmenides*, and other trilogies and dialogues, that the Neo-Platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the Universal Mind diffused*

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\*Introduction to *Timaeus*, *Dialogues of Plato*, I, 590.

*through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. Plato's piety and the great veneration he felt for the Mysteries, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every Adept. "Constantly perfecting himself in perfect Mysteries, a man in them alone becomes truly perfect," says he in the *Phaedrus*.\*

He took no pains to conceal his displeasure that the Mysteries had become less secret than they were in earlier times. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.† While mentioning the Gods on every page, his "Pantheistic Monism" is unquestionable, for the whole thread of his discourse indicates that by the term 'Gods' he means a class of beings far lower in the scale than the One Deity, and but one grade higher than external man. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:

Those however, among the Greeks who philosophized in accordance with truth, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit anyone of the other poets into the 'Commonwealth,' and he dismisses Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by his myths, the orthodox belief respecting the *One* [Deity].‡

Those, therefore, who can discern the true spirit of Plato's Philosophy, will hardly be satisfied with the estimate which Prof. Jowett, in another part of his work, lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-Platonists. He would have us believe that the hidden meanings which

\*Cory, *Phaedrus*, I, 328.

†This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents." (Plato, *Ep.*, II, 312; *Ancient Fragments*, p. 304.)

‡Josephus, *Against Apion*, II, p. 1097.

## THE THEOSOPHICAL PATH

they found in this Dialog, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Prof. Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he does not penetrate it at all. If, as he tells us, the Christians seem to find in his work their Trinity, the Word, the Church, and the creation of the World, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the Philosopher's teaching had fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Oedipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth must, before, like the Phoenix of old, it revives from its own ashes. Every translator of Plato's works has remarked the strange similarity between the Philosophy of the Esoteric and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology, "for the sake of making synchronisms," in the days of the Bishop of Caesarea, than it is now, and while history exists, no one can help people knowing that Plato lived six hundred years before Irenaeus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

(To be concluded)

## Chen Tzu-Ang Praises the Vale of Chiu-Hua Kwan

KENNETH MORRIS, D. LITT.

IN what dim time since time began  
Was yonder tower of faery jade  
Raised o'er the Vale of Chiu-hua Kwan  
With spells of song ere the Age of Man  
By Faery Fox or Dragon Sage?

From Tan Ch'iu Hill the great cascade  
Seems falling sky; the far woods fade  
Into eternity; and here  
White herons the lake waters scan  
From oaks grown old in the world's first age.

And then the bridge that spans the vale,  
Arked rainbow-wise where the eagles sail:  
One could not cross it, but midway,  
I feel, out of the blue of day  
Or starlit night, some starry Seer  
Of the Immortals would appear,  
Saying, 'I ensoul the Vale of Chiu-hua Kwan.'

## FRIENDS OR ENEMIES IN THE FUTURE

EUSEBIO URBAN (WILLIAM Q. JUDGE)

(Reprinted from *The Path*)

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have

## THE THEOSOPHICAL PATH

faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

*The Voice of the Silence*, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits but remains uncharitable. The fact that we are now working in the Theosophical Movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors, in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now, even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

## FRIENDS OR ENEMIES IN THE FUTURE

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticize, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve — and there are many such in our ranks for everyone — the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other.

What will you have? In the future life — enemies or friends?

## WHY DO WE SUFFER?

LYDIA ROSS, M. D., M. A.

**A**T TIMES, when we listen to good music, something in us vibrates with the harmonious sounds, and brings a sense of rest and refreshment. Something in us feels more at home, as though harmony was the law of life. In a vague and mystic way harmony seems more natural than the restless sounds of the common day. For it awakens in us dim memories as of a time when ideals were every-day realities, and when we were filled with the buoyant hope and courage of happy childhood. It may also recall happy hours and days we have known in this life. But there is a deeper recollection, not of events, but of a state of being, when the world was young and fresh and pure, and we were vitally at peace with everything.

Harmony arouses remembrances which, to the brain-mind, have no part in time or place. Because it is the deathless Soul — that unfamiliar self — that is fingering the heart-strings, and recalling our first home of earth-life. For the early career on earth of infant humanity was a Golden Age of happy innocence. We were all somewhere in that picture, or we should not be here now. And we had a psychic and spiritual parentage of perfected beings who came from higher spheres to light the fire of our dormant minds with the conscious light of their own flaming intelligence. They came to protect and to guide our human helplessness, and to show us how beautiful and happy a home our fresh, new earth could be.

For a new race, like an individual, draws its first breath in an atmosphere of parental love and devotion, somewhat akin to the peace and harmony of the invisible home which the new-born has left behind the veil. As we grow up, the pictures of our infancy fade away in the background of experience, but they are never lost. For many a man and woman ends a long, hard struggle of life, forgetting it all as they turn back to those first pictures, and in imagination they die in their mother's arms.

Aspiration is not a blind reaching out and up for some unknown thing. It is memory of something *we have been*. Emerson says: "We grant that human life is mean; but how did we find out that it was mean? What is the ground of this uneasiness of ours; of this old discontent? What is the universal sense of want and ignorance, but

## WHY DO WE SUFFER?

the fine innuendo by which the great soul makes its enormous claim?"

In the primeval days, when the gods walked the earth with men, infusing their own lofty spirit into every part of daily life, they made an indelible imprint of noble ideals upon the unfolding, plastic nature of the young race. They taught man the arts and sciences and the industries that develop human skill and serve human needs. And they taught him the secrets of mystic Mother Nature around him, with which he was so closely and so happily allied.

These great beings who had trod the long evolutionary path to perfect manhood in other world-homes, knew from experience what our humanity would meet as it outgrew its age of irresponsibility and was free to follow its own will and to find its own way. Because these great Guides foreknew that this race — this is not archaeology, it is *our* family history, — foreknew that we would stumble and fall many times, and would wander far afield, and be blinded with clouds of doubt, they sounded a mighty keynote of ideal reality that vibrated through every fiber of being in the responsive child-nature.

Out of their own consciousness they sounded a spiritual keynote of ideal selfhood that should encircle the earth and re-echo in every human heart while the world should last. This is no fairy-tale; and when you read page after page of the fascinating story in *The Secret Doctrine*, in your heart of hearts you will *know* that it is true. The living truth of the real Science of Life has been expanded and checked up and recorded in every age by countless generations of great Seers and Sages. Everything in the universe has been or is or will become man. There have ever been and are and will ever be men in advance of the rest: Leaders, Guides, Saviors of their fellows.

Theosophy is making these things known to the Western world, which has suffered enough for centuries with the confusion of half-truths which explained nothing of the mysteries of selfhood. How could we work out our own salvation, with no knowledge of our dual nature, and believing in an outside personal devil who led us astray? How could Satan get behind us when we put him forward to bear the brunt of the blame and we got behind him? There is little appeal to moral courage in that distorted story of the Garden of Eden, which is really the history of our Age of Innocence. We have suffered enough from just *trying* to believe that we were worms of the

## THE THEOSOPHICAL PATH

dust and miserable sinners. As to Adam blaming enterprising Eve for tempting him to eat, there is small inspiration in believing in a parentage where the husband put his sins in his wife's name and went into moral bankruptcy.

But in spite of misleading half-truths, something in the human heart has always known that there *was* completeness and harmony and ideal reality that *belonged to earth*. As Pascal said: "The heart has reasons which reason never knows." So that haunting keynote of harmony which was sounded when the world was young and our natures were pure and plastic, lures us on toward a future Golden Age. Then we shall have regained our birthright of divinity by self-conscious effort. Then we shall live again in vital peace and harmony with gods and men and nature, and without disease, or sorrow, or ignorance.

But meantime, where are we? Now the Theosophical story of the Seven Rounds and Races is no light subject for a midsummer day. For the more you know of it, the more you find there is to know. Nevertheless, profound truths are practical; and our present concern is the fact that our race is now in the Fourth Round, the middle of our human evolutionary journey. To know just that much of who and what and where we are gives a clue to self-knowledge which explains life around us. For the outer world of things only expresses the inner world of consciousness — good, bad, or indifferent.

This middle Round is where we reach the depths of materiality; we have just passed the turning-point where the cycle begins the ascending arc. As H. P. Blavatsky said, this is an era "pre-eminently unspiritual and matter-of-fact." Over forty years ago she wrote:

The great psychic and spiritual change now taking place in the realm of the human soul, is quite remarkable . . . the change is not effected in solemn silence, nor is it perceived only by the few. . . . Verily, the Spirit in man, so long hidden and out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognised yet ever legitimate rights. . . . The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. . . . The strife will be terrible in any case between brutal materialism and blind fanaticism on the one hand, and philosophy and mysticism on the other; — mysticism, that veil of more or less translucency which hides the eternal Truth.

Are not her words more true today, and do they not explain, as

## WHY DO WE SUFFER?

nothing else does, the underlying cause for the chaotic and unhappy conditions from which the whole world is suffering? Every individual and every institution is profoundly affected — social, political, industrial, and moral. We are all in this conflict; there is no escape from the upheaval of a transition-period in our racial evolution. The animal-self and the spiritual self are contending for supremacy in man, and all the forces within and without him are engaged in the fight to the death.

We have reached the very danger-line of brain-mind domination. Materially and mentally we are overgrown, while spiritually we are stunted and paralytic. Only the balancing, orderly, co-operative and unselfish influence of the higher nature can keep us from disaster. Our modern means of transportation have brought the ends of the earth together, and outwardly the lines are all laid for a human brotherhood of mutual supply and demand, and helpfulness and growth and progress. But internally, the nations are watching each other with suspicion and jealousy and bitterness and fear. The animal-nature in man has captured the middle-ground of mind, whose forces are neither good nor evil, but can be used and directed by either side of the nature. Is there any question which side has brought us to the state from which the world is suffering today?

The animal-self is not asking *Why* do we suffer? and moreover, it does not intend that we should find out *Why*. It would keep us wholly absorbed in looking for remedies in the mental and material realms, but its animal-instinct fights shy of the approach of the conquering soul.

We are top-heavy with brain-mind growth. For, while we are developing the finer forces in earth and air and ether, by television, aviation, radio, etc., these are but symbols of unfolding inner psychic senses of man himself. These latter senses unwittingly are tuning him in on their own realm of invisible wave-lengths of thought and feeling. So that the more sensitive he becomes the more he suffers from the discordant jar and jangle of the social ether around him. His psychic senses are becoming more expansive and more ethereal and are needing a more humanly perfect and more worthy expression.

But the discordant vibrations of the self-seeking daily round tend to shatter the finer structure of the psychic senses; and we suffer from a steady increase in all the mental and nervous diseases, and of more incurable types. We no longer suffer from the unclean plagues of the

## THE THEOSOPHICAL PATH

Middle Ages. We have cleaned up the earth — outside; but we seem as helpless to control and to understand the increasing neurotic and psychic and insane and degenerate conditions of our inner world as the medieval sufferers were to see their needless folly. We look back at them with patronizing pity, with our superior knowledge of the mechanism of life and of microbes. But what do we really know about the inner nature of man? Even our disease-problems are consistently up-to-date, and our psychology is largely a sublimated materialism.

The soul-self, cosmic in its consciousness, is turning with sick distaste from the belittling estimate of life. Up to the present racial Round, it has been too absorbed adventuring ever deeper into the mysteries of matter to make us remember our invisible homeland. Now it is awakening us with a spiritual homesickness for its native sense of vital air and peace and harmony. Homesickness listens to no argument and responds to no remedy. Brave and seasoned soldiers who have calmly and courageously faced hardships and suffering and even death, have died of homesickness.

Our race, as a whole, has outgrown the irresponsible state of infancy; and, compared with perfected men, like Buddha and Jesus, it is equally far away from its human maturity. We are only half grown, and, like any adolescent youth, we are stirred by mystic creative powers that urge us to rise to new heights of selfhood, to view wider horizons of life, to do more daring, finer, nobler things than we have ever dreamed were possible. But life around us is moving at such a rapid, sordid, unreckoning pace, it offers no clue to the meaning of the vague stirrings that give us no rest.

