

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"The consciousness of divinity is the key to human life. For want of this key humanity has been drifting — all because of the mistakes of the past. In finding this key we unlock the door to the grandeur of human life."— KATHERINE TINGLEY

The writings of H. P. Blavatsky and W. Q. Judge contain so much that is applicable to present-day problems that I feel sure the members of the Universal Brotherhood and Theosophical Society and other readers of THE THEOSOPHICAL PATH will be glad of the opportunity of benefiting by their wise teachings. I trust soon to meet my readers through these pages again.

KATHERINE TINGLEY, *Editor*

ADVANTAGES AND DISADVANTAGES IN LIFE

WILLIAM Q. JUDGE

THAT view of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtile essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all-embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad that which the Ego neither desires nor requires.

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And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the 'advantages' which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world 'disadvantages.' Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meager opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations, and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life, we cannot

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understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel, and teachers we see at once that it all has to do with the brain and nothing else. Languages, archaeology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, traveling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies — *skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power, and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

From THE PATH, July 1895

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C. J. RYAN



HE attitude of Theosophy towards modern science has been sometimes misunderstood by critics. Science holds such an important place in modern life that it is desirable to clear away these misconceptions from time to time.

Students of Theosophy have a great respect for the self-sacrificing work, the skill, the devotion to their ideals, of the uncommercial men of science; but they have a strong conviction that the majority of modern scientists have approached the problems of life in too materialistic a spirit, and have thereby limited their usefulness. The mechanistic view of nature, now so prevalent, is a serious danger. The authority of science

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is now as great as that of religion in former times. Extraordinary mechanical appliances and forces are in our hands, regardless of our moral fitness, and still more tremendous forces are almost within our grasp. The world, dazzled by the mechanical inventions of the past century or so, is almost worshipping such things, and many people believe, erroneously but not unnaturally, that 'science' means the application of intelligence to practical inventions and improvements in comfort.

Now the Theosophical position in relation to these conditions is clear. It declares that unless the principle of Universal Brotherhood becomes a vital factor in national, international, and — as the basis of these — in individual life; unless we learn that we are not merely intellectualized animals, but immortal souls, using the body and mind as instruments, the possible developments of cold, purely intellectual and unmoral physical science are filled with peril to the spiritual progress of civilization. The spread of organized scientific research and so forth does not imply the strengthening of public conscience. Scientific discovery applied to comfort, luxury, and destruction, has not diminished selfishness; probably the reverse. The application of the principles of internal combustion which brought about the automobile has revealed a hitherto unsuspected intense carelessness for other people's safety on the part of joy-riders. Because we have learned more of the principles of mechanics we have not freed ourselves from the desire to kill and mutilate our brothers; and because we have concocted unpleasant animal serums to inject into our veins, and have invented some more or less doubtful means of reducing the ravages of diseases which we have largely brought upon ourselves, we have not thereby commenced the reforms in our thoughts and methods of living which will prevent sickness and premature death. Claims that some of the diseases directly caused by infractions of morality can be rapidly cured by treatments obtained by recent scientific research are a source of jubilation in scientific circles. But suppose our young manhood had been self-controlled and self-respecting in such important matters, there would have been no need for scientific research in that direction, nor for alleged cures which to many will simply offer a premium to further excesses. It is difficult to see how science, in this matter, has strengthened the hands of those who are working for a higher standard of morality.

Owing to the misuse of scientific research in the sphere of warfare, and to the power science has given to the strong and unscrupulous, as well as to the aloofness of so many professors of science to the moral or humanitarian results of their investigations, some great thinkers have denounced modern science altogether. Tolstoi was extremely severe; he declared it was one of the principal causes of the misery of mankind

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because it gives tyrants the opportunity of oppression, and because it leads away from a truer and more spiritual science — the handmaid to the higher interests of mankind. Tolstoi's views on the subject were extreme and we cannot follow them to their limit, but he was certainly right in advising people to give their greatest energies to the improvement of social conditions, to the proper education of children, to living rightly, and to the cultivation of the land. Without going to the extremes of Tolstoi and throwing away a good thing because of the abuses connected with it, we may agree that the *moral* state of society is not a bit better for all the modern developments of science, and it is questionable whether our physical state is. The revelations made by the medical examination of the drafted men in this country and in England during the great war were, as everyone knows, startling. The British Prime Minister said they hoped to have an army of men of standard A 1, but they had to put up with a majority who were hardly C 3. We have heard a good deal about the lengthening of human life in modern times, but what are the facts as given by the official statistics? Professor Fisher of Yale reports:

“Notwithstanding the great reduction in the *infectious* diseases, there has been so much increase in the *degenerative* disorders that the expectation of life after middle age is actually less today than it was a generation ago.”

Professor Mazyek Revenel of Missouri University writes:

“The last census (1910) shows that the number of people in the United States who die from diseases of the blood vessels is nearly four times as great as it was ten years ago.”

The census showed that while infant mortality has been reduced a little, more people die early in middle life than formerly. The increasing diseases are cancer and diseases of the brain, kidney, heart, and blood-vessels. These are carrying off more people over forty-five years of age than formerly and are causing the average length of life to be shorter after that age than was the case a generation ago.

As for the moral condition of the age, many would say that the widespread acceptance of the Darwinian teaching that Nature's method of progress was by a bloody and brutal Struggle for Existence had unmistakably lowered the spiritual ideals and provided excuse for some of the perversions of the times.

A well known writer, Stephen Coleridge, in his new book 'The Idolatry of Science,' speaks plainly about the seamy side of science, and demands that some responsible body of men protest against the blind worship of everything that is labeled with the hypnotic word 'science.' He defines 'science' as a pursuit that is

“entirely distinct from and opposite to poetry, letters, oratory, history, and philosophy;

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something that has no relation to, or connexion with, the emotions or with the character of men; something wholly unconnected with conduct; something with which the principles of right and wrong have no concern."

He longs for an age when ugly factory chimneys will no longer pollute the air, when telephones will not destroy our privacy, when doctors will not inoculate their willing or unwilling patients, vivisect, or experiment on helpless animals or even on hospital patients; when the craze for rushing from place to place at breakneck speed will have subsided, and when many things we erroneously take for signs of progress will have been found out in their true unimportance. A reviewer in *Discovery*, a scientific journal, writes:

"With Mr. Coleridge's main point that the teaching of science without an accompanying training in other subjects, in character, and above all, in religion, is dangerous, we agree. But what sensible man or woman would deny this?"

I am afraid a great many sensible people have never thought that scientific studies are dangerous or that they should be purified by moral and religious training; in fact our age has been very strongly impressed with the belief that there is a very active "conflict between science and religion" that will not cease till the latter is overthrown. A Theosophist would say that what is required is not the injection of a modicum of theology or cold moral training into the materialistic atmosphere engendered by science, but a complete change in the attitude of scientists in general towards life and the spiritual world.

This change can only be brought about by an elevation in our ideals of education in general, ideals founded upon the basic principle of the divinity of man and the possibility of the transmutation of the lower, animal, devilish nature by well-directed effort. The adoption of this as the beginning of wisdom will create a safe mental and moral atmosphere in which the higher science will naturally grow and astonish us with its beauty. At present even the most advanced educational systems in general use are based upon the erroneous conception that the ordinary personality is all there is to work with, and the efforts are directed towards its development and gratification rather than towards the bringing of the immortal, spiritual Ego into control of the lower personality.

There are many definitions of science. One is, "To know a truth in relation to other truths is to know it scientifically"; another, "Science is knowledge reduced to law and embodied in system," and "Science seeks knowledge for its own sake." But, as H. P. Blavatsky remarks:

"As it is claimed to be unphilosophical to enquire into first causes, scientists now occupy themselves with considering the physical effects. The field of scientific investigation is therefore bounded by physical nature."

In the disinterested search for Truth, even if only in physical nature,

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and without looking for reward in the shape of money or position, the scientific spirit is a valuable possession in this commercial age, and those who are sincerely trying to uphold their ideal are naturally impatient of criticism on the basis that science is simply the handmaid of desire, the slave of luxury and greed. Unfortunately this criticism has some reason because the scientists themselves are so positive that science is only concerned with the practical and that which can be handled by the senses. As Mr. Coleridge says, science has little to do with spiritual evolution, with character, with conduct, in short with the enduring things. Remember how Darwin, towards the end of his life, regretted his neglect of poetry and music and all that they imply. His pathetic confession of his limitation through exclusive devotion to intellectual research, his loss of the humanities, indicates his unfitness properly to appreciate the true nature of man, and suggests some reason why he only saw in mankind a branch of the animal kingdom distinguished from the rest by a more highly organized brain. He said:

“If I had to live my life again I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.”

Darwin is not unique in this; many other brilliant scientific intellects have shut themselves away from whole worlds of higher human activity or have simply looked upon them from the outside as curious phenomena without feeling their heart-pulses.

It will be seen, from the tone of these remarks, that while Theosophists do not belittle the achievements of modern science, and most emphatically are not its enemies, they are firmly opposed to the materialistic habit of thought so widely prevailing which hinders its advance towards the understanding of the greater Realities of life. In fact, students of Theosophy have such hopes of the higher possibilities of science that they dare to criticize its limitations in a friendly way without cynicism, though with frankness. In *The Secret Doctrine*, Madame Blavatsky's great work, she defines her position as follows:

“So far as Science remains what in the words of Professor Huxley it is, viz., ‘organized common sense’; so far as its inferences are drawn from accurate premisses — its generalizations resting on a purely inductive basis — every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the teachings of the latter are grounded on a substratum of unassailable fact.” I. p. 477.

Madame Blavatsky recognised the strictly self-limited scope of modern science, but she declared there is great promise for the future of scientific research on certain lines; she says:

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“Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths.” — I. p. 261

In *Light on the Path* we read:

“I pray that no reader or critic will imagine that by what I have said I intend to depreciate or disparage acquired knowledge, or the work of scientists. On the contrary, I hold that scientific men are the pioneers of modern thought. . . . The scientific workers are progressing, not so much by their own will as by sheer force of circumstances, towards the far line which divides things interpretable from things uninterpretable.”

It would be impossible to speak of science and not to refer to the wisdom of antiquity. Madame Blavatsky brought to our attention the startling idea that a profound knowledge of the laws of the universe and of human life is possessed by certain Oriental philosophers, her Teachers, to whom it had been handed down by predecessors from time immemorial. Many of their teachings which she was permitted to put into her books confirm this claim; and it would be difficult to mention a department of science in which she does not offer illuminating suggestions in stating the case for Theosophy. When she wrote — about forty years ago — science was apparently winning in the so-called “conflict between religion and science.” Materialistic theories, supported by hard facts and new discoveries, seemed almost triumphant. Not a moment too soon Madame Blavatsky boldly stepped into the arena, equipped with the ancient Theosophy, and offered unexpected interpretations of the discoveries to which the materialists trusted. She was received coldly; her statements were regarded as too far removed from accepted science to be accepted, except by a few who had insight and could see that Theosophy offered the only likely means of combating the increasing materialism. She said it would not be till the twentieth century that the teachings she brought would begin to receive confirmation from scientific research, and that Theosophical conceptions would be widely discussed — with or without acknowledgement. We are now seeing the beginning of all this. In the short space at our disposal we cannot mention a tenth part of the interesting subjects in which at least some leading scientists have already reached conclusions in harmony with her teachings. The enormous age of the sun and the earth; the great antiquity of the human race — millions of years rather than thousands; the fact that man is not descended from any known anthropoid ape, living or fossil; the insufficiency of Natural Selection and the Survival of the Fittest to explain Evolution; the existence of the lost continent of Atlantis; the nature of light — these are but a few of the important matters in which some or all leading scientists have reached the Theosophical position.

Theosophy does not run to extremes, as Madame Tingley has often said;

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it recognises the useful and valuable aspects of science. We all know how useful science has been in breaking down superstitions in religious teachings and in compelling the clergy to recognise the rights of reason. But it has often gone too far in the attempt to destroy, and we must acknowledge the danger to the spiritual development of mankind in attaching undue importance to achievements which are so largely directed towards the multiplication and satisfaction of artificial wants and luxuries which actually act as a hindrance to the development of the higher faculties of the soul. Is there good reason to believe that we should be more miserable or morally worse if we were not able to run about at ninety miles an hour, to build 16-inch guns, or if the floods of unnecessary luxuries and rubbish produced by the aid of machinery to satisfy the cravings of desire and the demands of fashion were abated and the energy devoted to slower manufacture of substantial hand-made articles which would give the chance for the idle people who have to kill time as best they can to do some useful work and so to become happier? The monotonous grind of the factory system is one of the most disheartening products of commercialized science. We are told that numbers of factory employees gladly volunteered into the British army, not so much from patriotism as to escape from the dullness of their lives and to taste a little adventure even at the probable loss of life or limb.

A serious danger in the development of physical science in the present condition of selfishness is that great discoveries may be made which will make warfare infinitely more terrible than it is. To exist at all, mankind may have to prohibit certain entire departments of research! The serious effect of an overdose of physical science is wittily described in Butler's clever satire 'Erewhon', in which he depicts a land where the possession of any kind of machine is a criminal offence, because the ancestors of the inhabitants had suffered so terribly from a highly scientific régime in which men had become enslaved by the marvellous perfection of machinery. It requires no special foresight to see what is likely to happen if Universal Brotherhood, based upon the only enduring principle — the Divinity of Man — is not soon made a living power in our lives. During the last few years science has discovered that there are enormous forces — beside which steam and electricity (as we have it) are feeble — lying almost within our grasp, only waiting for the genius to arise who will bring the key to release them. Radio-activity has opened our eyes to their existence. The transmutation of radium into lead releases a store of energy of gigantic magnitude, but it is a very slow process. More than a billion years is said to have been taken to transmute some of the radio-active mineral thorium into lead. Chemists are incessantly working to find how to hasten the process and obtain control of the vast

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powers released; most of them are quite regardless of the probable dangers of unloosing these terrible forces upon a selfish age. When — or if — this is done (and perhaps the Powers-that-Be will forbid) a pound or two of radium in the hands of one unprincipled man or a trust could be utilized to run millions of horse-power machinery, or when enough ammunition for a park of artillery and perhaps the means of employing it can be carried in your pocket, who is to be trusted with such mighty power over his fellows? The old gods Thor and Jupiter with their thunderbolts would be infants with popguns compared with a man armed with the stupendous forces of radio-activity, but unfortunately man lacks the wisdom of the gods. Professor Frederick Soddy, the eminent English chemist of Oxford University, has glimpsed the danger. In a recent article he says that science has laid its hand upon a tool, which, if controllable, could eliminate forever the nightmare of existence prolonged from day to day only by unremitting toil. Rejoicing in the possibilities afforded by the harnessing of radio-activity in the reduction of grinding, deadening, mechanical labor, and the freeing of man for higher activities, he sees, also, the terrible possibility of the new forces, so nearly in sight, being misapplied by the prevailing selfishness of the age. He says:

“The uses already made of science show how necessary it is that a new social order be developed before a million times more awful powers are unleashed by man. So far the pearls of science have been cast before those who have given us in return the desolation of scientific warfare and the almost equal desolation of unscientific government.

“In the world that is to come the control of financiers, lawyers, politicians, and the merely possessive or acquisitive, must give place to a system in which the creative elements must rule. . . .

“It is a tragedy to see the splendid achievements, both of brain and brawn, of modern peoples squandered and turned to evil by rulers alien to their spirit, and owning an allegiance to the standards of dead civilizations and dying beliefs.”

He says, further, that higher ideals are the only ones under which the coming great gifts of science can be safely entrusted to the world. Professor Soddy is one voice speaking from a great silence among his colleagues; we ask, Where is the compelling conscience of the learned academies, the united demand of the scientific world that shall insist that before these awful powers are let loose (perhaps by the private chemist of some money-making trust) some preparation shall be made that they will not prove a fearful curse? We hear no such demand; we hear only that science must be free and that it has nothing to do with the consequences of its discoveries.

A few years ago Professor Soddy suggested, to the disquietude of scientific critics, that it was not impossible that the legends of the destruction of Atlantis had a foundation in fact, and that the Atlanteans had succeeded in harnessing the inter-atomic forces, and had so misused the tremendous powers released that Nature had taken her revenge,

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civilization had been destroyed, and had had to start again after ages of Stone-Age savagery.

Students of Theosophy are not alone in doubting that this is a period of real progress for all our material progress and scientific research. The eloquent British divine, Dean Inge, has lately created a strong impression by a lecture delivered at Oxford University on "The Idea of Progress," in which he took a gloomy view. He pointed out that no physical progress could be traced since the Stone Age in Europe. The primitive Cro-Magnon race who lived in France perhaps fifty thousand years ago, perhaps very much more, were at least equal to any modern people in size, strength, and size of brain; in fact they are almost identical with the highly intelligent French inhabitants of the Dordogne district today. The Dean said he would be a bold man who would claim that we were intellectually equal to the Athenians or superior to the Romans, and continued:

"If progress meant the improvement of human nature itself, the question to be asked was, whether modern civilized man behaved himself better in the same circumstances than his ancestor would have done. It seemed to him to be very doubtful whether, when they were exposed to the same temptations they were more humane, or more sympathetic, or juster, or less brutal than the ancients."

He also referred to the great war as an example of the lack of progress in modern times.

Another important factor induces us to hesitate in putting too much confidence in materialistic science or in giving its exponents too much authority; that is the differences in scientific belief. We should not regret this lack of uniformity; it proves vitality and is a sign of progress, but it shows that we are living only on the fringe of real knowledge. What, for instance, can be more confusing to the plain man than to find rival schools of medicine, each claiming to possess the key to health, and the more numerous demanding legislation to enforce medical dogmas, fashionable for the hour, such as vivisection, vaccination, 'sex-hygiene,' etc., against which other schools protest as being thoroughly unscientific and even injurious. In subjects like astronomy, or geology, strong differences of opinion are not vital to our welfare, but in medicine they are. Even in biology — a subject apparently removed from 'practical politics' — the whole world has been strongly affected by the dogma of the Survival of the Fittest, *i. e.*, the Strongest; and the brutal principle of the Struggle for Existence, so widely trumpeted, has probably done much to produce the unbrotherly conditions which culminated in the great war and which do not seem to have been improved by it, if we may judge by press reports. And now we are being told by many biologists that the mechanical principles of Darwinism, the Survival of the Fittest,

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Natural Selection, etc., are after all only minor factors in the process of Evolution and that the deeper causes are still unknown. When we are asked to legislate in favor of proceedings which are repulsive to the best feelings of our hearts, of compassion and justice, in the name of science, let us think of the continual changes of opinion among scientists and hold to the simple faith that ultimate good cannot come from wrongful acts, however plausible in appearance at the moment. On May 29th the eminent Professor J. H. Jeans, lecturing at the Royal Institution, London, remarked:

“Science progressed on well-established lines in the Nineteenth Century, but the Twentieth will have to record the shattering of a large part of that foundation.”

According to Theosophy real progress in knowledge — science — can only be made in one direction, all others are side-issues, and that is in the study of the nature of man. Man contains within himself the keys which open the greater mysteries of life, but these keys are not to be found by the unprepared. By the unprepared we do not mean those who have not mastered the book-learning of the age, but those who have not mastered their lower nature, who have not passed beyond that state where worldly desires attract. The ancient proverb, “Discipline must precede philosophy,” may seem stern and forbidding, but it was the result of ages of experience, and it holds good today in regard to Real Knowledge — the “Knowledge of Things as They Are,” not merely of appearances. There is an Eastern saying, “When the disciple is ready, the Teacher is ready too,” but the pupil has to do the preliminary work of self-discipline before the higher spiritual science can be unfolded. Simplicity in outward matters may be the form which will be associated with profound wisdom and penetration in the soul; the higher science may require few material or mechanical appliances, but it will be powerful for good because it will always work with the spiritual forces in man and nature. A true science will find means of healing disease which require no suffering victims, human or animal. When the human race begins to wake to the divinity within and ceases to crucify the inner Christos, science will pay more attention to the causes of ills than to attempted cures.

We know that examples of all the mechanical powers, the levers and so forth, are found in man's body; Theosophy teaches us that all the intellectual powers, and all the spiritual powers in the universe, have their counterparts in the soul. We have obscured them; we are more than half-dead. True science, infinitely greater than what we have today, will help us to find ourselves, to find our divinity. And there will be no conflict between that science and religion, because they will be one.

RONDELS OF LOMALAND

KENNETH MORRIS

DAWN

Speech and Silence

THE Mountains had no word to say
When Dawn, a yellow poppy, glowed
And paled, and shining mists o'erflowed
The dreaming city, hills and bay.
And the mist-muffled trees, as they,
Speechless, aloof, withdrawn, abode;
They had no word soe'er to say
When Dawn (that flamey crocus) glowed.

Only a tufted covey grey
Fluttered and fussed across the road,
And with queer chucklings cooed and crowed,
And schemed great doings for the day.
The Mountains had no word to say
When Dawn's Grail Chalice o'er them glowed.

DESERT-WIND

Immanence

'T WIXT the blue skies and the blue deep
The air is all a diamond fire;
The blue hills shadowless aspire,
Foamless the wide blue waters sleep.
Mysteries on holy mysteries seep
Through the sunned silence, gathering nigher;
Between the blue skies and the deep
The world is thrilled with diamond fire.

Some high Nativity to keep
I think the Earth and Heaven conspire;
Through the bougainvillea's bloom-attire
I saw some flame, some splendor, leap. . . .
Hush! 'twixt the skies and the blue deep
God moveth as a quickening fire!

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MAGE MOCKING-BIRD

Illusion

GREY-WAISTCOATED, Mage Mockingbird
Sang in the naked mulberry-tree;
And *Who are you that harken me?*
In his rich caroling I heard.
Seven leaves hung there, hardly stirred,
Like gold-green lanterns, luminously;
And from their midst Mage Mockingbird
Made mysteries in the mulberry-tree.

—With that one chant he ministered
As though 'twere his whole liturgy;
Of all his stores of gramarye
He would not speak another word,
Lest I should guess he was no bird,
But the old Enchanter mocking me.

RAIN-HORIZONS

Companionship

I AM bewildered by the rain,—
The friendly grey horizons dim
With Cherubim and Seraphim
In-battling toward our human pain!
Their wings of silver glint and wane
So near, so near the world's faint rim,
I am bewildered with the rain!

O Brother Gods, again, again
Be it ours to raise the battle-hymn
With you: to meet you on the brim
Of thought: to light our hearts amain,
Now that this kind bewildering rain
Hath made the outward world so dim!

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IN A GARDEN

Inspiration

SOME God was in the garden there,
And called me by my secret name.
Was it a butterfly that came
Fluttering adown the sun-soaked air,
Or was it some enchantment rare,
Some drifting wisp of amber flame
Blown from His locks who wandered there
Unseen, and called me by my name?

Why should the rich verbena flare
Like some much-rubied diadem;
And heliotrope a flamey gem,
Sweet, sweet, for every blossom wear,
Unless some God were wandering there?
— He called me by my secret name.

AFTERNOON

Silence

WHO came among the Seraphim,
Finger on lips, and whispered *Hist!*
Lest singing they should mar the tryst
Of Earth and Silence with their hymn?
What sapphire-mantled God of Dream
The pale, sun-golden air hath kissed,
Till even the singing Seraphim
Go mute, or only whisper *Hist!*

Blue, glittering seas, and headlands dim
Of myosote and amethyst;
Blue phantom mountains hung in mist
Of pearl-dust on the horizon rim —
Who was it hushed the Seraphim
To this sweet silence, whispering *Hist?*

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LIGHT-BLUE LARKSPUR

Meditation

GOD was devising your sweet blue
Through fathomless eternities;
Of the arcane immensities
That the Sun, singing, wanders through,
And of the Faery Mountains' hue,
And the far light on Faery Seas,
He fashioned your immaculate blue
Through fathomless eternities. . . .

I think when first he thought of you,
He turned from his philosophies
To brood more wistful mysteries
Than ever erst creation knew,
And ponder your ineffable blue
Through silence-sweet eternities.

SUNSET FROM THE GREEK THEATER

Warning

I SAW the scarlet brooding Sun
Peer through the eucalyptus trees
Ere he swept on to his sanctuaries
Of mystery, of oblivion. . . .
I felt a sudden warning run.
A whispering, o'er the winds and seas,
And curiously he peered, the Sun,
Back through the long-leafed blue-gum trees.

The grey-blue, soft tree-tresses wan
Muttered and stirred; a wizard breeze
Shook them; — or were they ill at ease
So straitly to be gazed upon,
When the lone hierophantic Sun
Peered that mute moment through the trees?

RONDELS OF LOMALAND

ANTI-SUNSET OVER THE MOUNTAINS

Withdrawing

BEAUTY hath donned her secret shroud
And her funereal diadem,
And the envoys of vast Night proclaim
Above the mountains, crying loud
Out of the mournful glory of cloud
That rims them like an altar-flame,
“Beauty hath donned her pomp of shroud
And high funereal diadem!

“She hath grown so deep of heart, so proud,
Even to be her-seemeth shame;
Wherefore, to go back whence she came,
Where God sits dreaming, starry-browed,
She hath donned this sacrificial shroud
And proud funereal diadem!”

TWILIGHT UNDER THE MOUNTAINS

On Guard

BEYOND yon mist of leafless trees
The lone blue gloom of twilight grows
Till the last east-thrown sunset rose
Drowns in its foamless, soundless seas.
Fade the fire isles, the fantasies,
The coral-tinted flames and snows
Beyond those wan and netted trees
Where the blue gloom of twilight grows. . . .

Here, sunset, thronged with hierarchies
In gold and wine-red pomp, up-throws
Fierce splendours; there — who knows, who knows
What armed Archangel haunts the trees
Where the blue gloom of twilight grows?

*International Theosophical Headquarters,
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MEMORY AN ETERNAL RECORD

T. HENRY, M. A.

WE see in a magazine a quotation from Sir William Hamilton to the effect that it is probable that all our memories are preserved, and that it is forgetting, not remembering, that calls for explanation.

Not knowing the author's precise words, we cannot criticize them but the above statement is tautological in its first clause. "Our memories are preserved," is necessarily true, if a memory is to be defined as that which is preserved. Perhaps the original statement ran, "All our experiences are preserved," in which case it acquires significance.

The process of remembering is dual: we must first have registered and stored up the impression, and then we must recollect or bring it back. When people say they do not remember a thing, they mean that they cannot recollect or bring it back. If they say that the memory is not there at all, that it has faded, they are going further than their knowledge warrants; their only means of knowing whether the memory is there or not, is by finding whether it can be brought back; and the failure to do this may be due merely to not having tried hard enough or long enough.

Many anecdotes bearing on the subject of suppressed memories unexpectedly revived are familiar; as, for instance, that of the servant girl who, in her illness, spoke Hebrew, which of course she did not know, but which had been spoken by some scholar with whom she had lived in earlier days. Such instances prove that impressions are stored up, and that the inability to bring them back under ordinary conditions does not prove that the impressions have been obliterated.

It is a teaching of Theosophy that nothing is ever lost, that the record of every event is eternally preserved. This becomes to some extent comprehensible in view of the relativity of time: if the past is merely the track which we have left behind, the fact that we have left it behind does not imply that it has ceased to exist. Everywhere in nature, so far as we have explored, we find the process of registering at work. Great forest fires of centuries ago are found recorded in the fiber of ancient trees. It is an inference from the undulatory theory of light that the impress of visual events is propagated eternally into distances of space. It is this same undulatory light, with its measurable velocity, that (by logical inference from the theory) establishes mystic contemporaneity between past millenniums on this planet and present times on some distant orb; or, in less general terms, the observer on Sirius might see,

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through his perfected telescope directed towards our earth, "Noah coming out of the ark." Even the ascension of a saint can hardly be described as a past event, since, if he ascended with any reasonable velocity, he must at this moment be somewhere among the fixed stars.

The phenomena of psychometry attest the existence of impressions or records in contact with physical objects, so that sensitive persons may read them and describe past events connected with those objects.

The doctrine of Karma is closely connected with this doctrine of the eternal preservation of records. Every man by his acts, words, and thoughts, creates an inerasible record for himself and stamps out a roll like those that are fed into a talking-machine or a loom. Perhaps this is what was meant by the Recording Angel.