A time comes in every individual's growth, when, no longer a child and not yet an adult, every turn of the page of life is punctuated with interrogations. And when we can find no one who can tell us what it all means, or who seems to care, or to be doing anything about it, we finally fall in step with the rest who are trying to 'muddle through.' But at first, we start out to find out what it is all about, what the answer is, and what can be done about it, if we have to turn everything upside down.

Any parent who has survived the adolescent period of an average child's growth knows how upset and how upsetting, how interesting and how annoying, how very dear and how very trying, how over-busy and original and useless, and how altogether numerous

## WHY DO WE SUFFER?

just one developing youth can be. It is an individual transition period — a miniature copy of our Fourth Round of racial growth. So, to the wise Masters who watch the erratic growth of our developing humanity, must not we seem like an enlarged copy of the adolescent youth?

The civilized world is at a transition-period of racial growth where the material forces that threaten to master it must be mastered and utilized in ways that are worthy of a truly civilized humanity. Was there ever a time in recorded history when the earth was explored from pole to pole, when material resources were so abundant and when inventions discounted time and space, when average intelligence was so high, when there was such freedom of thought and speech, and such developed technique in social, industrial and commercial organizations? Yet, with all this equipment, chaos is the order of the day, financially, industrially, politically and socially. With everything needed to run a first-class earth as it should be run, we lack only the co-ordinating spirit of human brotherhood. The world need but listen to the haunting echoes of the primeval ideal life, and need but let its heart enter into plans for the general welfare, and orderly peace and plenty and progress will follow naturally and inevitably.

Those echoes of the keynote of ideal realities of life that awakened us in the dawn of time still encircle the earth. And, unconsciously, our unfolding psychic senses are tuning in on them. So, when these echoes blend with the harmony of good music, or vibrate in any ideal human effort, the soul recalls its happy childhood with divine Guardians and Instructors.

Now that we are at the turning of the racial road where the Sphinx challenges us with the riddle of selfhood, we understand Mme. Blavatsky's purpose in founding the Theosophical Society over a half century ago. Clearly she foresaw what the years would bring home to us. Clearly she foreknew how sophisticated and daring and unwise and confused we would be; and, finally, how those who had suffered enough with the heart-hunger for real Selfhood, would welcome the universal, satisfying truths of Theosophy.



If the world is ever to become a better place, we must begin to think and act as Divine Souls.

— *Katherine Tingley*

# RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

## BOOK VI — XXII

(1) Since these movements are dissimilar one to another, [*so also*] are their causes different: *hence, let us speak in the first place of the (up and down) shaking motion.* If, at any time, heavy weights are carried by a succession of many vehicles, and the wheels pass over uneven places with great jolting, thou wilt feel the earth to be shaken.

(2) Asclepiodotus relates that when a crag, broken off from the side of a mountain, fell, the neighboring dwellings collapsed from the tremor (*of the earth*). The same thing can happen under the earth, when from the rocks which overhang (*a valley*) some one, being loosened, falls with great weight and noise into the cavern beneath, the more violently in proportion as it has the greater weight or (*falls*) the greater distance; and thus the entire roof of the hollowed valley is shaken.

(3) Yet it is not credible that rocks are broken off by their own weight; but when streams are borne overhead, the constant moisture weakens the seams of the stone, and daily removes (*something*) from the portions with which it has contact, and wears away the skin — if I may so say — by which it is held together; then, the thinning (*going on*) for ages, so weakens the parts which it daily wears off that they cease to be (*able*) to carry the weight:

(4) Then rocks of vast weight fall: then that precipitate downfall of stone, not suffering whatever it has stricken at the bottom to stand firm,

*It comes with din and all things are seen suddenly to fall,*  
as our Vergil says. (*Aeneid*, viii, 525)

## XXIII

(1) *This will be the cause of the quake shaking the earth from below (subcussion). I pass (now) to another (cause).* The nature of the earth (*its structure*) is of loose texture, possessing many hol-

## RESEARCHES INTO NATURE

lows: through these hollows spirit is borne, which, wherever it has flowed in in quantity and is not sent forth (*again*), shakes the earth.

(2) This cause also is acceptable to others, as I mentioned a short while ago, if a multitude of witnesses will advantage thee at all: this (*cause*) Callisthenes also approves — no contemptible man. (He had a noble genius, impatient of a mad king. Here is the eternal crime of Alexander, which no personal bravery, no felicity in war, will atone for.

(3) For as often as one shall say: "He killed many thousands of Persians," it will be answered: "And Callisthenes!" As often as it shall be said: "He killed Darius, in whose authority the greatest kingdom then was," it will be answered: "And Callisthenes!" As often as it shall be said: "He conquered all things up to the ocean, and he attempted even that with new ships, and he extended his empire out of a corner of Thrace to the confines of the Orient," it will be said: "But he killed Callisthenes!" It may be granted that he surpassed all precedents of ancient leaders and kings, but of all that he did, nothing will be so great as that infamy!)

(4) Callisthenes, in the books in which he describes how Helice and Buris (*towns of Achaia in Greece*) were submerged: what the calamity was that (*plunged*) them into the sea or rolled the sea over them, says the following, which is said in the former portion (*of his work*): "Spirit enters into the earth through hid openings: just as everywhere, so also under the sea. Then, when the passage is obstructed through which it had descended, and the resisting water behind it has taken away its return, it is borne hither and thither, and returning upon itself, causes the earth to shake. Hence, whatever things border on the sea are very frequently shaken, and hence this power of moving the sea is ascribed to Neptune." He who has learned his first Greek texts, knows that he (*Neptune*) is called in Homer *Ἐνοσίχθων* (*Earthshaker*).

## XXIV

(1) *That spirit is the cause of this evil, I myself agree. I will discuss in what manner this spirit enters, whether through minute passages not visible by the eyes, or through larger and more evident (ones); and also whether (it be) from the depths or also through the highest parts of the earth.*

(2) This (*last*) is incredible; for even in our own bodies the skin

## THE THEOSOPHICAL PATH

repels spirit, nor has it any entrance except through that (*entrance: the throat — by which*) it is drawn in. Nor is it able even to abide, when received by us, except in the roomier part of the body; for it abides not between the sinews and the fleshy parts, but in the viscera and the open recesses of the interior part.

(3) It is permissible to surmise the same thing concerning the earth, from the very fact that the movement is not in the highest part of the earth or around the highest parts, but underneath, and from the deeps. A token of this is that seas of great depth are agitated manifestly by those (*parts*) having been moved above which they (*the seas*) are spread out: hence, *it is probable that the earth is moved from out the deep, and that spirit is retained there in vast caverns.*

(4) "So then," thou sayest, "as when we have shuddered from cold a trembling follows, so also spirit coming upon the earth from outside shakes it." This cannot happen in any manner. To be sure, it must feel cold, since the same thing affects it as happens to us whom an external cause causes to shudder; and something similar to our own affection happens to the earth; but I do not concede that it is from a similar cause.

(5) An interior and deeper damage must impel it (*the earth*), of which matter assuredly the greatest proof is this, that when the soil is opened by a violent movement and with widespread ruin, sometimes the yawning opening ingulfs entire cities, and hides them from view. Thucydides says that about the period of the Peloponnesian war the island of Atalante was swallowed down, either in entirety or certainly the greatest part of it. The same thing happened to Sidon, if thou believe Posidonius. Nor as regards this (*fact*) is there need of witnesses: for we remember that, the earth having been rent asunder by internal motion, certain places were destroyed and fields were ruined: *and I will now say how I think that it takes place.*

## XXV

(1) When spirit with great energy has completely filled a hollow place far within the earth, and has begun to be in strife and to search for an outlet, it frequently assails the very sides within which it lies, over which cities at times are situated; these (*sides*) sometimes are so greatly shaken that the overlying buildings are overthrown: sometimes to such a degree that the walls by which the entire vault of the

## RESEARCHES INTO NATURE

hollow place is borne fall into the hollow place itself, and entire cities slip downwards to a great depth.

(2) If thou wish to believe it, they say that at one time Ossa formed one with Olympus; then, by an earthquake, broke away, and thus the bulk of a single mountain was cloven into two parts. Then the Peneos found an outlet, which dried the swamps with which Thessaly labored, their waters which had stagnated without an outlet being drawn away by it. The Ladon is a stream (*a river in Arcadia, Greece*) midway between Elis and Megalopolis, which an earthquake poured forth.

(3) What do I prove by this? (*That*) spirit collects itself in spacious cavities — for how otherwise should I name the empty places under the earth? If this were not so, the great spaces of the earth would be violently moved, and many things would totter as one; but, as it is, small parts (*only*) are afflicted, and the movement (*earthquake*) never extends as far as two hundred thousand (*paces — about 200 miles*). Consider that (*quake*) which filled the globe with stories, and yet did not exceed (*the limits of*) Campania.

(4) What (*else*) shall I say, when Chalcis was shaken, yet Thebes stood quiet? When Aegium (*a town of Achaia, Greece*) was afflicted, yet Patrae, so near to it, heard nothing of the quake? That immense concussion which threw down two cities, Helice and Buris, took place around Aegium. Hence it appears that the motion extends out over as much space as the emptiness of the hollow place stretches forth under the earth.

## XXVI

(1) I have been able, towards testing this, to make use of the authority of great men, who state that Egypt has never been shaken. They give this reason for the fact: that it (*Egypt*) has been in its entirety hardened out of mud. Pharos, if faith is (*to be placed*) in Homer, was as far from the mainland as a ship, borne along under full sail, can cover in a day's run, but it (*now*) lies near the mainland:

(2) for the turbid Nile flowing down brings much mud with it, and continually depositing it on prior earthy matter (*brought down in the same manner*), has carried Egypt by the annual increment always farther out. Thence, it (*Egypt*) is of a fat and muddy soil, and has no hollows in it, but has grown solid with the drying mud, whose structure has been compressed, and settles, when the parts

## THE THEOSOPHICAL PATH

become glued together; nor has any empty space been able to form, since soft and fluid (*matter*) constantly is added to solid.

(3) Yet both Egypt and Delos are shaken, which (*latter*) Vergil has commanded to stand:

*He gave it to be tilled, unmoved, and to despise the winds  
(which bring rain — Egypt being watered by the Nile);  
(Aeneid, iii, 77).*

This (*Delos*) the philosophers likewise — a credulous tribe! — have said to be unmoved, Pindar being the authority. Thucydides says that formerly it was, in fact, unmoved, but that it was shaken about (*the time of*) the Peloponnesian War.

(4) Callisthenes says that this took place also at another time: *Among many prodigies, he says, by which the overthrow of two cities, Helice and Buris, was announced, were most noteworthy an immense column of fire, and (the fact) that Delos was shaken.* (*Delos*) for this reason, he desires to be considered as stable, because it is placed in the sea, and has hollow cliffs and rocks containing vents, which give the imprisoned air an outlet; and on this account islands have a more dependable soil, and cities are the safer the nearer they are to the sea.

(5) That these (*ideas*) are false, Pompeii and Herculaneum found by experience. Add again, that every border of the sea is obnoxious (*exposed*) to quakes: thus Paphos (*a city in the island of Cyprus*) tumbled down not once only: thus Nicopolis, the renowned, is familiar with this evil; Cyprus does a deep sea incircle, and it is shaken; and Tyre itself is as much shaken as it is drenched (*by the sea*). *These causes are usually set forth, on account of which the earth is shaken.*

## XXVII

(1) *Certain peculiar facts, however, are narrated as having happened in this Campanian quake, whose reason is to be set forth. For they say that a flock of six hundred sheep were killed in the territory of Pompeii.* There is no reason that thou shouldst think this to have happened to those sheep from (*mere*) fear.

(2) We have (*already*) said that it is common that a pestilence should arise after great earthquakes; nor is this a wonderful thing, for many death-dealing (*substances*) lurk in the depths; the air it-

## RESEARCHES INTO NATURE

self, which grows torpid either from a defect of the earth, or from inactivity and the never-ending darkness, is heavy to those breathing it, or corrupted by a defect of the internal fires; and when it is sent forth from a long period of inactivity, it defiles this pure and fluid (*air above*) and pollutes (*it*), and to those breathing in the unusual spirit it brings new kinds of diseases.