The faculty of recollecting exists in some people to a marvelous degree; and by others can be cultivated to an indefinite extent, the same being merely a matter of practice and perseverance. There are extraordinary instances of unconscious plagiarism, where authors have reproduced the actual events in the lives of people unknown to them, or have duplicated the ideas and very words of other authors which they have never seen or heard. Here it was evidently a question of reading records, records preserved somewhere accessible to the finer perceptions of the imaginative author. It seems evident that it is by no means beyond the reach of possibility that all history should be thus accessible and legible to the faculties of seers adequately endowed; and thus the truth can never be lost.

All deeds, all thoughts, are done in the sight of 'God' or of the 'Law'; the expression may be varied, but the meaning is the same. There is no such thing as a really private act or thought; everything is registered. This is how we weave around us a tissue of our own actions and thoughts, in which we become involved, making our destiny as a spider fabricates his web from his own body.

In equal steps with the power of recollecting goes the power of forgetting, which we may often find it convenient to exercise. The whole matter means power over the forces that surround us — power to select, to invite or to eschew. Thus we are not dominated by our mind, but are lord in its domain.

In view of the above considerations, one can understand that knowledge may consist rather in a power to read existing records than in a laborious process of accumulating special memories of our own; and that the ideal scholar would be one to whom all the thoughts of men were available, rather than he whose life is spent in accumulating facts.

MAYA CHRONOLOGY

F. J. DICK, M. INST. C. E., School of Antiquity

"It should be known that India was not the source of the world's religions. . . . That sacred body which gave the world its mystic teachings, and which still preserves them for those who yearly become ready to receive them, has never had its headquarters in India, but moved thousands of years ago from what is now a part of the American continent to a spot in Asia, then to Egypt, then elsewhere, sending teachers to India to enlighten its inhabitants. Krishna, Zoroaster, Buddha, Quetzalcohuatl, Jesus, Mohammed, and many others who could be named, were members of this great Brotherhood. . . . I hold that if any of them had given out a hundredth part of what they knew, the world would not only have refused to listen to their message, but would have crucified them in every instance."—*Katherine Tingley*, in public address in Bombay, October 29, 1896

ECENTLY the writer was handed a Government reprint of a paper, 'The Great Dragon of Quirigua,'¹ the perusal of which led him to examine other Government reprints, namely Bulletins 28 and 57,² together with articles by S. G. Morley in the *Journal of American Archaeology*, XIV, XV, and also in the *Proceedings of the Second Pan-American Congress*, I, 1917.

Some of the results reached by American and German archaeologists in this line of research have been supremely startling, and are of incalculable value. It is proposed to discuss the following suggestions and propositions, which are the outcome of a careful though brief study of the various investigations, when taken in conjunction with some of the correlated points to be found in H. P. Blavatsky's writings:

- (1) Maya is not a dead language.
- (2) The Maya or their archaic predecessors and instructors had the means of continuing and perpetuating the accurate chronologic record (maintained, according to Eastern data, from Atlantean times) for upwards of five million years, *i. e.*, from and during Fourth-Race times.
- (3) Two Maya inscriptions give the accurate or closely approximate date of a catastrophe, the memory of which has been annually recalled in various countries all over the world.
- (4) This disaster, both in Maya and universal tradition, was connected with a special position of the Pleiades.

1. *Smithsonian Report for 1916*.

2. Smithsonian Institution: *Mexican and Central American Antiquities, Calendar Systems, and History*, 1904; and *An Introduction to the Study of the Maya Hieroglyphs*, by S. G. Morley, 1915.

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(5) Its date corresponds with particulars from Eastern sources.

(6) Prior to the earliest Chichen Itza period the Maya method of registering the passage of time through long ages was far superior to the modern.

(7) Their 'year' commenced at the Winter Solstice, and was adjusted by a sliding-scale application of a 'Year-significator' to the fixed and invariable Calendar Round of 52 365-day years.

(8) Their so-called *tonalamatl* of 260 days, continuously repeating itself, absolutely unconnected as it is with any of the more ordinary astronomical phenomena, is well known to have constituted the basis of their ceremonial observances. Hence it must have represented symbolically the important and basic interval of time — 26,000 years — which the Vernal Equinox takes to perform one circuit of the Zodiac.

(9) These and many other considerations point to the presence on American soil, in very ancient times, of a people high in culture and intelligence, to say the least, and who — like the instructed among the archaic Egyptians and among the pre-Vedic civilizations of Central Asia — must have possessed the zodiacal and other astronomical records of Asura-Maya, the great Atlantean astronomer. It is noteworthy that Asura-Maya means simply 'the godlike Maya.'³ H. P. Blavatsky writes:

"It is Asura-Maya who is said to have based all his astronomical works upon those records [of Nārada], to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race. . . . The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught astronomy . . . to mankind."⁴

To take up our propositions in order:

(1) *Maya is not a dead language.* But "Nature has provided strange nooks and hiding-places for her favorites." It was, as is well known, John Lloyd Stephens, the true pioneer of modern Central American archaeology, who first published the statement (in 1841) that a large city, whose inhabitants *spoke the Maya language*, could be discerned from the topmost ridge of the Cordillera. It remained for H. P. Blavatsky to corroborate this statement in *Isis Unveiled*, and it is fervently to be hoped that the effervescent disease which we dignify with the term 'civilization' will not infest that beautiful city, with its "turrets white and glistening in the sun." But we can here at least hazard the conjecture that Chichen Itza saw the last of the true Maya brotherhood in Yucatan.

3. *The Secret Doctrine*, II, p. 92.

4. *Ibid.*, p. 49. See also II, p. 436.

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| | | | |
|--------------------|--------------------|---|--------------------|
| | 1 kin | = | 1 day |
| 20 kins | = 1 Uinal | = | 20 days |
| 18 Uinals | = 1 Tun | = | 360 days |
| 20 Tuns | = 1 Katun | = | 7,200 days |
| 20 Katuns | = 1 Cycle | = | 144,000 days |
| 20 Cycles | = 1 Major Cycle | = | 2,880,000 days |
| 20 Major Cycles | = 1 Superior Cycle | = | 57,600,000 days |
| 20 Superior Cycles | = 1 Grand Cycle | = | 1,152,000,000 days |

TABLE OF PRINCIPAL DATES IN MAYA CHRONOLOGY

| | | |
|----------------------|------------------|--|
| 0.0.0.0.0.0.0.0: | 5 Ahau 8 Yaxkin | Atlantean starting date, 5,042,152 years B. C. |
| 1.4.0.17.10.18 5.19: | 9 Cauac 12 Muan | Reversed series, Temple of Inscriptions, Palenque, referring to date 1,250,430 B. C. |
| 1.11.4.2.0.10.0 0: | 2 Ahau 13 Mac | Reversed series, Stela N, Copan, which would refer to date 121,108 B. C. |
| 1.11.18.7.0.0.0 0: | 4 Ahau 8 Zotz | Summer Solstice, 8755 B. C., with the Sun in opposition to the Pleiades. At that period the Vernal Equinox was at Regulus. Submersion of Poseidonis 10,675 years ago. (Stela C, Quirigua; Temple of Cross, Palenque) |
| 1.11.18.7.0.14.0.1: | 1 Imix 4 Uayeb | End of current Calendar Round at that period. (C. R. 1) |
| 1.11.19.0.0.0.0.0: | 4 Ahau 8 Cumhu | Date from which most of the Maya inscriptions are counted, forward or backward. Year 3632 B. C. (Julian day 395,182.) |
| 1.11.19.8.6.2.14.7: | 8 Caban 0 Kankin | Tuxtla statuette. Year 357 B. C. (Julian day 1,591,389.) |
| 1.11.19.8.14.3.1.12: | 1 Eb 0 Yaxkin | Leyden plate. Year 199 B. C. (Jul. day 1,649,094.) |
| 1.11.19.9.0.0.0.0: | 8 Ahau 13 Ceh | End of 'Cycle 9,' 83 B. C. (Jul. day 1,691,182.) |
| 1.11.19.9.3.6.2.0: | 5 Ahau 8 Pax | Stela 10, Tikal. Year 17 B. C. (Jul. day 1,715,305.) |
| 1.11.19.9.4.4.0.3 | | Jan. 1, 1 A. D. (Jul. day 1,721,425.) |
| 1.11.19.9.15.9.9.4: | 9 Kan 12 Kayab | Date from which the Serpent-Numbers in the Dresden Codex are counted. April 7 (O. S.), 223 A. D. |
| 1.11.19.10.2.9.1.9: | 9 Muluc 7 Zac | Chichen Itza lintel inscription. Year 360 A. D. |
| 1.11.19.13.0.0.5.1: | 1 Imix 4 Uayeb | End of C. R. 198, after '4 Ahau 8 Zotz.' |
| 1.11.19.13.1.0.0.0: | 2 Ahau 3 Chen | End of 'Katun 2 Ahau.' Dec. 1 (O. S.), 1514 A. D. |
| 1.11.19.13.1.14.0.0: | 11 Ahau 13 Tzec | In 34th year of C. R. 199 (6 Tuns before end of 'Katun 13 Ahau'). |
| 1.11.19.13.1.14.4.3: | 3 Akbal 16 Chen | Winter Solstice. Year 3 Akbal 0 Pop. Dec. 10 (O. S.), 1528 A. D. |
| 1.11.19.13.1.14.7.1: | 9 Imix 14 Ceh | Year 3 Akbal, 18 Zip. Feb. 6 (● S.), 1529 A. D. Death of Napot Xiu. |
| 1.11.19.13.2.0.0.0: | 13 Ahau 3 Zotz | Aug. 18 (O. S.), 1534. End of 'Katun 13 Ahau.' 'Katun 11 Ahau' begins midnight. |
| 1.11.19.13.2.6.16.9 | | June 11 (O. S.), 1541 A. D. Merida falls. |
| 1.11.19.13.2.7.0.0: | 11 Ahau 8 Uo | July 12 (O. S.), 1541 A. D. End of 7th division of 'Katun 11 Ahau.' |
| 1.11.19.13.5.0.0.0: | 7 Ahau 8 Yaxkin | Oct. 7 (O. S.), 1593 A. D. Ending midnight begins 'Katun 5 Ahau.' |
| 1.11.19.14.1.11.7.16 | | Summer Solstice, June 22, 1920 A. D. |

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(2) *The antiquity of the Maya record.* This has been demonstrated by S. G. Morley,⁵ with reference to Stela 10, Tikal. On the preceding page is a list of Maya chronologic units. Now the inscription on Stela 10, Tikal, reads 1.11.19.9.3.6.2.0, meaning 1 Grand Cycle, 11 Superior Cycles, 19 Major Cycles, 9 Cycles, 3 Katuns, 6 Tuns, 2 Uinals, 0 kins, or 1,841,639,800 days. In order to appreciate the relation of this and other inscriptions to modern chronology, and to other matters germane to this discussion, the foregoing Table of principal dates is introduced.

The second item in this Table is about 180,000 years before the rise of our present Fifth Root-Race,⁶ at a time when the island-continent Ruta and Daitya were still above the waves—the main continental systems of the Fourth Root-Race epoch having gone down several million years previously. Those island-continent themselves finally perished about 869,000 years ago, and it would not be strange if another Maya inscription should be discovered, pointing to a date some 380,000 years or so more recent than that denoted by this particular Palenque inscription. The figures of the second and third items are deduced by the writer from certain reversed series at Palenque and Copan, on the principle that a considerable number of other series are demonstrated by S. G. Morley to obey accurately the rule that the count proceeds, whether forward or backward, from the '4 Ahau 8 Cumhu' datum time-point, unless otherwise expressly indicated, *i. e.*, from the date shown in item 6, namely, 3632 B. C.

"Surprising" as some of the figures may appear, archaeologists ought surely to be aware that the ordinary Bengali ephemeris, for say 1900 A. D., had printed on its cover, "Year 1,929,481,781," meaning 'year of the current Kalpa.' However, the Maya left sufficient material in their temples, stelae, and codices for the future invaders of their territory to puzzle over, even though such data relate only to *comparatively* recent Earth-history. Those unfamiliar with Eastern (derived from Atlantean) chronology will find a succinct general sketch thereof in *Isis Unveiled*, I, p. 32; while a somewhat fuller statement appears in *The Secret Doctrine*, II, pp. 68-70. But of course the figures therein given go far beyond the history of our present physical Earth.

(3) *Date of catastrophe.* Poseidonis may be said in a special sense, particularly in regard to its population, to have been the last surviving remnant of the Fourth Root-Race continental system. Of course other portions of that system are still above the sea, even if re-elevated after

5. *Introd. Study Maya Hier.*, pp. 116-24.

6. THE THEOSOPHICAL PATH, XVI, p. 376.

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a long submergence, like Easter Island. But here we cannot do better than quote portions of an article published by H. P. Blavatsky in 1883: 7

“As the chief element in the language of the Fifth [Root-] Race is the Aryan Sanskrit of the ‘brown-white’ *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kwang-ze — a language which was an admixture of the agglutinate and the monosyllabic, as it would be called by modern philologists. It was, in short, the language of the ‘red-yellow’ second or middle geological stock (we maintain the term ‘geological’). A strong percentage of the *Mongoloid* or Fourth Root-Race was, of course, to be found in the Aryans of the Fifth. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes, long before the final catastrophe, *which has alone remained in the memory of men* — thanks to some written records. Tradition says that one of the small tribes (*the Aeolians*) who had become islanders after emigrating from far northern countries, had to leave their home again for fear of a deluge. If . . . we say that this Aryan race that came from Central Asia, the cradle of the Fifth-race Humanity, belonged to the ‘Akkadian’ tribes, there will be a new historico-ethnological difficulty created. Yet it is maintained that these ‘Akkads’ were no more a ‘Turanian’ race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible, and absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable*.

“Belonging virtually, through their original connexion with the Aryan, Central Asian Stock, to the Fifth [Root-] Race, the old Aeolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connexion Mr. Huxley’s disposition to account for his *Melanochroi* (the Greeks being included under this classification or type) — as themselves ‘the result of crossing between the Xanthochroi and the Australoids,’ among whom he places the Southern India *lower* classes, and the Egyptians to some extent — is not far off from fact. Anyhow the Aeolians of Atlantis were Aryans on the whole, as much as the Basques — Dr. Pritchard’s *Allophylans* — are now southern Europeans, although originally belonging

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to the South Indian Dravidian stock [their progenitors having never been the aborigines of Europe prior to the first Aryan emigration, as supposed].

“Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of arks, to have sailed from beyond the Pillars of Hercules, and, sailing along the coasts, after several years of travel to have landed on the shores of the Aegean Sea in the land of Pyrrha (now Thessaly), to which they gave the name of Aeolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here, at the risk of creating a ‘geographical difficulty,’ that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean, were simply the far-away possessions, or colonies, of Atlantis. Hence, the ‘fable’ proceeds to state that all along the coasts of Spain, France, and Italy the Aeolians often halted, and the memory of their ‘magical feats’ still survives among the descendants of the old Massilians, of the tribes of the later Carthage-Nova, and the seaports of Etruria and Syracuse.

“And here again it would not be a bad idea, perchance, even at this late hour, for the archaeologists to trace, with the permission of the anthropological societies, the origin of the various autochthones through their folk-lore and fables, as they may prove both more suggestive and reliable than their ‘undecipherable’ monuments. History catches a misty glimpse of these particular autochthones thousands of years only after they had been settled in old Greece — namely, at the moment when the Epirotes cross the Pindus bent on expelling the black magicians from their home to Boeotia. But history never listened to the popular legends which speak of the ‘accursed sorcerers’ who departed, leaving as an inheritance behind them more than one secret of their infernal arts, the fame of which crossing the ages has now passed into history — or, classical Greek and Roman fable, if so preferred. To this day a popular tradition narrates how the ancient forefathers of the Thessalians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the deluge. But the ‘Father’ expelled them from the Olympus, allowing their tribe to settle only at the foot of the mountain, in the valleys, and by the shores of the Aegean Sea.

“Such is the oldest fable of the Thessalians. And now, what was the language spoken by the Atlantean Aeolians? History cannot answer us. Nevertheless, the reader has only to be reminded of some of the accepted and a few of the as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man was universally conceived in antiquity *as born of the earth*. Such is now the profane explana-

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tion of the term autochthones. In nearly every vulgarized popular fable, from the Sanskrit *Ārya*, 'born of the earth,' or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshiped in the earliest days of the Acropolis and shown by Homer as 'he whom the earth bore' (*Il.*, II, 548); down to Adam fashioned of 'red earth,' the genetical story has a deep occult meaning, and an indirect connexion with the origin of man and of the subsequent races. Thus, the *fables* of Helen, the son of Pyrrha *the red* — the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisto*, 'the red son of the earth,' have not only a direct bearing upon our Atlantis fable, but they explain moreover the division of mankind into *geological* groups as made by the occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam — a divinely revealed personage — being connected with *red earth*, in company with the Aryan Pyrrha, Tuisto, etc.— the mythical heroes of 'foolish' fables.

"Nor will that division made by the Eastern occultists, who call the Fifth-Race people 'the brown-white,' and the Fourth Race 'the red-yellow' Root-Races — connecting them with geological strata — appear at all fantastic to those who understood verse iii 34-9 of the Veda and its occult meaning, and another verse in which the *Dasyus* are called 'yellow.' *Hatvī Dasyūn pra āryam varnam āvat* is said of Indra who, by killing the *Dasyus*, protected the *color* of the *Aryans*; and again, Indra 'unveiled the light for the *Āryas* and the *Dasyu* was left on the *left hand*' (ii, 11, 18). Let the student bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (*i. e.*, of secret Wisdom 'of the right hand,' or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus — the antetype from which the Jews borrowed their Japhet for the exigencies of their own popular legend to mask its Kabalistic, Chaldaean meaning; and that he is also the antetype of Deukalion. Prometheus is the creator of man out of earth and water (behold Moses saying that it requires earth and water to make a living man), who after stealing *fire* from Olympus — *a mountain in Greece — is chained on a mount in the far-off Caucasus*. From Olympus to Mount Kazbek there is a considerable distance.

"While the Fourth Race was generated and developed on the Atlantean continent — our antipodes in a certain sense — the Fifth was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the *Āryas*, the whole country between the Indian Ocean in the south, the Hindū Kush and Paropamisus in the north, the Indus on the east, and the Caspian Gates,

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Karamania, and the mouth of the Persian Gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the Fourth Race whom Zeus, in order to create a *new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially 'for future seed.'

"But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years, however incredible it may seem. The seven great continents of the world, spoken of in the *Vishnu-Purâna* (II, ch. ii) include Atlantis, though, of course, under another name. *Ilâ* and *Irâ* are synonymous Sanskrit terms (see *Amara-kośa*, or vocabulary), and both mean earth or *native soil*; and *Ilâvrita* is a portion of *Ilâ*, the central point of India (*Jambu-dvîpa*), the latter itself being the center of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. . . .⁸

"Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman's hovel 'Aclo' (once *Atlan*), near the gulf of Uraha, were allied at one time as closely with the old Greeks and Romans as they were with the 'true inland Chinaman.' . . . There was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. . . . Even in the days of history, and within its memory, there was an upper, a lower, and a western India; and still earlier it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brachmans of Upper India' stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached — hardly wetting his feet — the Alaskan Peninsula, through Manchuria, across the *future* Gulf of Tatar, the Kurile and Aleutian Islands; while another traveler, furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. In *Isis Unveiled*, I, p. 593, the Thevetatas — the evil, mischievous gods that have survived in the Etruscan Pantheon — are mentioned, along with the 'sons of God' or Brâhmanic Pitris. The *Involutes*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan arts of sooth-saying, their *Disciplina* revealed by Tages, comes direct and in undisguised form from the Atlantean king Thevetat, the 'invisible' Dragon, whose name survives to this day among the Siamese and Burmese, as

8. Cf. *Isis Unveiled*, I, pp. 589-96.

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also in the Jâtaka stories of the Buddhists as the opposing power under the name of *Devadat*. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-*Tinia*.

“Have the Western Orientalists tried to find the connexion between all these Dragons and Serpents;⁹ between the ‘powers of Evil’ in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nâgas and the Iranian Azhi Dahâka; the *Guatemalian Dragon* and the Serpent of *Genesis*, etc., etc.? Professor Max Müller discredits the connexion. So be it. But the *fourth* race of men, ‘men’ whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalians; and the Babylonian Xisuthrus, the far later Jewish Noah, the Hindû Vaivasvata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians of *Popol-Vuh* who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat at the time of the last great Deluge — the submersion of Atlantis. . . .

“Now the last of the Atlantean islands perished some eleven thousand years ago. . . .”

The foregoing citation will serve to afford a concise general view of the human, historical, geological, and other problems intimately connected with the interpretation, and appreciation of the importance, of Maya archaeology. Many are the questions which naturally present themselves in reading it, but the painstaking student will find them answered in H. P. Blavatsky’s two great works, and we have no space to go into them here, but must return to our Maya chronology.

(4) We said that the memory of the destruction of Poseidonis is annually preserved in various countries. In Japan, when the Pleiades culminate at midnight, they commemorate some great calamity which befell the world. The *Talmud* connects the Pleiades with a great destructive flood. They culminate at midnight in these days about the 17th of November, a date observed, with the same significance, alike by the Aztecs, Hindûs, Japanese, Egyptians, Ceylonese, Persians, and Peruvians. On the 17th of November, no petition was presented in vain to the kings of Persia. Prescott, in his *Conquest of Mexico*, speaks of a great festival held by the Mexicans in November, at the time of the midnight culmination of the Pleiades, and the Spanish conquerors found in Mexico a tradition that the world (?) was once destroyed when these

9. Cf. *The Secret Doctrine*, II, ‘Edens, Serpents and Dragons,’ and also Part II, ‘Archaic Symbolism.’

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stars culminated at midnight. At the end of every fifty-two years (a Calendar Round), and at that identical midnight moment of the year, the Aztecs still seemed to imagine the world might end, the entire population *passing the remainder of the night on their knees, awaiting their doom* — perhaps the most remarkable instance of race-memory on record. Equally extraordinary, however, is the fact that the Australian aborigines, at that same culmination, hold a ceremony connected with the dead. Some Masonic bodies at the present day hold memorial services for the dead in the middle of November. The Druids had a similar celebration in November, which seems to have included the three consecutive days now called All Hallow Eve, All Saints Day, and All Souls, clearly indicating a festival for the dead, and doubtless originally regulated, like all the others, by the Pleiades. Ethnologically the fact that this celebration occurs at the same time and for the same reason in the Tonga Islands of the Fiji group, has especial significance, for the Tongas, as well as the Samoans and Tahitians, belong *to the earliest of the surviving Atlantean sub-races*, and are of a higher stature than the rest of mankind.

Bearing in mind the very thorough knowledge of astronomy *and of astronomical cycles* possessed by the Maya, it was the foregoing remarkable facts which led the writer to what he believes to be the correct solution of three hitherto unsolved problems in Maya chronology, at the same time accurately connecting the day-count from the remotest times to the present moment, as indicated in the Table.

(5) The date of the Poseidonis catastrophe is stated as “about 11,000 years ago,” both in the foregoing citation and in *The Secret Doctrine*, in the sense that when using round numbers it was nearer eleven than ten thousand years ago.

(6) The superiority of the Maya system of recording times and cycles, is seen not only in the very few signs needed to cover with minute precision immense periods of time, and in its *essential* combination of the duodecimal with the vigesimal method of enumeration, but also in the fact that dates *are accompanied by their own check*. Compare this with our modern ‘civilized’ record. A dozen or so different systems in use; the ‘year of confusion’; Whitaker’s almanac for 1920 obliged to publish a new patent key for dates since 1 A. D.; and dates of eclipses, etc., more than 2000 years ago practically unknown.

(7) *Maya year commenced at the Winter Solstice*. We come now to the details of the business. On account of the rather technical character of them, an endeavor will be made to be as brief as possible. Those who wish to follow up the matter more clearly are referred to the investigations of Förstemann, Bowditch, Seler, and Morley, in the publications previously indicated, wherein many collateral questions are examined.

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The Maya 'books of Chilam Balam' belong to the sixteenth and seventeenth centuries, and were copied by Dr. H. Behrendt. They constitute our only means of connecting the temple and stelae records with modern chronology. But they contain many incongruities. *Their* chronology depended solely upon the series of Katuns, but this series, though approximately continuous when followed from one of the books to another, has evident gaps, as when for instance Katun 8 Ahau and Katun 11 Ahau are given side by side. Then there had been confusion about the beginning and ending of a given Katun, and about the beginning day of the Calendar Round, -- Landa, for instance, writing that it began with the day '1 Imix,' whereas it begins with the following day, '2 Ik.' Thus in these later and admittedly imperfect records, there was, as Morley says, a displacement of a day, and also a series of 13 Katuns (about 256 years) dropped out of sight, as he almost admits.¹⁰ This could very easily happen, because the only means, in the Chilam Balam books, of identifying a particular Katun is its numerical coefficient. These occur in the order 13,11,9,7,5,3,1,12,10,8,6,4,2, and then repeat. And in passing we may here note, with regard to the foregoing long citation on ancient language, etc., that the 20 Maya Day-Names are, starting from the beginning of a Calendar Round: Ik, Akbal, Kan, Chicchan, Cimi, Manik, Lamat, Muluc, Oc, Chuen, Eb, Ben, Ix, Men, Cib, Caban, Eznab, Cauac, Ahau, Imix. These are preceded in continuously recurring order by the numbers 2,3,4,5,6,7,8,9,10,11,12,13,1. It follows that no day can have the same coefficient again until 260 days have elapsed, which is called the *tonalamall* period. Again, the nineteen divisions of one 365-day year are named: Pop, Uo, Zip, Zotz, Tzec, Xul, Yaxkin, Mol, Chen, Yax, Zac, Ceh, Mac, Kankin, Muan, Pax, Kayab, Cumhu, Uayeb. The first eighteen have each 20 days, and the last 5. The division *dates* are numbered 0 to 19, and 0 to 4. Thus the date of the first day of a Calendar year is 0 Pop, and in the first year of the invariable Calendar Round its complete description is 2 Ik 0 Pop.

Now as the Katuns of the Chilam Balam books end with Ahau days, this connects them indisputably with the fixed Calendar Round of the old inscriptions, which is one point gained. In the next place there is one very important Maya date given with full detail alike by the Chilam Balam of Mani, that of Tizimin, and that of Chumayel, which, after allowing for the displacement of one day, fixes the 'year-significator' accurately in the Calendar Round, at that period. That is, instead of reading the 'significator' 4 *Kan*, it must be corrected to the preceding day, 3 *Akbal*. This date, for the death of Napot Xiu, is: "six Tuns

10. *Journ. Amer. Archaeol.*, XV, p. 198.

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before the end of Katun 13 Ahau, in the year 4 Kan (read 3 *Akbal*) 9 Imix 18 *Zip*." Turning to the 34th year of the fixed Calendar Round we find this 3 *Akbal* at 16 Chen, and the 9 Imix at 14 Ceh. 3 *Akbal* being the 'significator' it now *represents 0 Pop*, and the 14 Ceh represents 18 *Zip*. In the Table, and here, dates connected with a 'significator' are italicized.

We have a statement that the seventh Tun of 'Katun 11 Ahau' ended July 18 (O. S.) — which should be July 12 — 1541; and another statement that 'Katun 5 Ahau,' or rather the end of 'Katun 7 Ahau,' occurred on Oct. 16 (O. S.), 1593 A. D., which is nearly right. These particulars, together with those of the 'significator,' are sufficient to fix the date of the death of Napot Xiu, namely, Feb. 6 (O. S.), 1529 A. D. For we know that on Dec. 10 (O. S.), *i. e.*, Dec. 21 (N. S.), 1528 — the Winter Solstice — the 'significator' stood at the position 16 Chen, in the current Calendar Round. We know also that the 198th Calendar Round, counting from the '4 Ahau 8 Zotz' date, ended on 1.11.19.13. 0.0.5.1. Therefore one perceives immediately that they kept the 'year-significator,' as we are calling it, adjusted so that about the middle of each Calendar Round it would be at the Winter Solstice.