(3) What of this, that waters likewise which are useless and pestilential lurk in concealed places, so that use may never set them in activity, or a freer air strike upon them? Consequently, being covered by a thick and heavy and everlasting atmosphere, they have nothing but what is pestiferous in themselves and contrary to our bodies. The air also which is mingled with them and which lies over those swampy places, when it has come forth spreads abroad its noxiousness and kills those breathing (*it*).

(4) But cattle, upon which the pestilence customarily falls, experience it the more easily in proportion as they are more greedy: being in the open, they consume the waters in largest quantity, and to these (*the waters*) is (*to be ascribed*) the greatest danger from pestilence. I do not marvel that sheep, being of a more tender nature, are affected by disease, because they carry their heads nearer to the earth and thus inhale the breath of the deadly air near the soil: it would poison men also if it came forth in larger quantity; but the copiousness of the pure air renders it powerless before it rises up (*high enough*) to be breathed by man.

## XXVIII

(1) That the earth has many death-dealing things (*in it*), thou mayest certainly understand from this, that so many poisons exist, not spread by hand, but (*arising*) spontaneously, the soil manifestly having seeds both of good and of ill. How is it that in many places in Italy a pestilential vapor is exhaled through certain holes, which it is unsafe both for man and for beast to breathe? Birds also, if they fly into it (*the vapor*) before it is mitigated by a better sky, fall down while in the very act of flying, their bodies become livid, (*lead-colored*), and their throats are swollen not otherwise than as if from a blow.

(2) This spirit, as long as it is held within the earth and flows along a narrow passage, has no greater force than enables it to sweep away things which overhang and which have been brought there spon-

## THE THEOSOPHICAL PATH

taneously. When it has been held there for centuries, and has grown in noxiousness in the darkness and the gloom of the place, it becomes more sluggish by the very passage of time; it is the more evil in proportion as it is the more inactive. When it has found an outlet, it exhales that everlasting evil of the cold of the shades and the infernal night, and (*thus*) darkens the air of our world, for things which are better are overcome by things which are more evil.

(3) Then the purer spirit also passes over into noxiousness: thence sudden and widespread deaths, and horrible kinds of diseases, spring up as if from unknown causes. The calamity is short-lived or long, in proportion as the evils have prevailed, nor does the pestilence cease until the spaciousness of the sky and the activity of the winds have dissipated the heavy spirit.

### XXIX

(1) *Now fear, which paralyses the faculties, has caused a few to run hither and thither like crazed and frantic (beings), in the cases of private individuals of mean standing; but when it (fear) terrifies in general, when cities fall down, peoples are stricken, the earth is shaken — what wonder is it that minds should wander when placed between anguish and terror?*

(2) It is not easy, in great calamities, not to act foolishly: hence, minds of an altogether light character have suffered such terror that they have destroyed themselves. No one, in fact, has ever been greatly frightened without some loss of sanity, and whoever has feared is similar to a madman. But in some cases fear quickly restores them to themselves; in other cases, it perturbs them more violently, and conducts them to insanity.

(3) Hence, in wars, the panic-stricken have wandered to and fro, nor wilt thou ever find more numerous examples of prophesiers than when terror, mixed with religious awe, has afflicted the faculties.

### XXX

(1) *I do not wonder that a statue was split in twain, since I have said that mountains have parted off from mountains, and that the very ground has been torn off from the depths (of the earth).*

*They say that these places, by violence in olden times, and wrenched apart by a vast calamity,*

*(So great a thing can a long course of time effect!)*

## RESEARCHES INTO NATURE

*Burst asunder, when without a break both the lands were one.  
The main rushed in with mighty power, and broke the mighty  
Italian side off from the Sicilian; the fields and cities being  
O'erwhelmed by the waves, it (the sea) flowed between in narrow flood.  
(Vergil, Aeneid, iii, 414-419).*

(2) Thou seest all (*that*) region to have been torn asunder from its site, and that which had been within a common boundary, now lying across the sea; thou seest a sundering both of cities and peoples, when a part of nature has been aroused out of itself and has driven sea, fire, and spirit upon some place, their energy being astonishing as if (*derived*) from the entire (*body of nature*): for though it (*the power*) rage forth from a part (*only*) yet it rages forth from the energies of the world.

(3) Thus also the sea tore away the Spains from the continent of Africa; thus, by that flood which the greatest ones of the poets celebrate, Sicily was thrown off from Italy. The things that arise out of the underneath are, indeed, considerably more impetuous; for those things are very vehement by which it (*the impetus*) is forced through the narrow (*places*).

(4) Sufficient has been said (*as regards*) how many happenings and what wonderful sights these tremors of the earth have shown forth: why, therefore, should anyone stand amazed at the fact that the bronze of a single statue — not, indeed, solid, but hollow and light — has been torn apart, when perhaps spirit, seeking its freedom, had inclosed itself within it? Indeed, who is ignorant of the following fact: that we have seen buildings moved, their corners being parted asunder, and then uniting anew? Some, indeed, having been insufficiently adapted to their situation, and having been builded by the workmen too carelessly and loosely, having been frequently shaken, the quaking of the earth has settled (*them*) into stability.

(5) Therefore, if they (*the earthquakes*) split whole walls and entire buildings, and rend the sides of great towers where they are solid, and demolish the supports placed under constructions, why should anyone think it worthy of notice that a statue has been evenly divided, from bottom to head, into two parts?

(*To be continued*)

## Liu Yu-Hsi Remembers the Deserted City-of-Stones

KENNETH MORRIS, D. LITT.

**F**OREVER the unchanging hills look down  
And see no motion, year by year,  
In this stone ghost that once was a town.

Day and night the sea draws near,  
And fumbles at the gates; and then,  
Listening awhile — and naught 's to hear —

And muttering, stealthily ebbs again.  
And birds drift by, crying in their flight;  
But never are heard voices of men.

And the slow moon steals, night by night,  
Up o'er Huai Stream, and slowly o'er  
The battlements; and sheds cold light

Along mute streets feet pass no more;  
And slowly, in her deep mood, goes down;  
And the light dies from river and shore  
And this stone ghost that once was a town.

## THE GOLDEN STAIRS

REATA V. H. PEDERSEN

### VIII

**W**HILE in my study of Theosophy the writings of many and the parables of many have been studied, yet the subject matter under the above heading and the thoughts which have delineated it have for their source the precepts of a Teacher.

As in my home-life, were you a guest, I would offer the best my larder afforded, not always letting you into the larder's secrets by telling the name of the maker of this dish or of that, I have not used quotation-marks in offering the hospitality of my thought-life except where words were used with exactness; but I would have it

## THE GOLDEN STAIRS

understood that all of beauty and of helpfulness come from the Teacher, or rather through a Teacher from the source of all teaching.

In seeking the great height of the seventh of the golden stairs, which in my own thought I have named — Impersonality — I do not quote in their entirety the lessons on this subject. I could not give them in the course of a lifetime, for they are not of words alone, but come to be known through the acts done by the student in emulation of the preceptor and by aspiration toward the heights sometimes called Divinity. Yet —

. . . only the personal self . . . hinders progress. . . . The desire to be and to achieve for self . . . hinders progress. Have no desires! . . . Be crystal-clear in your mind, as impersonal as the spirit, which is the root of you.

—*Golden Precepts of Esotericism*

These words I quote for the reason that I have used them as a mantram which I would teach myself to know as indissolubly as music and rhythm are indissoluble.

When we began our climbing of the heights, thou and I together, we made the very first of our steps, Love — qualifying our naming of it by the word *impersonal*.

It is not of impersonal love alone that we must think as we strive for our seventh step but of that deeper impersonality which makes of manifested life the crystal-clear channel through which the root of being may be seen to flourish. This root of being is the well-spring of Love and Truth, of Beauty and of Joy, yet only as vibration is the well-spring of sound, the vibration in turn having a hidden source.

Being man, we realize through emotions and activities, but being also greater than man, potentially, we intuitively know that realization can be had without either of these. It is this realization we begin, toward its fulfilment we travel, when we become the impersonal channel, the crystal-clear mind.

Such impersonality is reached only by discipline through the 'living in discipline,' for through this will come the building into the character of the individual the power to acquire or to renounce, with, in each instance, an enjoyment in the following of the Law.

Such a realization is not the denying of the individual but rather an assertion of the individual as that which, being the essence of the whole, is also a part of the whole. It is the Self within the self, as I understand the teaching. It is the consciousness of the fourfold stages along the Path, which we begin in young human life as con-

## THE THEOSOPHICAL PATH

sciousness of the individual, continue as consciousness of place in the community, reach as the conscious active agent with the Universe and seek as consciousness with the Infinite.

I can remember asking my father when a small child, "Shall I always have to be told when I have learned my lesson?" and receiving this in answer: When you have learned it you will make its truths your act, for act is never separate from person, though its influence continue through many years.

Is not that answer a pointing to our goal in the lesson of impersonality? If we really learn, we are never separate from that which we learn for the reason that we build it into ourselves — we become the lesson.

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We, who are students, have heard often such words as, "There is no time when the pilgrim along the path is safe, when he may not fail, when he may not need help," and we have heard of the Silent Watcher who ever guards those who travel the Path to the Inner God.

We have been told that our greatest safety, our promise of success, our ability to stand upright and to walk alone, the very forming of the desire to serve humanity, depends upon the measure of our impersonality — toward ourselves.

In terms of my own comprehension of this teaching I see that the forming of such a desire is possible only for those whose lower self has been directed over and over again to the inward path leading to the higher self. From whence has such direction come if not from that higher self, that Inner God? Does it not follow, then, that at some time a point of contact with one's own divinity has been made, vision had of the greatness lying beyond humanity's present development?

We do have, even we whose eyes are veiled with the personal, visions of such stupendousness as to be at once recognised for Truth, for Knowledge, for Freedom.

Man was enlightened, that is, he was given mind that he might reach to Knowledge, and his mind tells him that which his soul has ever known, and that is that Knowledge is not for one alone and that Truth is not concerned with but one man.

Man's own histories of social movements, of political movements, of religious movements, contain no accounts of the individual seeking Freedom for himself alone.

## THE GOLDEN STAIRS

Truth and Knowledge and Freedom — these lie beyond personality. These be things of the spirit of man, arrived at by exercise of the spiritual will to move upward, to grow, to ever 'come up higher' in answer to the call of our Inner God.

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Earth-birth, that is to say, the physical form of birth, gives freedom to the individual. We may become through it, slaves, and still be individual, but we may become through it freedmen and be forever bound.

The consciousness of the oneness of all life — that is real freedom; yet by such consciousness are we bound to every living thing. We may think of ourselves as apart, as different from every living thing, calling such thinking freedom, individualism, and by such thinking find ourselves bound in a selfish brotherhood, in a bound denial of the Law that comprehends all Life, which is slavery indeed. For there is no taskmaster so cruel, so relentless, so exacting as the will to be separate.

Recognition that earth-birth is but a stage of life, an 'Inn along the Way' at which many have arrived before us and to which many will come following us, is productive of gratitude to those whom we follow, and will make for consideration of those who follow, resulting in a co-ordinating non-separatedness of purpose which is impersonality. To this we must attain if from the height of our golden stair we would gain the Heaven of Understanding, the Heaven of full Enlightenment.

This height to which we have climbed, hand held close in hand, heart beating close to heart, footsore, weary but aspiring still, is the last of the Golden Stairs. Each step of them we climb again and again, coming each time to the last with a greater reserve of spiritual strength.

The time will come when, for the reason that our breath is no longer the panting one of the weakling, when our eyes are no longer dim because of our failing strength, we shall glimpse the sublime heights beyond us.

Those heights, along which is etched the small old Path of the Masters, beyond which lies the stronghold of the soul, are a land of Promise of which I would tell you, if ever words are given me to express the faint thought-forms I am coming to know.

## THE THEOSOPHICAL PATH

As the Chinese artist counts in his painting upon him who looks upon his art as being a part of the picture, so shall I depend upon you who read to make a dimensional part of the chambers of gold within that stronghold of the soul.