As the Winter Solstice 'significator'-position was necessarily at 7 Mac in 'C. R. 1,' and at 16 Chen in 'C. R. 199,' it follows that the tropical year, expressed in mean solar days, 10,675 years ago was then about 365.240 384. If t denote number of tropical years prior to 1920, and d the days in one tropical year, then Newcomb's formula would have to be altered, for this particular long period, to:

$$d = 365.242\ 198\ 79 - 0.000\ 000\ 17\ t$$

which nevertheless would not be applicable to periods of still greater length, because orbital and terrestrial elements are subject to periodic changes, as is indeed suggested by the figures, which show a progressive increase from past to present, while Newcomb's formula shows a progressive decrease from present to future. (Cf. THE THEOSOPHICAL PATH, XIX, p. 228.)

When we say that July 18 should be July 12, it merely means that if the words "the seventh Tun ended" were taken literally, such would be the correction. The words "six Tuns before the end of Katun 13 Ahau" are merely approximate. The expression should rather have been "in the sixth Tun before." Again, as to the penultimate item in the Table for the beginning of a Katun 5 Ahau, the Chilan Balam of Mani is said to have had the words "year 13 Kan 17 Zac." But by that time they had certainly lost the old method,¹¹ so this particular statement is worthless.

11. Cf. Diego de Landa: *Relación de las Cosas de Yucatán*, p. 317: Paris, 1864.

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An important link with modern chronology is the statement that the *first* appearance (1511) of the Spaniards happened during a 'Katun 2 Ahau,' which, as will be seen in the Table, ended on Dec. 1 (O. S.), 1514 A. D.

It happens that Don Carlos Sigüenza y Góngora (17th century) "had important documents which belonged to a descendant of the royal Tetzoccan family, and he was a trained astronomer." The 'theory' that 13 days were interpolated at the end of each Calendar Round is ascribed to him. But the suggestion has been rejected, because misunderstood. The Maya certainly never 'interpolated' any days, for the simple reasons that it was unnecessary, and that such a thing would have struck at the very root and foundation of their chronological system. What they did, as is indeed proved without going farther by the Chilan Balam books, was to fix the 'year-significator' position for each particular Calendar Round, and then advance it by 13 days. But as the ancient Maya, at least, were highly skilled astronomers, perhaps to a degree hardly suspected even by students of the Dresden Codex, they must also have varied this practice by advancing its position only 11 days at the end of every fifth Calendar Round, reserving the further correction of a day at longer intervals, just as we do in another way — or propose to do. (Compare their method of arriving at the mean value of the Moon's revolution-period, not less accurate in result than that so far reached by modern astronomy.) Thus, ordinarily, if the 'significator'-position stood at 16 Chen, it would be at 9 Yax for the whole of the next Calendar Round, or at 3 Chen for the preceding one.

It is just here that universal, as well as Maya tradition — which by the way is referred to by Seler — comes to our aid. For we find that the '4 Ahau 8 Zotz' date not only occurred at an important and significant astronomical position — with the Pleiades culminating at midnight on the Summer Solstice, the Vernal Equinox at Regulus, and the 'significator' at or near the Winter Solstice — but that it also coincides with what must have been a fateful time for the ancestors of the Maya, the final disappearance of Poseidonis, along with other ocean-bed disturbances elsewhere.¹²

(8) *The tonalamatl*. Whether by accident or design, Morley's diagram of the *tonalamatl* contains the key to its true meaning. For while the circle of the 260 day-names and coefficients runs round clockwise, a central arrow indicates a revolution counter-clockwise. In other words, the *tonalamatl* typified one cycle of precession round the Zodiac, occupying 26,000 years, wherein the Vernal Equinox passes through the signs in the reversed order, Aries, Pisces, Aquarius, etc. That this is the true origin and meaning of the *tonalamatl* should be self-evident to those who

12. Cf. *Isis Unveiled*, I, p. 31: edition 1919, Point Loma.

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have learned that the foundation of all ancient astronomy, American as Eastern and Egyptian, rests primarily, and of necessity, upon the Zodiacal cycles. The *Books of the Brâhmanical Zodiacs*, for instance, are frequently referred to by H. P. Blavatsky. This subject, and the other matters treated of in the Dresden Codex — synodical periods of the planets, etc. — is an extensive one, but it is only indirectly connected with our immediate topic of Maya chronology, and it would require a treatise, even if we had all the meanings of the relative passages in that Codex before us. But it may at least be suggested that the substitution of 100 years for one 'ceremonial' day may possibly facilitate further study of the already copious *tonalamatl* literature. The division of the *tonalamatl* into four distinct parts, associated with the four points of the compass, is extremely suggestive, in view of the multitude of data bearing on this especial subject in *The Secret Doctrine*.

(9) *Maya culture and intelligence.* The facts above disclosed ought to be sufficient to prove the heights attained by the Maya and their predecessors in this land of America. Our fathers or grandfathers in Europe and America were solemnly taught, with all the sanction of 'revealed religion,' that the universe was created 4004 B. C. And now we have the silent witness of temples and stelae, on this continent, to a record extending back more than five million years! On which side of the scale, may we not ask, stands the culture and intelligence? Which of the European nations, Greek or more modern, possessed a keener sense of architectural beauty combined with beauty of environment? The landscape setting of the classic Temple of Palenque has no rival, whether in Greece or any other land. Where are our artists?

Maya sculpture? Give the best sculptor living a block, some thirty tons in weight (before carved out), of breccia composed of feldspar, mica, and quartz, and a "stone tool," and ask him, not to design, but merely to copy the 'Great Dragon of Quirigua.' What kind of object would he produce? The very gods would roar with laughter at the result, it is to be feared.

The writer had the honor to be a government official in a distant land for many years, involving the preparation of many reports. Now government publications are proverbially dry, and innocent of adjectives and — jokes. Nevertheless it is occasionally possible to discern a joke beneath the turn of a phrase. But never, surely, was a better one perpetrated than when one of our best archaeologists penned this:

"The Maya emerged from barbarism [altered to *savagery* in another place] about the first or second century of the Christian era."

MACHU PICCHU: INCAN AND PRE-INCAN ARCHITECTURE

H. T. EDGE, M. A.

THE ancient colossal stone ruins of the Americas, located most abundantly in Peru and Central America, are a great puzzle to archaeologists, but they confirm the views outlined by H. P. Blavatsky in her works. Too little attention has hitherto been paid to these silent but irrefutable witnesses to the truth of the Theosophical teachings as to the great antiquity of civilization; but this neglect bids fair to be remedied. In both the neglect and its coming repair we see the manifestation of two opposite tendencies in our character. We adhere jealously to our dogmas and prepossessions, and allow them to color not only the inferences which we make from discovered facts, but even to distort and suppress unwelcome facts. On the other hand, we are imbued with an unquenchable thirst for discovery and a laudable devotion to exactitude in unearthing the truth. This being so, truth must gradually win its triumph over prejudice and preconception, and the many and changing speculations of theorists will give way to the only belief which can solve the mystery.

There are innumerable theories in ethnology, anthropology, history, etc., which gain their only plausibility by a judicious narrowing of the range of vision. Their authors have either never heard of many important facts which bear upon their theories, or else they have forgotten these facts or put them out of their mind. The theorist who proposes to bear in mind *all* the facts which in any way bear upon his theory, needs to have a comprehensive mind and to have studied much; yet, without these requisites, his theory must necessarily be faulty. And more — instead of one theory, there will be many; as indeed we see to be the case when we find separate archaeologists making theories to suit their several requirements, regardless of any mutual inconsistency between the speculations. How many theories of anthropology are upset by the testimony of the colossal architecture of ancient America? As long ago as the seventies of last century, H. P. Blavatsky wrote a series of articles on these ruins, under the title of 'A Land of Mystery,' and brought together the facts gleaned by explorers, their opinions thereon, and her own commentary from the point of view of the ancient teachings she was promulgating. These articles were reprinted in *The Century Path* (Point Loma) for September and October, 1907, and reference will here be made to them. The immediate occasion of the present writing is a number of *The National Geographic Magazine* of some few years ago,

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which has 188 pages, all of them devoted to Dr. Hiram Bingham's discovery of Machu Picchu, and illustrated with no less than 244 photographs taken by the explorer. These buildings do not seem to belong to the more ancient type of which there are so many instances; they are not carven with those mystic Egyptian-like symbols, hieroglyphs, and human figures. The writer puts them at about 2000 years ago. Even if they are so comparatively recent as that, we still have in them the evidence of a skilful race of builders at that epoch. The frontispiece, giving a panoramic view of the site, has the following legend, which may be quoted as summing up the situation:

"This wonderful city, which was built by the Incas probably 2000 years ago, was discovered in 1911 by Professor Hiram Bingham of Yale University, and uncovered and excavated under his direction in 1912, under the auspices of the National Geographic Society and Yale University, and may prove to be the most important group of ruins discovered in South America since the conquest of Peru. The city is situated on a narrow precipitous ridge two thousand feet above the river and seven thousand feet above the sea, in the grand canyon of the Urubamba, one of the most inaccessible parts of the Andes, sixty miles north of Cuzco, Peru. It contains about two hundred edifices built of white granite, and including palaces, temples, shrines, baths, fountains, and many stairways. The city does not appear to have been known to the Spaniards."

The first part of the article is devoted to a description of the discovery of the site and the incidents of travel and excavation. The explorer was told of some ruins by an old Indian, and the city was revealed when the forest growth had been cleared away. He thinks this is a certain city called Tampu Tocco, mentioned in the following tradition:

"A story told to some of the early Spanish chroniclers . . . runs somewhat as follows: Thousands of years ago there lived in the highlands of Peru a megalithic folk who developed a remarkable civilization, and who left, as architectural records, such cyclopean structures as the fortresses of Sacsahuaman and Ollantaytambo. These people were attacked by barbarian hordes coming from the south — possibly from the Argentine pampas. They were defeated and fled into one of the most inaccessible Andine canyons. Here in a region strongly defended by nature they established themselves; here their descendants lived for several centuries. The chief place was called Tampu Tocco. Eventually regaining their military strength and becoming crowded in this mountainous valley, they left Tampu Tocco, and, under the leadership of three brothers, went out of three windows (or caves) and started for Cuzco. The migration was slow and deliberate. They eventually reached Cuzco and there established the Inca kingdom."

Though Machu Picchu is not quite in the place indicated by the Indians, the explorer thinks it is Tampu Tocco, and that the Indians purposely misdirected the Spaniards. There are no ruins to speak of at the site indicated, and this ruin is marked by a house with three windows; now the name Tampu Tocco means the hotel with windows.

Now for some particulars as to this place. It is situated close to the Urubamba River near latitude 13° S., and about 43 miles NW. of Cuzco. The site is one of the most difficult of access and best naturally defended

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in the country; it is an ideal place of refuge, surrounded by stupendous precipices and gorges. The city is built of white granite, and the stonework, as is usual in these ancient American ruins, is distinguished for the qualities of massiveness, skill, and ingenuity in construction, and excellence of detail and finish. Blocks of stone 14 feet long and 5 feet high, and $13\frac{1}{2}$ feet long and 8 feet high, are mentioned among other particulars. There are walls made of beautifully fitted blocks, squared, polygonal, or keyed in a sort of dovetailing and without cement. On the very brink of one precipitous hill is an artificial stone platform which the explorer thinks was a signal-station used by the inhabitants to signal the approach of an enemy; the masons employed in building it would have fallen 1000 feet before striking any part of the cliff, had they slipped. There are over a hundred stairways in the city, and in some cases the whole stairway was made of a monolith; in one case the balustrade too is included in the block. The floors of the "bath-rooms" (undoubtedly reservoirs) are also often monolithic. There are gateways with ingenious devices cut in the stone for receiving the fastenings of the vanished wooden doors. That these people were good engineers is shown by the able construction of the drainage. In some of the houses the stonework is so exquisitely finished that no plaster or other dressing would have been needed.

There are photographs showing crevices in the natural rock which have been filled up by cutting the stones so as to fit exactly the curvature; and other pictures showing walls built on very irregular rock-surfaces but with the foundation blocks cut to fit exactly. One wonders what a modern mason would have done — or, rather, one does not wonder, for one knows that he would have used concrete or cement or have planed down the bedrock. These are some of the most important facts, and others will be mentioned incidentally in what follows.

Perhaps the most noticeable feature in the explorer's reflexions is the way in which (as it seems to us) he is hampered throughout by certain prepossessions for which there appears no adequate ground, and which often prevent him from making deductions that would seem natural and obvious. For example, on page 453 he tells us that:

"Since they had no iron or steel tools — only stone hammers — its construction must have cost many generations, if not centuries, of effort."

And on page 456 he says that the only tools they had were cobble-stones brought up from a depth of 2000 feet. On page 455 we are informed that the holes bored in the blocks were probably done with bamboo, sand, water, time, and patience. We naturally ask for the source of his information on this point, as the natural inference is that the masons did have metal tools, either of steel or of some other metal equally hard or

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harder. We know they had bronze, for it was among the things found; and it is thought by some that a very hard bronze might have been made in those days and used for tools.

However this may be, the fact stands unconfuted that these builders were an able people in every line of their profession, and that the work they have produced has never been approached in its combination of magnitude, perfection, ingenuity, and skill. These people, whoever they were, were certainly the greatest architects, builders, and engineers of whom we have any record. In saying this, we of course bear in mind the other ruins in South America, some of which the writer mentions; we consider the thing as a whole.

Here as elsewhere we find evidence carven on the rocks that the Serpent and the Sun were symbols of this people's cult. The writer comments on the fact that prehistoric peoples all over the globe have represented the Serpent. This is one item in the story of universal symbolism which so puzzles archaeologists who try to account for it on any other theory than the right one. It is one of the proofs that at one time in the far past the whole of mankind on this globe had a single and uniform culture, as we today are tending to have; after which the great dispersal took place, resulting in the present distribution of their remote descendants, who have brought down by tradition these identical symbols and beliefs.

Another point that is seldom sufficiently emphasized is that these buildings must have been as carefully and elaborately constructed in their interior furnishings and external decorations as they were in their solid fabric. Who that has visited an ancient ruin like Kenilworth Castle could form the faintest idea, from that alone, of what it must have looked like (what it actually did look like, as we know from history) when it was the home of stately owners? That moss-grown, dungeon-like, floorless, ceilingless desolation in no way suggests the glory and comfort of the original abode. If we may apply the rule of three in such matters, let us take for example the Egyptian ruins, and infer that in their original state they were as much grander than one of our castles, as their ruins are grander than our ruins. The engineers and artists who built the skeleton of Machu Picchu would never suffer their skill and patience to fail them in adding those finishing touches which the hand of Time does not spare to our vision.