And now, until we who have climbed together shall meet together again in further effort, I leave with you the thought-filled words of an Eastern poet:

If you would know the Inner Man  
Simple must be your endeavor.  
To the region of the simple soul must you fare.  
For those who follow the Path of man's own handiwork,  
They travel not.  
They who follow the crowd, gleaning their false leavings,  
What know they of the Way?  
How far toward the Real do they progress?

## SIGNIFICANT DISCOVERIES AND SPECULATIONS IN THE FIELD OF SCIENCE

### Recent Tendencies toward Theosophy

C. J. RYAN, M. A.

#### THE GREAT ANTIQUITY OF INTELLIGENT MAN

ONE of the most interesting events of these days of new discovery and daring speculation in science and philosophy is the steady growth of the belief that intelligent mankind has been on earth for a very long time indeed. It is being found more and more difficult to believe that civilization started only seven thousand years ago or thereabouts. What were people doing with their excellent bodies and brains for those hundreds of thousands of years before the earliest yet acknowledged civilizations, Chaldean, Egyptian, Chinese or what you will? Theosophy has no trouble on that score, for it has records of highly civilized races in some parts of the earth long before the degraded Neanderthal men or other low-type Stone-Age races.

While we cannot find support among orthodox biologists or anthropologists for the theory that man has been on earth as long as even six million years, evidence is accumulating that what is known as 'modern-type man' (*homo sapiens*) has been here far longer than science has dared to admit. Dr. H. Fairfield Osborn has daringly estimated

## SPECULATIONS IN THE FIELD OF SCIENCE

the age of some human relics in the east of England to be perhaps a million and a quarter years, and he even suggested the possibility of some fossil bone tools from Nebraska being four million years old. But the general opinion places the earliest men of whom we have certain knowledge at something between half a million and a million years ago, and of course it is supposed that they must have been exceedingly brutal.

Mr. J. Reid Moir, whose discoveries in southeastern England have often been recorded in these columns, has lately found new evidence that 'modern man' is far older than was suspected till lately, and in particular older than the clumsy, brutalized Neanderthal race that overran western Europe in the Old Stone Age, and which was a strange incursion of a low type into Europe. This was subsequent to the dominance of a high and 'modern' type, and preceded the arrival of a splendid race, the Cro-Magnons, who completely supplanted them, and whose descendants are believed to be still living in France.

For many years a very modern-looking skull has been preserved in the Ipswich Museum, England. It appeared very ancient, but its place of origin was only vaguely known. Mr. Moir was attracted by its unusual color, and on studying it discovered that it was a very important piece of evidence. He has now satisfied himself that it is, as he says, another example added to the growing list of 'modern' skulls belonging to a very remote age preceding that of the brutal, gorilla-like types so dear to the popular writers who provide colorful articles about our bestial so-called 'ancestors.'

This is extremely interesting to Theosophists, for it provides another addition to the strength of the Theosophical position about the origin of man.

Theosophy teaches that although the human Monad passed through innumerable stages and forms before reaching man as we are today, yet the purely materialistic theory of ape-ancestry, with its mechanistic 'natural selection' and 'survival of the fittest' hypotheses, is on the wrong basis, as will be found out by the more intuitive scientists before long. The real process of man's evolution, by which "the physical frame of his body was built by, through and from, the lower forms of animal terrestrial life" as H. P. B. says in *Isis Unveiled* (I, 151) is far more complex than science has yet suspected. Human evolution cannot be understood without a profound knowledge of

## THE THEOSOPHICAL PATH

what 'man' really is, and to learn this the Ancient Wisdom has to be studied.

Intelligent man is indeed far more than six million years old, but the Ipswich skull is not likely to suggest so great an age. Half a million would be a very generous estimate. Science, however, is not clear about the length of geological periods, and it is instructive to observe the great diversity of opinion among the best authorities. A few years ago the Tertiary Period was given three or four million years, but now, owing to the discovery of radio-active elements, some geologists allow it more than sixty million years! And the Tertiary is only the latest and by far the smallest of the great divisions; it is the period of intense mammalian development following the Age of Reptiles.

A newly discovered skull from Australia has been the subject of great controversy, but the best English authorities have accepted it as a genuine relic of immense antiquity. It is very primitive in form, but thoroughly human, and we shall look forward to more information. Australia was part of an immensely old continent, and there have been no ancient archaeological records found there till lately. It would be interesting if this skull proved to be that of an Atlantean or perhaps a late Lemurian!

### A RECENT BIOLOGICAL DISCOVERY

To the theories of human evolution another has just been added, and it is rather promising from the Theosophical point of view as it contains a factor hitherto ignored by science, though essential in the Ancient Wisdom. Dr. A. P. Torrance, expert on tropical diseases, who lately returned from the Belgian Congo, reports that in the mysterious region north of Lake Chad, believed by some to be the cradle of man, he found evidence of a possible race of bisexual or hermaphrodite human beings! Dr. Torrance is quoted as saying that "Man-kind did not evolve from the ape, but from some other form of life. Whatever that form may have been, it was bisexual;" and "this evolution occurred not when the ape stood erect and began to think, but when the bisexual individual began to differentiate, finally becoming male and female." He is positive that evidence proving this exists today in the heart of the Black Continent.

While the Ancient Wisdom teaches that humanity was indeed bisexual at some remote period, there is no hint that such a race ex-

## SPECULATIONS IN THE FIELD OF SCIENCE

ists today. There is also no hint to the contrary. We know that certain primitive races keep up the extraordinary custom called the *couvade*, in which the father instead of the mother, is put to bed and nursed in cases of child-birth, and Dr. Torrance may have discovered some further extension of this. We shall watch for further data with great interest.

### APPROACHING THE ESOTERIC PHILOSOPHY

The attention of science is at present largely concentrated upon the problems of the development of the universe. Since it has been established that there exist thousands and thousands of outside galaxies of stars resembling our own "home universe," the Milky Way Galaxy with its countless myriads of stars, of which our Sun is a very moderate-sized specimen, the problem has become acute. Where did they all come from, and how? They can not be eternal. Intensive research with the spectroscope has provided unexpected information, or, at least, facts for speculation. The latest hypothesis is profoundly interesting to the Theosophist, for it leads directly to one of the fundamentals of *The Secret Doctrine* — the universal law of Cycles. It is a very extraordinary deduction from certain observations on the behavior of light at the great distances represented by these galaxies. In brief, the galaxies seem to be flying outwards in all directions from our Milky Way at very high velocities, some attaining the speed of 11,800 miles a second. The most distant are the fastest. The whole universe of visible galaxies is, according to this belief, expanding like a bursting bomb, or a soap-bubble from a child's pipe! This remarkable and apparently utterly fantastic concept is supported by the great authority of Professor Einstein, and most of the leading astro-physicists.

There is more, however: Dr. Einstein explained, in a lecture delivered in Berlin on June 26th, that although the expansion was now in process, it would not continue forever, but that a time will come when the *reverse action of indrawing* will begin, and the bubble of the universe will contract and shrink to — what? He does not say, but Dr. Lemaître of Louvain, another eminent cosmologist, claims that we may conceive the beginning of the universe in the form of one unique atom, the atomic weight of which is the total mass of the universe. He suggests that Time and Space (Space-Time) did not begin until the original atom had divided into a sufficient number

## THE THEOSOPHICAL PATH

of quanta, "packages of energy." This suggestion is of great significance to students of Theosophy. Study what H. P. Blavatsky and Dr. G. de Purucker have written about the *Monad and its extraordinary reproductive power*, and say if science is not nearing at least the outside form of the Esoteric Philosophy!

### MATTER, SPACE, AND TIME

Connect the above with the newest speculations about the nature of Matter and Time. Here is something from Dr. Paul R. Heyl, a leading physicist:

We have seen that, thanks to de Broglie, Schrödinger, and Heisenberg, our concepts of physical entities have become not only unsubstantial but ill-defined and vague, from our point of view. But though matter may have been merged with energy, and though position and velocity interfere with each other's measurement, can we not still find something unalterable in the concepts of space and time?

But even here we meet with disappointment, for Minkowski tells us that these concepts have gone the way of matter and energy. "From this hour, space in itself and time in itself sink to mere shadows, and only a kind of blend of the two retains an independent existence. . . ."

Dr. Heyl continues:

Time was (and not so very long ago) when interest displayed in four-dimensional geometry by any one but a pure mathematician was sufficient to render him an object of suspicion; but safe in the twentieth century, Minkowski, Einstein, Jeans, Eddington, and a host of others, can safely give expression to that which the late C. H. Hinton thought but dared not say, save in a strictly limited esoteric circle.

Think of it! Every studious Theosophist, who was interested in occult physics, read Hinton's profound researches on time-space and profited by them when they were wild impossibilities to 19th century physics. Then in regard to Einstein's expanding and contracting universe: what is that but a practical way of expressing the Great Breath, the Outbreathing and Inbreathing of Brahmâ, as a conception so familiar to students of the Ancient Wisdom. No wonder H. P. Blavatsky said that modern thinkers were simply rediscovering, in their own way, the old, old principles of the universe. But why do they not take the help of Those who could lead them to the next step!

We have referred to the Theosophical teachings about the creative

## JULIAN THE APOSTLE

Monad, and the great universal Law of Rhythmic Periodicity. Here is what *The Secret Doctrine* says about Time-Space:

Now add to this the following verse from the Esoteric volumes:

"Space and Time are one. Space and Time are nameless, for they are the incognisable THAT, which can be sensed only through its seven rays — which are the Seven Creations, the Seven Worlds, the Seven Laws," etc., etc. . . .

— *The Secret Doctrine*, II, 612

The whole page should be carefully read, and also Vol. I, page 72, (footnote) and Vol. II, page 382 (footnote 785).

## JULIAN THE APOSTLE

### A Fourth-Century History

P. A. MALPAS, M. A.

#### VIII

**A**T ONCE, as the gods directed, Julian marched for Constantinople. They had brought him near the capital so that when the moment came he could quickly enter the city and forestall any attempt of others to supplant him.

He was received with joyful acclamations as a beloved fellow-citizen. Constantinople had been his birthplace. At once he made arrangements for the welfare of the city and the army; he gave them the privilege of electing a senate like that of Rome; he made a harbor to shelter ships from the south wind and an entrance to the port. He built a library to the Imperial portico and presented it with all his books. Then, having settled these affairs of the Empire, he prepared to carry on the Persian war. But not as Constantius had done, in a kind of tip-and-run manner. Quite the contrary. Julian was out to finish the war and to do it thoroughly, adding Persia to the Empire and *opening the way to India*. It was the old plan which Alexander had carried out badly. Someday it had to be done and the link formed between the living philosophy of the Himâlayas and the peoples of the West. Julian thought that he was to do it.

There was a Persian Prince in Constantinople, brother of the reigning King, Sapor. This was Ormazd or Hormisdas. When his father was king he had once entered a festival-hall where the great ones of the Persian Empire were celebrating a feast. They had re-

## THE THEOSOPHICAL PATH

ceived him good-humoredly but had not risen from their couches or seats. He was so incensed by what he considered a lack of respect that he threatened them with iron punishments when he should come to reign. So they arrested him and kept him captive, in chains, in a safe mountain-retreat. His wife sewed a file inside a fish and sent it to him for dinner after presenting the guards with a generous supply of wine. He was told to open the fish carefully and use what he found inside it.

With the file he sawed through his chains and fled to Constantinople. Here he not only became the ally of Julian but was made general of one of the armies; the other was commanded by Victor.

Antioch was of course the base from which the expeditions were always made into Mesopotamia and Persia. Here the armies marched and Julian with them.

The people of Antioch loved pleasures and were cheerfully corrupt under the Constantines, as so many cities were. They expected Julian would encourage their idle and corrupt ways.

But he had been initiated into the counsels of the gods. Could such a man willingly waste time and money in frivolity? The people invited him to the theater. He refused to stay all day — they had Methuselah-like plays in those days. Again, while at the Hippodrome when the races and glove-fights were on and all was excitement and turmoil, he remained like a meditating statue of the Buddha considering the affairs of state and his duties. He seemed oblivious of the boxing and betting and racing. They were smart folk, clean-shaven dandies. Julian's beard offended them. They remembered how Constantius had called him 'that goat'! They insulted him.