The failure to use cement does not seem to us to indicate a want of knowledge or ability to do so, but rather the kind of feeling that makes a good planer scorn the resort to sand-paper. These masons may have thought that mortar was the last refuge. Besides, some of the houses still bear traces of an interior finish of some kind of stucco or cement. There is as little doubt that they could have made mortar if they had

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needed it as there is that they did not need it.

Among the many problems that suggest themselves is how a people so strong and able as these builders should yet have found it necessary to flee before barbarian hordes; and perhaps the mystery is best solved by means of a provisional hypothesis to the effect that they did not so flee. And after all, was all this labor undertaken for the purpose of defence? If so, how great must have been the terror inspired by the enemy, to make a people as able as these builders flee to the uttermost parts of the earth; and not only flee thither but fortify these inaccessible precipices as no place has ever been fortified before or since. The builders may have been great,—but the ‘enemy’ must have been ‘holy terrors.’

Altogether it would seem that we need to study a little more before we can expect to find a satisfactory explanation of the motives that inspired this building; and we must do the writer the justice to say that he for the most part “leaves this to others.” As the writer includes in his article a mention of several of the older ruins in South America, we are provided with an occasion for referring to the article by H. P. Blavatsky mentioned above. In one part she says:

“All along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet underground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. . . .

“What we want to learn is, how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as affirmed by Plato and believed in by more than one modern archaeologist, no ships were needed for such a transit, as the two worlds formed but one continent.”

She says it is a capital mistake to confound the buildings of the epoch of the Incas in Peru, and of Montezuma in Mexico, with the aboriginal monuments. Cholula, Uxmal, Quiché, Pachacamac, and Chichén were all perfectly preserved at the time of the Spanish invasion; but there are ruined cities which were in the same state of ruin even then, and whose origin was as unknown to the conquered Incas and Aztecs as it is to us. The strange shape of the heads and profiles on the monoliths of Copán indicate a long extinct race. Archaeologists have resorted to the hypothesis that the people indulged in artificial cranial distortion, as is done by some tribes; but Dr. E. R. Heath of Kansas points out that the finding in “a mummy of a fetus of seven or eight months having the

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same conformation of skull, has placed a doubt as to the certainty of this fact."

The same writer, in a paper on Peruvian antiquities in the *Kansas City Review of Science and Industry*, Nov. 1878, says:

"Buried sixty-two feet under the ground, on the Chinca Islands, stone idols and water-pots were found, while thirty-five and thirty-three feet below the surface were wooden idols. Beneath the guano on the Guanapi Islands . . . mummies, birds, and birds' eggs, gold and silver ornaments were taken. . . . He who can determine the centuries necessary to deposit thirty and sixty feet of guano on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted, can give you an idea of the antiquity of these relics."

H. P. Blavatsky then calculates that, allowing one-twelfth of an inch to a century, we are forced to the conclusion that the people lived 864,000 years ago; and that, even allowing twelve times this rate, or one inch a century, we still have 72,000 years back a civilization that equaled, and in some things surpassed, our own.

Those familiar with Theosophical writings (by which, of course, is meant Theosophy as first stated by H. P. Blavatsky, and not any of the guesses to which the name of Theosophy is sometimes unfortunately applied) are aware that the scale of human history is made more commensurate with the scale of geological and zoological time than is the case with orthodox anthropology. Prevailing opinion among the authorities is still far too timid in this respect, and may be said to be still pecking at the eggshell wherein the mind of our new little race has been confined during its embryonic stages. Perhaps we do not now believe the world was created during seven of the days belonging to the year 4004 B. C.; nor divide the human race into Christians on the one hand and "Jews, Turks, and Infidels" on the other. But still we exhibit a fear in the matter of allowing any antiquity to civilization, which fear is not in consonance with our liberality in according time to such things as deposition and denudation. Why there may not have been civilizations on earth *millions* of years ago is hard to say. Theosophy says there were, and relies on analogy and the evidence for proof. The builders of the older ruins were not Incas but a race far older, and the blocks may have stood on their sites for hundreds of millenniums.

As to the "defense against enemies" theory, is it not a little overdone? We know, from a study of modern American Indians, that many of their customs, which would seem to be connected with defense, are connected with religion. Some of them have made the entrances to their houses small because they could not find anything large enough to cover a large opening with. Pits in the ground are usually for the purpose of celebrating rites connected with terrene potencies. May there not have been some such reason for building a city on a hill, using stone

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amid a dense forest of hardwood, and rendering the access difficult?

To continue with H. P. Blavatsky's article — we are first of all impressed, she says, with the magnitude of these relics of races and ages unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, Egypt, and even some parts of Europe. And she speaks of the American pyramids and serpent mounds. The Serpent and the Egg is a familiar cosmic symbol, denoting Time's endless cycles of birth and rebirth. Truly the story of civilization has been repeated times without number on this earth.

The following quotation, cited by H. P. Blavatsky from Mr. Heath as mentioned above, gives some idea of the vast extent of the architecture:

"The coast of Peru extends from Túmbez to the River Loa, a distance of 1233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned. . . while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slopes of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and the adaptation of each stone to the place designed for it, the stones having from six to many sides, each dressed and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1500 cubic feet solid contents. . . ."

We can spare space for no more, but must quote the following:

"Estimating five hundred ravines in the 1200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine . . . we have 250,000 miles of stone wall, averaging three to four feet high — enough to encircle this globe ten times."

Facts like these consign favorite anthropological theories to the wastepaper basket where they belong. No race of historical times has ever evinced the properties of the race that built these walls; that civilization belonged to altogether another type. According to the scale of races and ages presented by H. P. Blavatsky's *Secret Doctrine*, which is all based on the best of evidence, both internal and external, the whole of humanity at present on the globe represents but a minor subdivision. The scale is like that familiar to geologists in the strata. Historical times are represented by a few unconsolidated surface strata called "recent," and the whole series of sedimentary rocks is many miles thick. We shall soon have to abandon our inadequate theories of human history in favor of views which conform with the other facts of life.

KARMA AND BROTHERHOOD

R. MACHELL

THOSE who take up the study of Theosophy when their education is already considered complete, according to the common misconception of the scope and purpose of education, will almost unavoidably see the broad Theosophical doctrine of Karma through the colored spectacles provided for their use by their early education. That is to say, they will read into the great impersonal principle of Karma the little preconception of punishment or reward administered by a personal God or his equivalent. So they will at first fail to realize the meaning of the great universal law. Indeed, it is probable that a complete understanding will only come with full enlightenment, which may be very far away for most of us; but the first step in that direction may be taken by any man who can understand that universal law is necessarily just, and that justice is impersonal. To do this, he must begin to free his mind from the cramping influence of his own egotism, which unconsciously colors all his conceptions of life.

When he first meets with the doctrine of Karma and realizes that its essential characteristic is absolute justice, he still will be very naturally inclined to think of justice in the way it used to be represented to him in his Sunday-school: that is to say, as another name for the "Will of God," whose caprice was the source of all law, whose mercy could be invoked by suitable petitions and sacrifices, and whose anger and vengeance were to be feared and conciliated by flattery and submission. He may eliminate this God and his ideas of mercy or vengeance: but he will probably hold on to the idea of reward and punishment, which idea almost inevitably entails the presupposition of the discarded ideals. Consequently his conception of Karma will be abortive.

It is a big step from the ecclesiastical universe of personal justice administered by a personal judge according to his own will, subject to modification by the prayers of interested parties, to that of a universe of pure law and absolute justice. And though the student may be willing to discard his outworn creed, he may not be able so easily to shake off from his mind the cramping influence of early training and hereditary beliefs. In consequence he will find himself faced with innumerable difficulties, arising from his unconscious habit of regarding justice as an intelligent power that is principally occupied with administering frequent punishment and occasional reward for the encouragement of virtue and the repression of vice. His natural desire for self-justification will natural-

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ly accept or devise some scheme of salvation by means of which he may evade those austere decrees of justice that may seem to threaten his future enjoyment of an eternity of unmerited and unearned bliss.

He may profess a great desire to learn the Truth; but as long as he is actually concerned with self-salvation and self-justification, he will not be able to approach the selfless region of pure Law where Truth resides. He must forget his own personal interest in the search for Truth, and must concentrate his mind on the goal, which is intelligibly symbolized by Brotherhood. In that one word is Universal Law, Absolute Justice, "Truth, Light, and Liberation for discouraged humanity."

The word Brotherhood is a talisman; it is a key; and, like a key, it must be grasped before it can be used; and it can only be used where it belongs. It is a universal key that must be used impersonally; and here again old habits of mind come in to paralyse the student in his advance, for his conception of Brotherhood will probably be as personal as his idea of God, and all unconsciously he will make for himself an imitation key that will not fit the universal lock. So he will find no entrance into the land of Truth, which, being universal, is not accessible to personalities. The conquering of self is the aim of Yoga; and the ways in which it is to be accomplished are apparently as numerous as are the kinds of self, which stand in the way of the Soul that seeks the Light of Truth.

But we, students of Theosophy, are taught that the best way to free ourselves from our own egotism is to devote ourselves to the service of Humanity. In this way we may more easily attain to selflessness, for from the start the mind is turned from the contemplation of the personal to that of the Universal. We may do this imperfectly for a long time; but even an effort in that direction makes the final entry on the path more possible. And this practice also is free from danger; for it is elevating and ennobling to the mind, no matter how imperfectly it may be understood.

The path indicated by true Theosophical Leaders, such as H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, is thus a safe path from the start; and it is a clean one. It does not offer attractions to the lover of sensation or of violent emotion, of thrilling mysteries or weird initiations. It does not enable the student to 'do stunts' in occultism, nor will it help him to readily open communication with the planet Mars; nor will he learn by it how to hypnotize his clients or his customers, or to become a 'guru' with a large class of five-dollar 'chelas.' But it will make the world seem one vast field of golden opportunities of service; it will make his fellow-man more interesting, more companionable, more lovable even: it will make his own difficulties seem insignificant. It may even make him forget his own salvation for a time. And in a while,

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however long or short, it may entirely release him from the thought of self; when his small self has spread itself so wide that it has become transparent, and the Great Self of all Humanity alone is visible. Then it may be that the true path of selflessness may be intelligently entered. But that is a theme beyond the scope of a man's brainmind; though it may glow eternally within his heart, where lies the entrance to the path.

When a student of Theosophy has recovered from the first fit of exaltation that he will probably experience as a result of his introduction to the grand ideals displayed in such a work as 'The Voice of the Silence,' then he will have need of all the common sense at his command to save him from a violent reaction, or from the blunders that seem so difficult to avoid. Few realize the grip that egotism has upon the human mind, and few understand the difference between the higher and the lower mind; so that many a student, who has intuitively seen the beauty of Truth in the Theosophical ideals, falls into the error of supposing that his inner perception insures to him a clear mental concept of the teachings. And in this he is generally and woefully mistaken. For the lower mind has not been trained to interpret correctly the perceptions of the higher mind; and the attempt to do this must for long result in misconceptions. If then these misconceptions are applied to the solution of problems of life that also are probably but dimly apprehended, the result will be disappointing to the student, and perhaps will appear foolish to the on-looker, who will go away with his prejudice against Theosophy confirmed, loudly declaring that it has no practical application to daily life.

The practical application of ideals demands common sense, which is the sense that is most uncommon; for it is the faculty of applying principles in practice, and of adapting conduct to ideals. Common sense is developed in the mind that is to some extent self-illuminated, that is to say, the mind in which the higher and the lower work sympathetically. This sense has nothing in common with that low cunning which is quick to see where personal advantage can be gained. It is something akin to wisdom.

By the aid of common sense a man may make allowances for his own personal bias, and may even be able to discount his own egotism, and get ahead of himself in understanding new ideas, thus stepping out from the shadow of prejudices and limitations that he has not yet actually outgrown. So he may avoid the narrow misconception of Karma that leads some men into fatalism and pessimism, and others to indifference to the sufferings of their fellows. These misconceptions are entirely due to the cramping influence of the old personal-God idea, with its scheme of punishment and reward, or its eternal salvation and damnation. Let a man use common sense and analogy to help him in

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the study of Theosophy, and he will find no clash between the great law of Karma and the law of absolute justice: nor between the principle of Universal Law and individual responsibility, between the law of justice and the law of love.

Let him study Theosophy with common sense as well as intuition and he will understand that Karma is natural law, acting in time and space as well as in the higher realms of soul. He will know that it has taken many years of his life to mold his mind into its present cast, and that it must take time to break those molds of mind, and that it will call for patience. He will be wise enough perhaps to see that it is enough to feel the step beneath his foot, and to take one step at a time. So he will take the doctrine of Karma first as a great general principle. He may compare it to some other principle, such as gravity; and he will see that gravity acts all the time, not merely when something falls. Gravity does not go to sleep when a building is well built, nor does it cease to operate in answer to the builders' prayers. It acts, and the builders use its action to consolidate their structure. And if the building falls, the builders, knowing the law, will seek the explanation otherwise than in the sudden awakening of gravity, or in its caprice, or in its will to punish or reward. They will know that gravity was acting all the time. They will understand that their construction was not calculated to resist the force of gravity when some disturbing condition arose, or when some part of the structure perished. But they will not dream that gravity had any grudge against them, or think that they can induce it to be more lenient next time. They could not build at all if they were not able to count upon the persistence of the force that we call gravity.

In like manner the student of Theosophy will feel that Karma is a law of life which knows no change, which is not going to reward the good or punish the wicked, but is going to act eternally and unalterably, as the law of gravity does apparently. The good man reaps the fruit to which he is entitled, and the evil man also gets what is coming to him. That is the only possible reward or punishment: and it is inevitable. If the results are not as you desire, you must alter the causes. Karma knows no caprice. So when we talk of good and evil Karma, we are talking foolishly, or at best using questionable figures of speech. For when a bridge falls, we would not say it was afflicted with evil gravity; we would blame the builders for ignorance or neglect, for ignoring or neglecting the knowable and calculable action of gravity. Both reward and punishment are but ways of looking at the natural results of natural causes: and it would seem to me to be a distorted way of looking at what is inevitable.