Did he let loose the soldiery and kill a few thousand Antiochenes, as any self-respecting Emperor would do? Not a bit of it. *He wrote a book.* Sat up all night doing it, too. Against the Antiochenes? No, against himself! He called it 'Beard-hating.' Outdoing them in their foolish sarcasms at the expense of his beard, he turned the whole thing into a joke and killed it. Who could joke any more about his beard when he had done it himself, after the manner of a university-graduate of rhetoric who had the reputation of one who taught his own tutors before he had been at Athens three months. And then there was the sophist Libanius, who was the idol of Antioch. He was Julian's friend and admirer. Say what you like about

## JULIAN THE APOSTLE

the undignified proceeding, Julian's plan did the work. His plans always did; those who criticized him could hardly say the same about their plans. And there was no bloodshed and no hate to put to his debit. The children of the gods work in strange ways, but they get the work done.

The grandest philosopher of modern times in Europe did precisely the same thing. Made fun of her own features and so disarmed the virulent shafts of her enemies without incurring the responsibility of harming them.

But Julian was not at Antioch to write books. He was there to prepare for the conquest of the Road to India. He was a tremendous worker, up long before dawn and often at it late at night. Occasionally he would exhaust a few shorthand secretaries by writing a book in a night — and one full of information, too. He possessed the secret of directness and concentration. Others could not have written his books in weeks — they had not the knowledge at command. Besides the 'beard-hating' book, he had written magnificent orations to the Sol Invictus, the Unconquered Sun, and to Ceres, the Mother of the Gods. You may call them mere pamphlets and criticize their statements, but the fact remains that they are the fruit of wonderful knowledge cautiously given out. To Julian, Mithras, the Unconquered Sun — the Christ-Sun, as the old Church-Fathers sometimes called it — was a very real Presence. Demeter, Ceres, Isis myrionymus, the Mother of the gods, the Divinity of the Eleusinia, was another. And she is a kind mother to her own children. She is the Virgin with the Wheat-ear, the Virgin-Mother of all antiquity, and much besides. Julian loved them both, the Mithras-Christ and the Virgin-Mother. For he knew them not as they were in 360 A. D. but as they had been in the period of their glory, centuries before the present era.

But his business now was war; and he was ready. *Did the Gods approve?*

### THE PERSIAN WAR

Socrates the historian says that Julian was so imposed upon by the absurd notions of Pythagoras and Plato on Metempsychosis that he imagined himself to be possessed of Alexander's soul, or rather that he was Alexander himself in another body.

This Metempsychosis is Reincarnation pure and simple, just as

## THE THEOSOPHICAL PATH

it was taught in the early lodges of Paul and in the secret or semi-secret teachings. It was not absolutely secret, since so much that was made public was based upon it and its twin doctrine of the Balance, the Law that "As ye sow, so shall ye reap." For reincarnation and that alone makes it possible for a man to readjust the balance of good and bad which he created. He must suffer in a body for the bad and receive the benefit of the good in a body.

But there were other ramifications and extensions of the simple doctrine which made it undesirable to discuss them much in public. It was possible to quote an old lawyer's question, "Did this man or his parents sin that he was born blind?" with a general and tacit acceptance or knowledge of the truth of Reincarnation. It was possible to have Solomon say, "I was a wise child and moreover good, and therefore I came into a body undefiled." It was possible to declare that John Hydranos, John the Baptist, was Elijah reincarnated. It was possible to assert that Jeshu should come again before his disciples were all in their graves. Paul wrote treatise after treatise and made speech after speech on the chief plank in all his public doctrine — Reincarnation.

It was found convenient to disguise it slightly by calling it the Resurrection. But that was because of the precise difficulty that made it necessary to keep from saying much about it except in the lodges when close-tiled.

It would be highly inconvenient to have the slaves and carpenters and bricklayers and cooks and barbers and less respectable people all knowing some of the finer ramifications of the doctrine, thereby possessing just enough knowledge to do immense harm, and not enough balance, or self-control, to avoid the dangers incident to a publication of the Mysteries.

For instance, Paul knew perfectly well that when he talked of Reincarnation he was using mystery-language that has more than one meaning. Certainly the man reincarnates again and again until by his own efforts he is purified and can, after many, many lives on earth, 'reincarnate' or more accurately 'reimbody,' rebecoming the pure divinity from which he started out on his long journey for experience. Then there are the secrets of Reincarnation included in the medical assurance that a man's body after seven years has changed in every particle, and is the new outer case of the soul. There are

## JULIAN THE APOSTLE

other secrets included in this universal doctrine which we do not know, but can easily sense as to their existence.

The country-bumpkin with his wife and family were all initiated — at a price — into the denatured Eleusinian mysteries of later date, before they perished entirely (a few years after Julian's time), just as the same good fellow is today baptized, with all his family; he saw the drama of reincarnation without in the least comprehending it. He could pay the fee and see how the master-hand of the divinity within raised the dead into a new and purified body without having the slightest idea of the lesson taught. The man next to him might see or go through the same drama and realize the wonderful story of the sun's annual death and reincarnation — or for that matter even the day-sun's journey through the twelve 'double-hours' of the day, his death and resurrection. He might grasp a little of the beautiful symbolism of the great Virgin-Mother who holds the mystery of bread — the staff of life — in her hand while her colleague Bacchus, Iacchos, manifests the mystery of the wine of divine life. But neither of them could ever penetrate the full depth of their divine significance. Nor could any priest, as such.

But there it was in its simple sense, obvious to the most simple mind. There was the reincarnation of the body symbolized first in the sun itself and then in the sun's protégé, the wheat, year after year. And the *harvest* was intimately bound up in the whole thing. It was the inseparable symbol of Justice, of the Law of Recompense.

You can see it all pictured beautifully in the Egyptian paintings. To the priest, the orthodox scientist, the antiquarian, these are beautiful scenes of farm-life in ancient Egypt. To the simple soul of more intuition and less learning they are the very essence of religious symbolism.

This is why a common scribbler, a historian of a phase of history several centuries A. D., can jeer at the 'idiotic' doctrines of Pythagoras and Plato, and yet be regarded as an 'authority.' Yet what does it matter?

Julian knew a thousand times more than any of such penmen. *If* the gods had revealed to him that he *was* Alexander in another body, there is nothing very strange about it. Certainly his life shows curious parallels with that of his prototype. Julian is a far greater Alexander. The latter, drunk and irresponsible, marched across Persia and almost opened the Road to India. He used the training of

## THE THEOSOPHICAL PATH

past lives to make himself an irresistible conqueror — until he met a much greater man, Chandragupta, who barred him from India. Alexander died at the age of thirty-three and is reported to have wept because he could find no more worlds to conquer. In the ordinary sense this is pure rubbish, because he had India and all China and much more beyond to attack. What he could not conquer was that kingdom whose conquest is greater than the taking of any earthly city — himself. He had not been initiated into the Mysteries and had not learnt to conquer himself in that great and only real war where he who conquers becomes divine, that war where the glorious victor learns to make himself 'as nothing in the eyes of men.'

Julian had entered that glorious path of self-conquest and Julian was greater than Alexander, though less 'in the eyes of men.' Would he also die at the early age of thirty-three blazing the Road to India? Or would he burst through the obstacle created by the Law of Balance, *Karman* as they called it in Hindûsthân? We shall see.

It is unfortunate that when the gods are mentioned in these days there are few who have the least idea as to who and what they are. They are not great big people living in the air in a kind of irresponsible condition, where they can be propitiated by the smell of roast mutton from a Temple in Jerusalem or anywhere else. Not that roast mutton or pigeon-pie does not have its place in certain ceremonies connected with some of them, for all we know to the contrary. Nor are they a kind of half-silly, good-natured giants who do funny things for you if you only worry them enough with pleadings and placations. Whatever they are we may be sure that they obey natural laws as much as we do, and far more faithfully. That is enough for us, so far as concerns our story. If a man passes an open drain he usually gives it a wide berth. If he does not, then he must be so blunted in his finer nature that he comes very low down in the scale of intelligence. The law is just the same with the gods, both good and bad. When a man like Julian or Maximus purifies himself and his whole neighborhood with a lifetime of purity, then the finer gods will sometimes willingly communicate with him and help him. But fill their shrines with the refuse of the slaughterhouses and you will get no high god to penetrate the foul horrible atmosphere; you may get something like a psychic pariah to delight in a charnel-house, but that is about all. And if you fill the shrine and its neighborhood with the rotting remains of quite ordinary

## JULIAN THE APOSTLE

sinning mortals (even though the newspapers call them 'saints'), you really cannot expect clean gods to visit the place. They have no desire to catch psychic typhoid!

So it was that when Julian went to the shrine of the glorious Daphne Apollo near Antioch, there was no response from the bright and sunny god. His fane was shut and plundered. On the day of the great festival Julian went out to pay the honors as High Pontiff of the Roman Empire; and he found no vast crowd of joyous worshippers, no piping and dancing, no sacrifices, no processions, no priests, no honor. His own story is pathetic enough. This is what he writes:

In the tenth month, according to your reckoning — Loos, I think you call it — there is a festival founded by your forefathers in honor of this god, and it was your duty to be zealous in visiting Daphne. Accordingly I hastened thither from the Temple of Zeus Kasios, thinking that at Daphne, if anywhere, I should enjoy the sight of your wealth and public spirit. And I imagined in my own mind the sort of procession it would be, like a man seeing visions in a dream: beasts for sacrifice, libations, choruses in honor of the god, incense, and the youths of your city there surrounding the shrine, their souls adorned with all holiness and themselves attired in white and splendid raiment. But when I entered the shrine I found there no incense, not so much as a cake, not a single beast for sacrifice. For the moment I was amazed and thought that I was still outside the shrine and that you were waiting the signal from me, doing me that honor because I am supreme Pontiff. But when I began to inquire what sacrifice the city intended to offer to celebrate the annual festival in honor of the god, the priest answered, "I have brought with me from my own house a goose as an offering to the god; but the city, this time, has made no preparations."

Then Julian spoke severely, in the Senate, to the people of Antioch, chiding them for their neglect of religion and their foolish support of the 'Atheists' — the common name for Christians or Galileans.

"Every one of you," he said, "allows his wife to carry everything out of his house to the Galileans, and when your wives feed the poor at your expense they inspire great admiration for godlessness in those who are in need of such bounty — and of such sort, I think, are the majority of mankind." He tells them how they waste money and luxuries in dinners, but will not give an ounce of olive oil for religious purposes.

Julian restored the Temple of Apollo at Daphne, but he solemnly calls the mighty Helios to witness that when he entered that temple the god gave him a definite sign that he had left the shrine. And why had Apollo forsaken his holiest shrine? Because there was a

## THE THEOSOPHICAL PATH

'tomb of the godless' built right in front of it; otherwise a 'Christian' Church. The glorious Apollo Daphneus was forced to leave his shrine, the bones of Babylas, a Bishop of Antioch, having been buried there to desecrate it. The Christians boasted of this. But Julian was a servant of the gods, and therefore merely directed that the body be removed, reverently, to Antioch. This was done on October 22, 362 A. D., and that very night the Christians burned the restored Temple of Apollo!

This is what Zosimus writes:

When the winter was past, having collected his forces and sent them before him in the usual manner of marching, he (Julian) departed from Antioch, *though without encouragement from the oracle. The reason of this failure it is in my power to explain, yet I pass it over in silence.*

How could he have said more? Probably for the first time in his life as an Initiate Julian undertook a great step without the gods. Even his Master, Maximus the Ephesian, was unable to tell him whether to go forward or hold his hand. It is the way the Law works; it is Karman; it is intelligent 'Fate.'

## THE NATURE OF LIFE

EMMA D. WILCOX, M. D.

**D**URING the darkness of the Middle Ages, students and scientists worked by themselves, so that collaboration as it exists today, was practically unknown. Hand in hand with the renaissance of religious growth came the discoveries which have led to the grouping of scientific conceptions in unitary thought; and this trend of present-day sciences is one of the striking evidences of the growing recognition of the Theosophical teaching of the underlying unity of all knowledge.

About the middle of the eighteenth century, the construction of the first real microscope brought into visibility the structure of the simpler unicellular forms of life, demonstrating similarity in character and uniformity in growth in both plant and animal beginnings of cell-life. As knowledge of this reached investigators in different countries, almost simultaneously the recognition of the unity of the underlying cell-form to both kingdoms of Nature brought, indepen-

## THE NATURE OF LIFE

dently, to the mind of two naturalists in different countries — Lamarck in France in 1801, and Treviranus in Germany in 1802 — the thought of combining into one science (to which each gave the same name, *Biologie*) the phenomena incident to both plant- and animal-life. Treviranus's definition of living matter is still quoted by biologists:

Every living creature has a potentiality of endless modification, and of adapting its structure to the changes in the external world.

From this time on, botany, zoology, anthropology, anatomy, and physiology were classed in the biological group, and at the present day pathology, sociology, and the new psycho-chemistry or the chemistry of atoms have been added. The last, in its biochemical studies, has heretofore treated living matter merely as a combination of four principal elements — hydrogen, oxygen, carbon, and nitrogen — with the addition of some eight others, mainly in their inorganic salt compounds, classifying all of them under the main headings of proteids, fats, and carbohydrates. But what creates that combination, or what holds it together, they cannot determine. In all their laboratory experimentation upon the albumen-content of plants or the proteid of animal-cells, whatever chemical reagent would be brought into contact with either the germ-cells, or the simple protoplasm of living substance, would render it inert or alter it in such a way as to remove it from the category of organic life.

Chemists may analyse the ingredients of the albumen of plant-life or the protein of the animal-cell; they may take those ingredients and put them together chemically; but, experiment as they may, they are unable to determine the method of combination that creates organic matter. They find the four elements that to them seem to be the main constituents of living matter, always in certain groupings and these groupings holding to a uniform ratio, but upon every attempt to combine the four they are unable to produce this ratio or to understand why. The old idea of a vital force inherent in matter is to them an exploded theory, because, as they claim, all the ingredients of inorganic matter are found in air, water, and earth, of so-called 'inanimate nature,' and, physiologically, the combination of elements which go to form living matter always partake of a fluid form, into which lifeless particles enter, stream through, acting as food, and then flow out as waste. All this creates a continuous state

## THE THEOSOPHICAL PATH

of what they call 'motion,' or the vital phenomena which produce the condition called 'life.'

In recent years the more intuitive chemists are sensing the fact that life is, as they phrase it, 'inherent in all nature'; although we would word it, "all nature is life." Turning to *The Secret Doctrine*, Volume I, page 507, we read:

Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks.

And in the footnote:

Something *dead* implies that it had been at some time *living*. . . . Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless and *de facto*, its particles are in ceaseless and eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion, and the spacial distance between those particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snow flakes or drops of rain.

Later, on page 626 (footnote) are these words:

Stones, minerals, rocks and even chemical 'atoms' are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.

Again in Volume II, page 672:

We know and speak of 'life-atoms'—and of 'sleeping-atoms'—because we regard these two forms of energy — the kinetic and the potential — as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all.

Of the ingredients found in living tissue, the chemist tells us that in the carbohydrate group, hydrogen and oxygen are combined in the proportion in which they exist in water, to which the carbon atoms are added in a uniform ratio. These three, combined with nitrogen, form the protein group which chemistry tells us is the basic chemical difference between organic and inorganic matter. The difficulty lies mainly, in their opinion, in the discovery of how to form these specific chemical compounds that make the difference between organic and inorganic life. In these biochemical complexes of atom groups, the chemists have not succeeded in determining the necessary spacial relationships, nor the true percentage of the molecular combinations; yet year after year they are developing, synthetically, combinations of compounds similar to those of living matter, without discovering

## THE NATURE OF LIFE

that which makes the one a part of life, and the other a part of the so-called 'non-living.' Even the proteids, which had been considered as belonging to living matter alone, have been discovered in the 'non-living,' although, so far, outside of living tissue, no evidence of the power to manufacture protein out of other substances has been found.

In other words, a plant can take from the air and the soil these four elements and make the protein within itself. This no chemist has been able to do, although chemists claim that the phenomenon of life is essentially dependent upon the transformation of non-living matter into living tissue and *vice versa*, at all of which a Theosophist wonders why their own arguments do not open their eyes to the true oneness of life in all forms.

In *The Secret Doctrine*, Volume I, page 258, we read:

Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious. . . . Absolute Life cannot produce an inorganic atom whether single or complex.

In reference to the four elements, H. P. Blavatsky says in Volume II, page 158:

Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into . . . that organic 'slime' now christened *protoplasm*?

Again in Volume I, page 626:

And now Science tells us that "the first-born element . . . most nearly allied to protyle" . . . would be "*hydrogen* . . . which for some time would be the only existing form of matter" in the Universe. What says *Old Science*? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the 'Mother' by incubation) in the *pregenetic* and even *pre-geological* ages — the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth — nitrogen being of no divine origin, but merely . . . a sponge to carry in itself the breath of LIFE — pure air.

Just as the chemist has failed to show the line between animate and inanimate nature by laboratory experiments, so the physiologist confesses himself unable to give an interpretation of the so-called metabolic processes except to define them in simple or descriptive terms and to give a partial analysis of their functions. Both chemist and physiologist have discovered that what they call the categories of mechanism — that is, the fundamental concepts of motility — cannot be used in reference to vitality without destruction of the organism as a synthesis of matter and energy. This they cannot un-

## THE THEOSOPHICAL PATH

derstand, because they claim that whatever be the physical basis of life, it should be subject to the same conceptions as that of matter in general. They affirm that protoplasm, which they call that basis, should be known by its properties as resultant from the nature and disposition of its molecules. These properties are considered from the viewpoint that phenomena of life are dependent upon modes of motion. Where the physiologists stand is shown by a quotation from one of them:

How food taken into the living body is built into or transformed into its substance, how its own substance breaks down into dead waste, how this building and breaking-down sets free energy of different kinds and in different modes, are questions to which the answers can hardly be called answers at all.

The chemical processes which are involved in transforming non-living matter into living tissue, are qualitatively the same in plants and animals, but plants are capable of evolving simple compounds into complex chemical substances, which form their structure; while animals are dependent for their existence upon pre-formed food. Plants obtain the potential energy which is stored in their tissues from the kinetic energy of sunlight, and in virtue of this energy can elaborate simple substances into the complex bodies which constitute their tissues. On the other hand, animals transform the kinetic energy derived from plant-life into the potential energy required for the functioning of their organs.

Under the influence of sunlight, by means of a chemical substance in the green part of the plant, called chlorophyl, the plant can transform the carbon dioxide from the air, and the mineral salts in the soil, into the carbohydrates, fats, and albumen of protoplasmic life; whereas in the animal these changes are wrought by individual cells specialized for the purpose within the animal body. Thus, synthetic processes dominate plant-life; analytic, especially that of oxidation, govern animal-life.

All of which means to the lay mind, that the nature of life consists in certain combinations of inorganic elements which (a) result in a motility that is self-propelled; (b) is capable of sustaining itself by an intake and absorption of food, and discharge of waste; and (c) of perpetuating its kind.

To the Theosophical mind, all of these categories are but outward and temporary expressions, on the physical plane, of Consciousness, and are no more than the qualities by which the life-essence, or

## THE NATURE OF LIFE

as Theosophy terms it, the Monad clothes itself in conformity with the plane on which it happens to be manifesting, just as a human actor puts on the robes of, and portrays by his acts, the rôle he is enacting.

As to what the biologist calls life, note what *The Secret Doctrine* (I, 261), tells us:

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form. . . . It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries — the *living body* of man, animal or plant, every second in time and space.

In Volume I of *Lucifer*, H. P. Blavatsky says:

That which Science calls 'living matter' is in sober truth dead matter. Every molecule of the living organs contains the germs of death in itself and begins dying as soon as born, in its turn. The vital organ, the whole, puts the mask of life on and thus conceals the constant decay and death of its parts. Thus neither biology nor physiology are the science, nor even branches of the *science of life*, but only that of the appearances of life. The *seemingly* living mechanism called physical man is but the fuel, the material upon which life feeds, in order to manifest itself. . . . For life, and everything pertaining to it, belongs to the lawful domain of *metaphysician* and psychologist, and physical science has no claim on it.

In the light of the latest conception of scientists of an inherent consciousness in nature, the following, written by H. P. Blavatsky in *Lucifer* (April, 1890), is surely a prophecy:

Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity; otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essences. . . . We intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal. . . . The progress of physiology itself . . . is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

(*To be continued*)



Be lamps unto yourselves. Proceed with meditation, concentration, and devotion; weigh carefully all teaching that you meet. If it rings true to the fundamental doctrines laid down for the Brotherhood, then is the teaching good. If it rings not true, reject it.

— *The last recorded words of Gautama the Buddha*

## HOW CONSCIOUSNESS WEAVES CHARACTER

ROSE WINKLER, M. D.

THOUGHTS of the joy and recompense that must follow him who strives to unfold a noble character, who when he comes to die finds that he has *lived*, led my questioning mind to wander farther into the peace-garden of my heart for the truth and its illuminating light. There passed in review, numerous faculties, powers, talents, virtues, traits, and characteristics. They were interwoven like a richly-tinted ethereal substance into the web of character. The higher and more spiritual shed their airy grace on all the others, while the alluring distracting lower energies became more gross from the gratification of barren personal pursuits.

What a challenge the word 'character' always conveys, and especially when directed to oneself! Like a trumpet-call to greater effort and achievement rings the phrase: a fine, a noble character! What is it that comprises its structure?

Character is compounded of a legion of attributes, the offspring of the spiritual, intellectual, emotional, passionate, and vital qualities that distinguish, more or less, the inherent nature of every individual; hence, no two are exactly alike. Love and distrust, compassion and hatred, patience and scorn, sympathy and resentment, magnanimity and avarice, all the varieties of emotions and thoughts, unfolded through the process of endless repetition and the fixing of habits, are interblended in the complex structure of the human soul as Character. Is not character evolved from right action and therefore the result of experience? Does not right action, the fruitage of right knowledge and right thought, magnify experiences into a larger consciousness and understanding of life? Do we not sometimes feel more conscious of the inner glow and splendor of the on-looking knower and perceiver within?

Have we not often realized in time of trial that one unselfish deed successfully achieves what myriads of sterile although loftily expressed thoughts, declarations, and golden promises fail to accomplish? Such an experience demonstrates the superiority of act over word, of gold over lead. Likewise, nobility of character enthrones the god within, and sees and worships the Immortal Self in man, in the universe, and in all things.

## HOW CONSCIOUSNESS WEAVES CHARACTER

To define it more technically, character is the more or less conscious expression of the personal Ego, Kâma-Manas, the astral Monad, enlightened and inspired by the splendor of the Âtmic or spiritual consciousness, the highest phase of the Immortal Self — the dual Monad, Âtmâ-Buddhi. Its self-impelling energy, kindled by spiritual desire, expands the character with an evergrowing beauty, wisdom, and power, as with each new birth it ascends on the pathway within to godhood. An Initiate has so become through incarnations of ceaseless striving and an all-encompassing love of humanity, blending his unfolding consciousness not only with his spiritual self but also with Cosmic Consciousness, while unfolding the progressive expansion of his titanic intellectual and spiritual faculties and powers.

Âtman means 'Self,' and the stream of Âtmic consciousness flows from Âtman, the 'Self,' which is linked to Cosmic Consciousness. We are taught that Consciousness is the fundamental of cosmic structure, that it radiates from the heart of the Monads which are gods, or god-sparks, the divine intelligences or consciousnesses which fill full the boundless spaces of Cosmic Space. As Cosmic Consciousness vitalizes Cosmic Being, so do the streams of Âtmic or spiritual consciousness energize every aspect of man's being. For note that Consciousness, the manifesting light, life, intelligence, and law of the all-permeating, ever-present Logos, whether celestial or human, is the impelling, enlivening urge of the consciousness-point or Monad, present in electron, atom, the mineral and vegetable kingdoms, mankind, and gods.