But inasmuch as it is entirely personal and emotional, in so much

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is it natural to men and women who live entirely in their personalities and in their emotions. It is for such people that personal Gods exist. It is indeed *by* them that personal Gods are created and maintained, as emblems of the unthinkable realities beyond. In so far they must be recognised and used as steps by which the ignorant and personal may climb to the breezy uplands of Truth, Light, and Liberation. Recognising this fact, I think that a Theosophist would deal gently with the weakness of those who still feel the need of such symbols; but he would have little tolerance for the folly of a student who having seen the Path before him, yet clung to the idols of his infancy.

The idea of reward or of punishment is inseparably connected with the idea of a personal dispenser of favors, or of a personal avenger, whose action is not an inherent part of the process of natural law, but is, in some way, supplementary. This implies that the natural order is not sufficient in itself. For if it were in itself an expression of justice, then any further award would be in excess. And if the further award be not in excess of justice, then it can only be regarded as supplying a deficiency. It is probable that the average person has no faith in the existence of justice in life, and feels that he or she is the victim of a cruel power that is bent on persecution rather than justice. And I venture to say that the word justice, to the general public, means something very far short of what each one feels he or she is entitled to. Therefore mercy is invoked to make up the deficiency.

The laws of nature are neither cruel nor kind; they are the inherent qualities of all that is. The ideas of cruelty and kindness are peculiar to man in his dealings with other creatures: and they spring from personality. The man who believes himself to be separate from others and who acts for his own advantage will act cruelly, because he will not act in accordance with natural law. If he try to act kindly to others, he must act in opposition to his selfish instincts, or put the interests of others before his own advantage. This is perhaps as near to justice as the personal man can attain. But nature is impersonal, and has no interest in personalities as personalities; so the laws of nature are free from personal bias, and appear cold and cruel to one who concentrates all his interest on some one or more personalities, to whose supposed interests he would sacrifice that of others.

If man believed in the justice of Universal Law, the idea of reward or punishment would never have come to him. If man were convinced that every act produces its own necessary results, and no others, then he would not think it necessary to add reward or punishment in excess. He would accept the Law and know that it was sufficient in itself. He would understand that if he just acted rightly on all occasions, the Law

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would bring about the appropriate results inevitably. Furthermore, he would understand that Law is universal; that is to say, the universe is itself the expression of its own inherent nature, which is its Law; and that he is a part of it, able to act wisely or foolishly, that is in harmony with the Law or otherwise; but that he cannot alter the nature of law, and that consequently he may find his personality either floating easily with the current or struggling against it, to his personal comfort or discomfort, but in no way by reason of any good or evil will towards him of the forces of nature.

When man fell from wisdom and spiritual knowledge into selfishness and ignorance of his own spiritual nature, then, because he could not quite forget his primeval state of harmony, and because he suffered personally the natural results of selfishness, which is ignorance of the laws of life, arose virtue and its opposite, vice; the one to be rewarded, the other punished as a means of protecting the race from complete destruction. Virtue was a recognition of the existence of Universal Law and of the desirability of some degree of submission to its requirements; but the Law was ignorantly regarded as the will of a capricious and revengeful Deity, because those qualities characterize personal man; and man endows his Gods with his own qualities. So the beneficial results of virtue were regarded as a reward bestowed on suffering humanity by a benevolent God, and the reward of vice was called punishment for sin. The personal limitations of man were transferred to his God, for man creates his Gods in his own image, and if the God is cruel and revengeful, jealous and tyrannical, it is simply because he is an image of man automatically reflected in the imagination of his devotees. Virtue and vice, reward and punishment, are the substitutes for wisdom that fallen humanity has had to content itself with through the long ages of the reign of selfishness and materialism, called in the East the Kali-Yuga.

But Theosophy has come once more to the knowledge of the world and a new age is dawning; and as the keynote of the dark ages was selfishness or personality, so the keynote of the new age is Brotherhood and Universal Law — or the Law of Brotherhood, a fact in nature. The law of Karma is the law of Brotherhood, and it brings freedom from the fetters of personality, from fear, from sense of injuries and craving for revenge. When this is understood, the student may be inclined to paraphrase the old Biblical axiom by reading: "Vengeance is mine, saith the Law." That is man's liberation from a self-imposed curse, which he has exalted into a duty because of his unexpressed belief that the Higher Law is not able to run the universe without man's help. Man's help is necessary, but it must be in consonance with the Law, or it will not be HELP. And the law of man is the Law of Brotherhood. That is Karma.

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

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XX — CHINA AND ROME: THE SEE-SAW

THAT mankind is a unit; — that the history of the world, however its waters divide, — whatever islands and deltas appear, — is one stream; — how ridiculous it is to study the story of one nation or group of nations, and leave the rest ignored, coming from your study with the impression (almost universal) that all that counts of the history of the world is the history of your own little corner of it: — these are some of the truths we should have gathered from our survey of the few centuries we have so far glanced at. For take that sixth century B. C. The world seems all well split up. No one in China has ever heard of Greece; no one in Italy of India. What do the Greeks know about Northern Europe, or the Chinese about the Indians or Persians? — And yet we find in Italy, in Persia, in India, in China, men appearing, — phenomenal births, — evolved far above their fellows: six of them, to do the same work: Founders of Religions, all contemporary more or less; all presenting to the world and posterity the same high passwords and glorious countersigns. Can you conceive that their appearance, all in that one epoch, was a matter of chance? Is not some pre-arrangement suggested, — a *put-up job*, as they say: a definite plan formed, and a definite end aimed at? Then by whom? Can you escape the conclusion that, behind all this welter of races and separate histories aloof or barking at each other, there is yet somewhere, within the ringence of humankind, incarnate or excarnate, One Center from which all the threads and currents proceed, and all the great upward impulses are directed?

Those Six Teachers came, and did their work; then two or three centuries passed: time enough for the seeds they sowed to sprout a little: and we come to another phase of history, a new region in time. High spiritual truth has been ingeminated in all parts of the world where the ancient vehicle of truth-dissemination (the Mysteries) has declined; a Teacher, a Savior, has failed to appear only in the lands north and west of Italy, because there among the Celts, and there alone, the Mysteries are still effective: — so you may say the seeds of spirituality have been well sown along a great belt stretching right across the Old World. Why? In preparation for what? For something, we may suppose. Certainly

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for something: for example, for the next two thousand five hundred years,— the last quarter, I would say, of a ten-millennium cycle, which was to end with a state of things in which every part of the world should be known to, and in communication with, every other part. So now in the age that followed that of the Six Teachers, in preparation for that coming time (our own), the attempt must be made to weld nations into unities. Nature and the Law compel it: whose direction now is towards grand centripetalisms, where before they had ordained heterogeneity and the scattering and aloofness of peoples.

But Those who sent out the great Six Teachers have a hand to play here: they have to put the welding process through upon their own designs. They start at the fountain of the cyclic impulses, on the eastern rim of the world: as soon as the cycle rises there, they strike for the unification of nations. Then they follow the cycle westward. To West Asia? — Nothing could be done there, because this was the West Asian pralaya: those parts must wait for Mohammed. In Europe then.— Greece? -- No; its time of vigor had passed; and the Greeks are not a building people. They must bide their time, then, till the wave hits Italy, and what they have done in China, attempt to do there.

Only, what they had done in China with a mere Ts'in Shi Hwangti, — because Laotse and Confucius had not failed spiritually to prepare the ground,— they must send forth Adept-souled Augustus and Tiberius to do, — if human wisdom and heroism could do it,— in Italy; -- because Pythagoras' Movement had failed.

The Roman Empire was the European attempt at a China; China was the Asiatic creation of a Rome. We call the Asiatic creation, *China*, *Ts'in-a*; it may surprise you to know that they call the European attempt by the same name: *Ta Ts'in*, 'the Great Ts'in.' Put the words *Augustus Primus Romae* into Chinese, and without much straining they might read, *Ta Ts'in Shi Hwangti*. The whole period of the Chinese manvantara is, from the two-forties B. C. to the twelve-sixties A. D., fifteen centuries. The whole period of the Roman Empire, Western and Eastern, is from the forties B. C. to the fourteen-fifties A. D., fifteen centuries. The first phase of the Chinese Empire, from Ts'in Shi Hwangti to the fall of Han, lasted about 460 years; the Western Roman Empire, from Pharsalus to the death of Honorius, lasted about as long. Both were the unifications of many peoples; both were overturned by barbarians from the north: Teutons in the one case, Tatars in the other. But after that overturnment, China, unlike Rome, rose from her ashes many times, and still endures. Thank the success of Confucius and Laotse; and blame the failure of Pythagoreanism, for that!

But come now; let me draw up their histories as it were in parallel

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columns, and you shall see the likeness clearly; you shall see also, presently, how prettily time and the laws that govern human incarnation played battledore and shuttlecock with the two: what a game of see-saw went on between the East and West.

From 300 to 250 B. C. there was an orgy of war in which old Feudal China passed away forever, and from which Ts'in emerged Mistress of the World. From 100 to 50 B. C. there was an orgy of war in which Republican Rome passed away forever, and out of which Caesar emerged World-Master. Caesar's triumph came just two centuries after Ts'in Shi Hwangti's accession; Kublai Khan the Turanian, who smashed China, came just about as much before Mohammed II the Turanian, who swept away the last remnant of Rome.

In the first cycles of the two there is a certain difference in procedure. In China, a dawn twilight of half a cycle, sixty-five years, from the fall of Chow to the Revival of Literature under the second Han, preceded the glorious age of the Western Hans. In Rome, the literary currents were flowing for about a half-cycle before the accession of Augustus: that half-cycle formed a dawn-twilight preceding the glories of the Augustan Age.

It was just when the reign of Han Wuti was drawing towards a sunset a little clouded,—you remember Ssema Ts'ien's strictures as to the national extravagance and its results,—that the Crest-Wave egos began to come in in Rome. Cicero, eldest of the lights of the great cycle of Latin literature, would have been about twenty when Han Wuti died in 86. We counted the first "day" of the Hans as lasting from 194 (the Revival of the Literature) to the death of Han Wuti's successor in 63; in which year, as we saw, Augustus was born. During the next twenty years the Crest-Wave was rolling more and more into Rome: where we get Julius Caesar's career of conquest;—it was a time filled with wine of restlessness, and, you may say, therewith 'drunk and disorderly.' Meanwhile (from 61 to 49) Han Suenti the Just was reigning in China. His "Troops of Justice" became, after a while, accustomed to victory; but in defensive wars. Here it was a time of sanity and order, as contrasted with the disorder in Rome; of pause and reflexion, as compared with the action and extravagance of the preceding Chinese age. It was Confucian and ethical; no longer Taoist and daringly imaginative: Confucianism began to consolidate its position as the state system. So in England Puritan sobriety followed Elizabethanism. Han Wuti let nothing impede the ferment of his dreams: Han Suenti retrenched, and walked quietly and firmly. His virtues commanded the respect of Central Asia: the Tatars brought him their disputes for arbitration, and all the regions west of the Caspian sent him tribute. China

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forwent her restless and gigantic designs, and took to quietude and grave consideration. — So we may perhaps distribute the characteristics of these two decades thus between the three great centers of civilization: in China, the stillness that follows an apex time; in India, creation at its apex; in Rome, the confusion caused by the first influx of Crest-Wave Souls.

As Octavian rose to power, the House of Han declined. We hear of a gorging Vitellius on the throne in the thirties; then of several puppets and infants during the last quarter of the century; in A. D. 1, of the dynasty overthrown by a usurper, Mang Wang, who reigned until A. D. 25. Thus the heyday of Augustan Rome coincides with the darkest penumbra of China. Then Kwang-wuti, the eldest surviving Han prince, was reinstated; but until two years before the death of Tiberius, he had to spend his time fighting rebels. Now turn to Rome.

While Han Kwang-wuti was battling his way towards the restitution of Han glories, Tiberius, last of the Roman Crest-Wave Souls, was holding out grimly for the Gods until the cycle should have been completed, and he could say that his and their work was done. For sixty-five years he and his predecessor had been welding the empire into one: now, that labor had been so far accomplished that what dangerous times lay ahead could hardly imperil it. So far it had been a case of Initiate appointing Initiate to succeed him: Augustus, Tiberius: — but whom should Tiberius appoint? There was no one. The cycle was past, and for the present Rome was dead; and on the brink of that unfortunate place to which (they say) the wicked dead must go. Tiberius finally had had to banish Agrippina, her mischief having become too importunate. You remember she was the daughter of Julia and Agrippa, and Germanicus' widow. His patience with her had been marvelous. Once, at a public banquet, to do her honor he had picked a beautiful apple from the dish, and handed it to her: with a scowl and some ostentation, she gave it to the attendant behind her, as who should say: 'I know your designs; but you do not poison me this time'; all present understood her meaning well. Once, when he met her in the palace, and she passed him with some covert insult, he stopped, laid a hand on her shoulder, and said: "My little woman, it is no hurt to you that you do not reign." But his patience only encouraged her in her machinations; and at last he was compelled to banish her. Also to keep one of her sons in strictest confinement; of which the historians have made their for him discreditable tale: the truth is, it was an heroic effort on his part to break the boy of his vices by keeping him under close and continuous supervision. But that is more easily said than done, sometimes; and this Drusus presently died a madman. He then took the youngest son of

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Agrippina to live with him at Capri; that he, Tiberius, might personally do the best with him that was to be done; for he foresaw that this youth Caius would succeed him; his own grandson, Tiberius Gemellus, being much younger. He foresaw, too, that Caius, once on the throne, would murder Gemellus; which also happened. But there was nothing to be done. Had he named his grandson his successor, a strong regent would have been needed to carry things through until that successor's majority, and to hold the Empire against the partisans of Caius. There was no such strong man in sight; so, what had to come, had to come. *Après lui le déluge*: Tiberius knew that. *Le déluge* was the four years' terror of the reign of Caius, known as Caligula; who, through no good will of his own, but simply by reason of his bloodthirsty mania, amply revenged the wrongs done his predecessor. Karma put Caligula on the throne to punish Rome.