The human constitution, in which we are particularly interested, is comprised of the seven principles which are the seven radiations or aspects of the Âtmic or spiritual consciousness streaming through their corresponding encasements of more densely-growing concreted substance; and each principle, as a manifesting consciousness center, is constituted of countless entities. The human soul as a consciousness-point (a point without extension but having position, existence, and evolving continuously), acts as the focal center, transmitting to the lower aspects of the personal Ego the vitalizing currents or radiations of Âtmic consciousness. So is the heart the central focus of consciousness, the reservoir of all the energies and attributes and forces of the inner god, the immanent Christos. Inherent too, in every principle, exist the other six principles — more concreted currents of consciousness, each partaking of the nature of the others.

## THE THEOSOPHICAL PATH

Thus, too, are intuition, instinct, intelligence, and impersonal love, sense-organs and sense-faculties, manifestations of the Stream of Consciousness.

How the study of Man — an invisible, spiritual energy, inseparable from the universe — quickens the pursuit to Self-knowledge which reveals the crossways of two eternities, one of which has been traversed by ourselves as descending involuting Monads from an aeonic past, god-sparks or consciousness-centers emanating from the Central Source of Life and Light! The other marks the beginning of our ascent along the 'Luminous Arc' returning through future aeonic periods to the source of our divine origin, plus the self-consciousness acquired through the cumulative knowledge, wisdom, compassion, and understanding gained on our long evolutionary pilgrimage.

Every thought that has ever been conceived becomes an imbodyed entity endowed with consciousness, an evolving consciousness-point, destined to become a self-conscious god, through future long aeonic periods of time. Thoughts from the distant past come again into the minds of men, and those of a lofty character inspire the creations of the poet, artist, musician, and philosopher. Forgotten archaic truths, thoughts, picture-models of inventions of an ancient civilization, still present in the air, are reflected again into men's minds or consciousness, and are reproduced, but in appropriate garb or as modern vehicles concordant with the needs of the age. The old adage is true: "There is nothing new under the sun." Vibrant thoughts and their characteristic individuality of what had once prevailed, continue to inhere in consciousness, and manifest their power anew at their cyclic time. Our Leader, Dr. de Purucker says:

Consciousness is a divine energy, a living flame, a living fire, and it simply makes unto itself bodies as it will, through which bodies it manifests its native powers.— *Questions We All Ask*, Series II, No. 24, p. 380

There are other familiar phases of consciousness, a few of which are sleep, dreams, death, Devachan, and Nirvâna. Have you not dreamed dreams of beauty evoking intense joy? Or had dreams of a chaotic character, or even some that were shocking and terrible? In order to explain these varying states of consciousness, it is necessary to postulate that the human soul is *Manas*, the 'mind,' which manifests two aspects: the higher, Spiritual Soul — a spiritual consciousness-center, designated the immortal *Buddhi-Manas*, in contradistinction to its reflexion, the personal Ego, itself a conscious-

## HOW CONSCIOUSNESS WEAVES CHARACTER

ness-point or center — mortal man or *Kâma-Manas*. *Âtmâ-Buddhi* is the percipient soul, the perceiver and recollector of the nature, operations, and laws, of the evolving invisible worlds behind the veil of matter.

It is the brain-mind or the personal Ego that dreams, and it is the seat of the memory which radiates or throws off the pictures or dream-visions that it receives. Dreams may be the reflexion of some of our daily thoughts and experiences, or the result of cerebral disturbances, or they may occur while changing the waking into the sleeping state, or at the period of awakening. But dreams of warning and premonition are different from these ordinary dreams, because they require the active co-operation of the Spiritual Ego, *Buddhi-Manas*. Its consciousness journeys to other spheres or realms, and as it reflects its experiences back into the brain-mind, a part of what has been retained may be a dream of warning or prophecy. When the brain-mind does not record the experiences distinctly enough for the memory to recollect, the illuminating instruction of these dreams is lost to our consciousness, and the miscarriage of their inspiration and import signifies a loss to the individual character. The harvest of thoughts and experiences garnered on higher planes of consciousness, lends definite stamp to the structure of character.

Have you not in your experiences forgotten dreams of the night before, until some sensation, sight, sound, or smell, like a written or spoken word, brought back the forgotten dream-experience? An impaired state of health may becloud the brain-mind with a veil of gaseous vapors which, obscuring the dream-vision, might have otherwise been recalled like a vivid picture. One who lives to indulge and gratify his physical longings, returns in his next birth to a life permeated with the same desires, but with the lower nature yet more grossly accentuated. But if one *wills* to refashion his character by transmuting his lower thoughts and impulses, he will succeed in transferring his lower consciousness to a higher plane of being. Thus does the Stream of Consciousness, through all gradations of evolution, weave the structure of character.

As for dreamless sleep, the consciousness may function on so high a plane that the untrained mind fails to register what had transpired. As the Absolute All, emanating its radiations through the creative Logos as light, life, intelligence, and law, is likewise the consciousness-point or center in man, every experience of the soul, every pass-

## THE THEOSOPHICAL PATH

ing intellectual activity, is present in and inseparable from consciousness, for its all-permeant living energy inheres in everything.

Death and Sleep are essentially one. Sleep is an incomplete and imperfect death. Death is a complete and perfect sleep.

— *Questions We All Ask*, Series II, No. 19, p. 293

As sleep is an incomplete death, the daily waking consciousness finds itself in its same body. Sleep, as we know, endures but for a few hours, being a brief rest which simulates death. Death is a perfect rest, and an absolute sleep. After a relative time-period of devachanic rest between two earth-lives, the reincarnating Ego takes unto itself a new body. The instructive dream-visions experienced in sleep recompense the character, helped by the spiritual effort maintained during waking hours. After death, the beloved ones, the ideals, and the kindly acts done during earth-life, give birth to dreams of splendor in Devachan, which as seed-thoughts, impel to greater future deeds of glorious and altruistic service, the essence of which is reflected and interwoven into the maturing character.

We are also taught that the brain-mind becomes perplexed, distorted, when the astral or model-body is imperfectly withdrawn from the corporeal body, therefore recording on the sleeping brain incomplete and evil dreams. But wondrous are the effects of elevating reflexion on lofty themes preceding sleep! They evoke the power of the inner god to cast an impenetrable âkâšic veil around one like a protecting shield. Likewise, the exercise of self-control gives power and poise to character and rarefies all the virtues, empowering one to perform all activities purely and chastely.

Why not ally yourself with this Flame which is your Self, your spiritual Self? Your guerdon will be victory over the forces of life; and the end will be union with the spiritual Sun of which you are, each of you, a ray. Sons of the Sun you are!— *Questions We All Ask*, Series II, No. 24, p. 388

As every man is a potential god, Devachan is defined as 'the dwelling of the gods,' and its state of bliss, intermediate between two incarnations, will be proportionate to the spiritual unfoldment evolved during earth-life. As soon as the Spiritual Ego (Âtmâ-Buddhi-Manas) has separated itself from its *kâma-rûpa* and the disintegrating lower principles, it enters its heaven-world, Devachan, where its peace and bliss will be proportional to its liberation while on earth from earthly attractions. The Devachanî participates in its dreams of wondrous beauty as it lives over again lofty deeds of heroic ac-

## REVIEW

complishment, and the joy of living nobly and serving impersonally. Such spiritual yearnings clarify the vision, intensify the impulse to exercise strength, will-power, perseverance, and kindle an enthusiasm that will lay the ripened gleanings of life's best achievements on the altar of humanity's cause.

In contradistinction to Devachan, Nirvâna is a state of unutterable peace and bliss, and though Devachan is bounded by illusion, Nirvâna is free from all illusion. It is a state of consciousness entered only by the most highly evolved adepts, those who have emancipated themselves completely from worldly attractions. A Nirvânî, therefore, is an emancipated soul, impersonal, omniscient, at one with Absolute Consciousness. One who enters Nirvâna to live in the consciousness of absolute bliss, forgetful of humanity's woes, is called *Pratyeka-Buddha*, a 'Buddha of Selfishness.' The Buddha of Compassion renounces the hard-earned bliss of Nirvâna to help humanity. Thus does character progressively unfold.

## REVIEW

JOSEPH H. FUSSELL, 32°

"THE LOST KEYS OF FREEMASONRY, OR THE SECRET OF  
HIRAM ABIFF," by *Manly P. Hall*\*

IT is with mingled feelings of approbation and regret, that I review this book: of approbation for the evident desire of the author to do justice to the high ideals and purpose of Freemasonry; and of regret that he has not had instruction, which alone would put him in a position to write upon the subject with understanding. The author in his treatment of the subject reveals himself as a man of high ideals, intuitive aspirations, and poetic temperament. The book has many beautiful and fine passages in it, and although the author is not a Mason, he has intuitively grasped the fact, expressed in his own words, that the secrets of Masonry "must remain unknown to all who do not live the true Masonic life"; and that "the true Mason has learned to be divinely impersonal in thought, action and desire."

It is to the credit of the author that he has caught something of the inner spirit of Freemasonry, as revealed by the following:

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\*Macoy Publishing & Masonic Supply Co., 35 West 32nd St., New York, N. Y.

## THE THEOSOPHICAL PATH

The true light can come only to those who, asking nothing of it, give all to it. A Mason cannot be ordained or elected by ballot, he is evolved through ages of self-purification and spiritual self-transmutation.

The true Master Mason recognises the value of seeking for Truth wherever he can find it.

These thoughts, however, are not new, but have been expressed again and again by Masonic writers, although indeed, they can never be expressed too often.

It is another matter, however, when the author, leaving generalities, begins to speak about the actual teachings which the three Degrees exemplify, and the 'Secret of Hiram Abiff.' It is true that much information may be gained in regard to these from the study of the Secret Doctrine of antiquity, fragments of which are to be found scattered throughout the world's ancient scriptures, and marvelously brought together and expounded by H. P. Blavatsky in her great work *The Secret Doctrine*. In view of this, it is to be regretted that the author has not sought instruction which might have prevented his making erroneous statements that will be evident to every Mason on reading the book. Nor need these errors have been made, for they are in regard to points of teaching that are not secret, but have been published again and again in our Masonic literature.

To give one or two instances: 'The Lost Keys' given by the author to the three Degrees — and they had better be called keynotes rather than 'Lost Keys' — do not give the lessons of the respective Degrees to which they are applied by the author. For instance, the author connects the seven liberal arts and sciences with the degree of Entered Apprentice and gives "the mastery of *emotion*," as the 'Lost Key,' to the grade of Fellow-Craftsman. The requirements (p. 51, Nos. 1, 2, 3) stated by the author to be necessary for Fellow-Craftmanship are requirements which have to be fulfilled by the Entered Apprentice. According to the author, "the lost key of the Entered Apprentice is *service*." It is true that service is one of the keynotes of the Entered Apprentice degree, but it is not a *lost* key. Far better is the keynote of the first Degree expressed in the words of the Platonic teaching: "Discipline must precede philosophy"; and the keynotes of the three Degrees respectively as Moral, Intellectual, and Spiritual.

The author intuitively approaches a conception of the meaning of Freemasonry in the following, which is perhaps the finest passage in the whole work:

## REVIEW

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## REVIEW

In its highest sense, it is neither historical or archaeological, but is a divine symbolical language perpetuating under certain concrete symbols the sacred mysteries of the ancients. Only those who see in it a cosmic study, a life work, a divine inspiration to better thinking, better feeling, and better living, with the spiritual attainment of enlightenment as the end, and with the daily life of the true Mason as the means, have gained even the slightest insight into the true mysteries of the ancient rites.

It is to be borne in mind, however, that Freemasonry, as we have it today, gives entrance but to the Outer Portals of the Ancient Mysteries, and but a hint of the first lesson in the study of the Cosmos. The 'Lost Keys' of Freemasonry — which in fact are not 'lost,' and never have been, save for those who have them not — are keys to an understanding of man's composite nature, Spiritual, Intellectual, and Moral, and to his relation as a builder in and of the Universe of which he is an inseparable part.

It is also greatly to be regretted that the author who, as said above, has presented so many excellent thoughts should have given in his Prologue, "In the Fields of Chaos," such a fanciful picture, one wholly foreign to the teachings of ancient Cosmogony and the teachings of the ancient mysteries. The Secret of Hiram Abiff is not given by the author who, as already said, has not been fortunate enough to receive instruction in regard to this and kindred subjects — not having placed himself in the position to receive such instruction. It may be said, however, that the Secret of Hiram Abiff is the Secret of Osiris, and of all the Mystery-Gods of Antiquity; it is indeed the Secret of every man. This Secret, however, cannot be put into words within the pages of a book, except that it may be said that it is the Secret of man's destiny, which is that man will ultimately become what he is already in essence, in the heart of the heart of him, a god; in other words, quoting from the Biblical saying, "Ye are gods," a teaching also of Pythagoras and of all the great ones of all ages.

As for the Lost Word: this was known and taught up to the middle, or turning point, of the Fourth Great Race (the Atlantean), when the Mysteries were established to keep alive the true teachings of the Secret Doctrine, the Esoteric Philosophy of the ages, which are the inalienable birth-right of Humanity. Thereafter, and now, these teachings are given only at initiation, and only to those who seek for them, who give the right knock, and who prove themselves worthy to receive them.

## QUESTIONS AND ANSWERS

**QUESTION:** Dr. de Purucker, in some of his lectures, has referred to one 'Krishna' as a World-Teacher, and has linked him with Jesus as such. I had supposed him to be a purely mythical figure. My question is threefold: (1) Did Krishna really live, and why is it so difficult to obtain what seems to be reliable information about him? (2) What has he in common with Jesus the Christ? (3) By what warrant is he called a 'World-Teacher'? Is there a test or criterion for this that an ordinary person could apply?

*Grace Knoche:* Krishna is no mythical figure. He is a great historical character who lived, 'a man among men,' somewhat over five thousand years ago in India. He was a great spiritual teacher and reformer; he reformed the then degenerate religion, and gave the impulse, through his teachings and the example of his life, to a great and highly spiritual civilization. Most of the modern accounts of him are curiously garbled and brief. Some, written by friendly hands, are so embroidered with imaginings as to be worthless; others are clearly prejudiced. The student will do well to go back to the *Vishnu-Purâna*, the best exoteric source-material, the Wilson translation of which is in most large libraries and in every scholar's library, large or small. See Book V in the original text (Books IV and V in Wilson) for the events of his life, and the *Bhagavad-Gîtâ* for his teachings. The ancient text, like the Gospels, is a mystical treatise, and those who can read its inner meaning are able of themselves to judge of its reliability. Regarding the *Bhagavad-Gîtâ* — a little devotional book loved by all Theosophists — that may be had in the familiar Judge Recension, or in *Lucifer: the Light-Bringer* in serial form, translated by Dr. de Purucker himself, and published in connexion with the Judge *Commentary* upon it.

Neither the *Vishnu-Purâna* nor the *Bhagavad-Gîtâ*, however, give us the key to an understanding of Krishna's power to *quicken the soul in man* — a power that is greater today than it was five thousand years ago and that is growing in extent and in spiritual quality with every year. Like Jesus and other World-Teachers, Krishna was an Avatâra, and to understand him one must have some understanding, at least, of the Avatâra-doctrine. Briefly, an Avatâra is the incarna-

## QUESTIONS AND ANSWERS

tion on earth of a divine being, and this is the meaning of the oft-quoted passage in the *Bhagavad-Gîtâ*, where Krishna says to Arjuna:

I produce myself among creatures. ● son of Bhârata, whenever there is a decline of virtue and an insurrection of vice or injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

In the words of our present Leader and Teacher, an Avatâra is "a manifestation in human form of a god," or "a great and noble human being whose nature is translucent to the energies and illumination issuing forth from a divinity." The inquirer is referred to a lecture given by Dr. de Purucker in September, 1930, under the title, 'Was Jesus Man-God, Great Sage, or Myth?' (*Questions We All Ask*, Series II, No. 11) for a lengthy exposition of this ancient teaching, for ages obscured, indeed lost.

While the word 'Avatâra' may be unfamiliar to Western ears, there is nothing unfamiliar in the teaching itself, if we eliminate the painful narrowness of confining such a dispensation to one Teacher only, and broaden it to include World-Teachers living at different epochs and in many nations. The story of Krishna, therefore, is the story of the descent of a celestial being, a god, to take on the martyrdom of working in and through a body of flesh amid the harrowing conditions of earth-life, in order to help distraught mankind. It is pure sacrifice, but a sacrifice made willingly and gladly out of an all-encompassing Love.

(2) What has Krishna in common with Jesus? He has so much in common that with a little shifting of names, places, dates, and a few suchlike non-essentials, the ancient accounts of one might do fairly well for the other. Here are a few items. Like Jesus, Krishna was born at the winter-solstice (on or about December 25th); his father was a 'builder,' one Vasudeva, of a royal line; his mother was Devaki, so virtuous, beautiful, and wise that she was believed to be a goddess in human form. She is referred to as 'an incarnation of Aditi,' 'Mother of wisdom, law, and order'; she walked invested with a celestial radiance. Krishna's birth, like that of Jesus, was foretold and his coming was heralded by rejoicing in the heavens and the appearance of a new star. All Nature blossomed afresh at his birth and the ancient account of this is one of the most beautiful pieces of writing in mystical literature. Like Jesus, Krishna was visited by Wise Men; like Jesus, he confounded the elders with his

## THE THEOSOPHICAL PATH

learning when a mere boy. Both were persecuted by Kings then in power, though the Indian King (Kansa by name and Devaki's cousin) appears to have been decently scrupulous, for he generously stipulated, when he gave orders for the killing of all infant boys "upon earth," that it be confined to those "in whom there are signs of unusual vigor"; and later on he rescinded the decree!

Both Krishna and Jesus were brought up in obscurity, the former in a herdsman's hut. The *Vishnu-Purâna* gives a beautiful account of his boyhood in the little shepherd-colony at the foot of Mount Meru, where he and his elder brother Râma grew up, shepherd-boys among the rest, driving the cows to pasture and engaging in the usual boyish sports. Both Jesus and Krishna retired to a mountain for meditation and preparation; both gathered followers or disciples about them; both gave out spiritual teachings (identical in import) which their followers preserved for posterity; both raised the dead, and healed the sick and deformed; both consorted with 'publicans and sinners' and were criticized for doing so; both attacked the religious hypocrisies of their day; both were 'crucified' and 'descended into hell,' returning therefrom to continue their teaching-work — and so on. The accounts are so parallel that one might observe, as did a zealous religionist about the Buddha, that the 'miracles' of Krishna were produced by the Evil One to seduce the true believer *in advance!* For an advance-effort of this kind, however, three thousand years seems a needlessly generous margin.

Many of the stories about the Hindû teacher, as with many of the Gospel accounts, cannot be taken literally. Like the Gospels, the *Vishnu-Purâna* is obviously a mystical treatise, historical only in part. For instance, there is the story of how Krishna, seeing the herdsmen and their cows terrified and beaten down by a torrential storm, lifted the mountain Govardhana from its base and held it over them for a period of seven days. Why *seven*? And what is the meaning of *Govardhana*? We have a hint in another passage which relates how Krishna on one occasion *became* the mountain, and then, "in his own form as Krishna" and in company with his beloved herdspeople, himself ascended the mountain and worshiped there. Then, says the *Purâna*, "having promised them many blessings, *the mountain-person of Krishna vanished.*"

Modern accounts, some unfriendly and a few positively puerile, usually connect Krishna with the degenerate so-called 'temple-dance'

## QUESTIONS AND ANSWERS

of later times; nor do they forget to mention his 'wives,' 16,100 of them, and his 180,000 'sons.' This clearly means followers or adherents, the figure being the one familiar in all religions. The *Purâna* might profitably be consulted for its account of how Krishna taught the sacred dance, he himself dancing with each one in the large outer circle, but *at the same time remaining in the center*. "For even as in all creatures, the elements of ether, fire, earth, water, and air are comprehended, so also is he everywhere present, and in all." Clearly this cannot be read literally, yet it is historic that the celebration of the mystery-dance in the temples of many lands dates from Krishna's day.

One account not paralleled in the Gospels one likes to believe plain and historic. It is that of Krishna drawing about him, at the call of his shepherd's pipe, the birds and wild creatures of the forest. On the other hand, his slaying of the serpent-king Kaliyâ; the demon-horse Kesin, the fierce Dhenuka, Pralamba the Asura, and so on, is probably the artist's way of describing Krishna's attack on entrenched privilege and wickedness generally. He was a warrior, but in defense of the weak only. Literally true, in all probability, is the account of his response to the shepherds who praised him for his exploits, for Impersonality was his hallmark and Brotherhood was what he came to teach. "If I have merited your praise," he said to them, "What occasion is there to engage in any discussion? Be satisfied to know that I am your kinsman ( Brother ) . . . you must not think differently of me."

"Assuming human duties, and maintaining the human character" (quoting again from the *Purâna*) a god not *in potentia* but *in actu*, Krishna instituted a great religious reform, and nothing but the Avatâra-doctrine, esoteric for so long, can explain certain puzzles in the ancient accounts of his life.

(3) As to the test or criterion which 'an ordinary person' could apply, to decide who is World-Teacher and who is not: again one can but quote our own Teacher, who has told us many times. First of all it is universality. Are the teachings universal? that is, not of one land or one time, but of all times and earth-wide in their reach. Are they identical with the teachings of those whom we know to be World-Teachers? Are they hawked in the market-place and vended for pieces of silver? They promise power — but is it power over others, or over oneself? Do they appeal to the mind only, or to both

## THE THEOSOPHICAL PATH

mind and heart? Do they clasp hands with politics and parley with War? Or do they work eternally for Peace? If *everyone* followed them to the limit, would the world be better or worse? Surely one need not be an *extra*-ordinary person to apply a test so simple and satisfying as this.

### Fundamentals of the Esoteric Philosophy

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

*Edited by* A. TREVOR BARKER. Large Demy 8vo, 576 pages

#### Prospectus

**T**HIS new work by Dr. de Purucker, the present Leader of The Theosophical Society, with International Headquarters at Point Loma, California, consists of forty-eight lectures which he delivered to the members of the Esoteric Section during the years 1924-1927. These lectures were given under the direction of Katherine Tingley, then Outer Head of the Esoteric Section, in fulfilment of her long cherished plan to give to the world a work which would not only serve as a commentary upon *The Secret Doctrine* of H. P. Blavatsky, but at the same time would be the means of giving out certain esoteric keys, not contained in that work, which would enable the reader to unlock the treasures of knowledge therein contained, to an extent hitherto undreamed of by the majority of students. Indispensable as *The Secret Doctrine* may be to serious students, it has so far proved too abstruse and difficult for the average intelligent reader to make a very wide appeal. *Fundamentals of The Esoteric Philosophy* is designed, therefore, to make the teachings contained in *The Secret Doctrine* comprehensible to anyone of average intelligence who seeks with an open mind for a wider and deeper explanation of the problems of life and of man's relation to the Universe of which he is an integral part.

It should be distinctly understood that the teachings contained in this work are those of the Ancient Wisdom-Religion of Mankind, and are entirely consistent with the teachings given to the world by H. P. Blavatsky and all the great Sages and Seers of Antiquity. Again, much that is contained in this book has been known only to a few elect since the closing of the Mystery-Schools of Ancient Greece by the order of the Emperor Justinian in the 6th century of our era.

The Volume is edited by A. Trevor Barker, the well-known compiler of *The Mahatma Letters to A. P. Sinnett*, and in his opinion as a student of the teachings of H. P. Blavatsky, *Fundamentals of The Esoteric Philosophy* is probably the most important contribution to Theosophical teaching since the publication of *The Secret Doctrine*, and will prove in time to be indispensable to those who desire to gain a fuller understanding of Blavatsky's masterpiece.

#### CONTENTS

##### PART I

Chapter I—The Self: Man's Inmost Link with the Unutterable. The Esoteric Philosophy: Taught in all the Ancient Religions.