The reign was too short, even if Caligula had troubled his head with the provinces, for him to spoil the good work done in them during the preceding half-cycle. He did not so trouble his head; being too busy murdering the pillars of Roman society. Then a gentleman who had been spending the afternoon publicly kissing his slippers in the theater, experienced, as they say, a change of heart, and took thought to assassinate him on the way home; whereupon the Praetorians, let loose and having a thoroughly good time, happened on a poor old buffer of the royal house by the name of Claudius; and to show their sense of humor, made him emperor *tout de suite*. The senate took a high hand, and asserted *its* right to make those appointments; but Claudius and the Praetorians thought otherwise; and the senate, after blustering, had to crawl. They besought him to allow them the honor of appointing him.— See what a difference the mere turn of a cycle had made: from Augustus bequeathing the Empire to Tiberius, ablest man to ablest man, and all with senatorial ratification; -- to the jocular appointment by undisciplined soldiery of a sad old laughingstock to succeed a raving maniac.

Claudius was a younger brother of Germanicus; therefore Tiberius' nephew, Caligula's uncle, and a brother-in-law to Agrippina. Mr Baring-Gould says that somewhere deep in him was a noble nature that had never had a chance: that the soul of him was a jewel, set in the foolish lead of a most clownish personality. I do not know; certainly some great and fine things came from him; but whether they were motions of his own soul (if he had one), or whether the Gods for Rome's sake took advantage of his quite negative being, and prompted it to their own purposes, who can say? — Sitting down, and keeping still, and saying nothing, the old man could look rather fine, even majestic; one saw traces in him of the Claudian family dignity and beauty. But let him walk a

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few paces, and you noted that his feet dragged and his knees knocked together, and that he had a paunch; and let him get interested in a conversation, and you heard that he first spluttered, and then roared. Physical weakness and mental backwardness had made him the despair of Augustus: he was the fool of the family, kept in the background, and noticed by none. Tiberius, in search of a successor, had never thought of him; had rather let things go to mad Caligula. He had never gone into society; never associated with men of his own rank; but chose his companions among small shopkeepers and the 'Arries and 'Arriets of Rome, who, 'tickled to death' at having a member of the reigning family to hobnob with them in their back-parlors, would refrain from making fun of his peculiarities. Caligula had enjoyed using him as a butt, and so had spared his life. He had never even learned to behave at table; and so, when he came to the throne, made a law that table-manners should no longer be incumbent on a Roman gentleman. All this is recorded of him; one would hardly believe it, but that his portraits bear it out.*

For all that he did well at first. He made himself popular with the mob, cracking poor homely jokes with them at which they laughed uproariously. He paid strict attention to business: made some excellent laws; wisely extended Roman citizenship among the subject peoples; undertook and pushed through useful public works. Rome was without a decent harbor: corn from Egypt had to be transhipped at sea and brought up the Tiber in lighters; which resulted in much inconvenience, and sometimes shortage of food in the city. Claudius went down to Ostia and looked about him; and ordered a harbor dredged out and built there on a large scale. The best engineers of the day said it was impossible to do, and would not pay if done. But the old fool stuck to his views and made them get to work; and they found it, though difficult and costly, quite practicable; and when finished, it solved the food problem triumphantly. This by way of example. — Poor old fool! it was said he never forgot a kindness, or remembered an injury. He came soon, however, to be managed by various freedmen and rascals and wives; all to the end that aristocratic Rome should be well punished for its sins. One day when he was presiding in the law courts, someone cried out that he was an old fool,— which was very true,— and threw a large book at him that cut his face badly,— which was very unkind. And yet, all said, through him and through several fine and statesmanlike measures he put through, the work of Augustus and Tiberius in the empire at large was in many ways pushed forward: he did well by the provinces

*The accounts of Claudius and Nero are from *The Tragedy of the Caesars*, by S. Baring-Gould.

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and the subject races, and carried on the grand homogenization of the world.

He reigned thirteen years; then came Nero. If one accepts the traditional view of him, it is not without evidence. His portraits suggest one ensouled by some horrible elemental; one with no human ego in him at all. The accounts given of his moods and actions are quite credible in the light of modern medical knowledge as to insanity: you would find men like Tacitus' Nero in most asylums. Neither Tacitus nor Suetonius was in the habit of taking science as a guide in their transcriptions: they did not, in dealing with Tiberius for example, suit their facts to the probabilities, but just set down the worst they had heard said. What they record of him is unlikely, and does not fit in with his known actions. But in drawing Nero, on the contrary, they made a picture that would surprise no alienist. Besides, Tacitus was born some seventeen years after Tiberius died; but he was fourteen years old at the death of Nero, and so of an age to have seen for himself, and remembered. Nero did kill his mother, who probably tried to influence him for good; and he did kill Seneca, who certainly did. His reign is a monument to the rottenness of Rome; his fall, a proof, perhaps, of the soundness of the provinces. For when *they* felt the shame of his conduct, they rose and put him down; Roman Gaul and Germany and Spain and the East did. Here is a curious indication: Galba, Otho, and Vitellius, who made such a sorry thing of the two years (68 and 69) they shared in the Principate, had each done well as a provincial governor. In the provinces, then, the Tiberian tradition of honest efficient government suffered not much, if any, interruption. The fact that Rome itself stood the nine years of Nero's criminal insanity,—and even, so far as the mob was concerned, liked it (for his grave was long kept strewn with flowers)—shows what a people can fall to, that the Crest-Wave had first made rotten, and then left soulless.

By the beginning of 70, things were comfortably in the hands of Vespasian, another provincial governor; under whom, and his son Titus after him, there were twelve years of dignified government; and seven more of the same, and then seven or eight of tyranny, under his second son, Domitian. Against the first two of these Flavians nothing is to be said except that the rise of their house to the Principate was by caprice of the soldiery. Vespasian was an honest Sabine, fond of retiring to his native farm; he brought in much good provincial blood with him into Roman society. — Then in 96 came a revolution which placed the aged senator Nerva on the throne; who set before himself the definite policy — as it was intended he should — of replacing personal caprice by legality and constitutionalism as the instrument of government. He

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reigned two years, and left the empire to Trajan; who was strong enough as a general to hold his position, and as a statesman, to establish the principles of Nerva. And now things began to expand again; and a new strength became evident, the like of which had not been seen since (at least) the death of Tiberius.

Octavian returned to Rome, sole Master of the world, in B. C. 29. A half-cycle on from that brings us to 36 A. D., the year before Tiberius died: that half-cycle was one, for the Empire all of it, and for Rome most of it, of bright daylight. The next half-cycle ends in 101, in the third year of Trajan: a time, for the most part, of decline, of twilight. You will notice that the Han day lasted the full thirteen decades before twilight came; the Roman, but six decades and a half.

We ought to understand just how far this second Roman half-cycle was an age of decline: just how much darkness suffused the twilight it was. We talk of representative government; as if any government were ever really anything else. Men get the government that represents them; that represents their intelligence, or their laxity, or their vices; — whether it be sent in by the ballot or by a Praetorian Guard with their caprice and spears. In a pralactic time there is no keen national consciousness, no centripetalism. There was none in Rome in those days; or not enough to counteract the centrifugalism that simply did not care. The Empire held together, because Augustus and Tiberius had created a centripetalism in the provinces; and these continued in the main through it all to enjoy the good government the first two emperors had made a tradition in them, and felt but little the hands of the fools or madmen reigning in Rome. And then, blood from the provinces was always flowing into Rome itself; particularly in the Flavian time; and supplied or fed a new centripetalism there which righted things in the next half-cycle. It was Rome, not the provinces, that Nero and Caligula represented in their day: the time was transitional; you may call Otho and Vitellius the first bungling shots of the provinces at having a hand in things at the center; wholesome Vespasian was their first representative emperor: Nerva and those that followed him represented equally the provinces and a regenerated Rome. — This tells you what Nero's Rome was, and how it came to tolerate Nero: when Vitellius came in with his band of ruffians from the Rhine, and the streets flowed with blood day after day, the places of low resort were as full as ever through it all: while carnage reigned in the forums, riotous vice reigned within doors.

But look outside of Rome, and the picture is very different. The Spaniard, Gaul, Illyrian, Asiatic and the rest, were enjoying the Roman Peace. There was progress; if not at the center, everywhere between

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that and the periphery of civilization. Life, even in Italy (in the country parts) was growing steadily more cultured, serious, and dignified; and in all remote regions was assimilating its standards to the best in Italy. From the Scottish Lowlands to the Cataracts of the Nile a single people was coming into being: it was a wide and well-tilled field in which incarnate souls might grow. The satirists make lurid pictures of the evils of Rome; and the evils were there, with perhaps not much to counter-balance them, *in Rome*. Paris has been latterly the capital of civilization; and one of its phases as such has been to be the capital of the seven deadly sins. The sins are or were there: Paris provided for the sinners of the world, in her capacity of world-metropolis; just as she provided for the artists, the *littérateurs*, and so on. Foolish people drew from that the conclusion that therefore Frenchmen were more wicked than other people: whereas in truth the life of provincial France has probably all along been among the soundest of any. So we must off-set Martial's and Juvenal's pictures of the life of the Roman *boulevardier* with Pliny's pictures of the calm and gracious life in the country: virtuous life, often, with quiet striving after usefulness and the higher things. He reveals to us, in the last quarter of the century, interiors in northern Italy, by Lake Como; you should have found the like anywhere in the empire. And where, since Rome fell, shall you come on a century in which Britain, Gaul, Spain, Italy, the Balkans, Asia and Africa, enjoyed a Roman or any kind of peace? Be not deceived; there has been no such success in Europe since as the Empire that Augustus the Initiate made, and for which Tiberius his disciple was crucified.

Yet they captured it, as I find things, out of the jaws of failure and disaster. Failure: that of Pythagoreanism six centuries before; — disaster: Caesar's conquest of Gaul and destruction of the Mysteries there. Men come from the Masters of the World to work on this plane or on that: to found an empire perhaps, or to start a spiritual movement. Augustus came commissioned to the former, not to the latter, work. Supposing in his time the Gaulish Mysteries had been intact. We may trust him to have established relations somehow: he would have had close and friendly relations with the Gaulish hierophants: even if he had conquered the people, he would not have put out their light. But I imagine he would have found a means to union without conquest. Then what would have happened? We have seen that the cyclic impulse did touch Gaul at that time; it made her vastly rich, hugely industrial; — as Ferrero says, the Egypt of the West. That, and nothing better than that, because she had lost her spiritual center, and might not figure as the World Teacher among nations. But, you say, Augustus proscribed Druidism — which sounds like carrying on Julius' nefarious work. He

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did, I believe; — but why? Because Julius had seen to it that the white side of Druidism had perished. The Druids were magicians; and now it was the dark magic and its practitioners that remained among them, — at least in Gaul. So of course Augustus proscribed it.

Remember how France has stood, these last seven centuries, as the teacher of the arts and civilization to Europe; and this idea that she might have been, and should have been, something far higher to the Roman world, need not seem at all extravagant. I think it was a possibility; which Caesar had been sent by the kings of night to forestall. And so, that Augustus lacked that reinforcement by which he might have secured for Europe a unity as enduring as the Chinese Teachers secured for the Far East.

And yet the Lodge did not leave Rome lightless: there was much spiritual teaching in the centuries of the Empire; indeed, a new out-breathing in each century, as an effort to retrieve the great defeat; — and this has been the inner history of Europe ever since. This: raidings from the Godworld: swift cavalry raidings, that took no towns as a rule, nor set up strongholds here on hell's border; yet did each time, no doubt, carry off captives. Set up no strongholds; — that is, until our own times; so what we have missed is the continuous effort: the established base 'but here upon this bank and shoal,' from which the shining squadrons of the Gods might ride. Such a base was lost when Caesar conquered Gaul; then some substitute for Gaul had to be found. It was Greece and the East; where, as you may say, abjects and orts of truth came down; not the live Mysteries, but the *membra disjecta* of the vanished Mysteries of a vanished age. With these the Teachers of the Roman world had to work, distilling out of them what they might of the ancient Theosophy. So latterly H. P. Blavatsky must gather up fragments in the East for the nexus of her teaching: she must find seeds in old sarcophagi, and plant and make them grow in this soil so uncongenial; because there was no well-grown Tree patent to the world, with whose undeniable fruitage she might feed the nations. This was one great difficulty in her way: she had to introduce Theosophy into a world that had forgotten it ever existed.

So, — but with a difference, — in that first century. The difference was that Pythagoreanism, the nexus, was only six hundred years away, and the memory of it fairly fresh. Stoicism was the most serious living influence within the empire: a system that concerned itself with right and brave living, and was so far spiritual; but perhaps not much further. The best in men reacted against the sensuality of the mid-century, and made Stoicism strong; but this formed only a basis of moral grit for the higher teaching; of which, while we know it was there, there is not very

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much to say. I shall come to it presently; meanwhile, to something else. — In literature, this was the cycle of Spain: the Crest-Wave was largely there during the first thirteen decades of the Christian era. Seneca was born in Cordova about 3 B. C.; Hadrian, the last great man of Spanish birth (though probably of Italian race), died in 138. Seneca was a Stoic: a man with many imperfections, of whom history cannot make up its mind wholly to approve. He was Nero's tutor and minister during the first five golden years of the reign; his government was wise and beneficent, though, it is said, sometimes upheld by rather doubtful means. In the growing gloom and horror of the nightmare reign of Nero, he wrote many counsels of perfection; his notes rise often, someone has said, to a sort of falsetto shriek; but then, the wonder is he could sing at all in such a hell's cacophony. A man with obvious weaknesses, perhaps; but fighting hard to be brave and hopeful where there was nothing in sight to encourage bravery or foster hope; when every moment was pregnant with ghastly possibilities; when death and abominable torture hobnobbed in the Roman streets with riots of disgusting indulgence, abnormal lusts, filthiness parading unabashed. He speaks of the horrors, the gruesome impalings; deprecating them in a general way; not daring to come down to particulars, and rebuke Nero. Well; Nero commanded the legions, and was kittle cattle to rebuke. If sometimes you see tinsel and tawdriness about poor Seneca, look a little deeper, and you seem to see him writing it in agony and bloody sweat. . . . He was among the richest men in Rome, when riches were a deadly peril; he might even, had he been another man, have made himself emperor; perhaps the worst thing against him is that he did not. His counsels and aspirations were much better than his deeds; — which is as much as to say, his Higher Self than his lower. He stood father-confessor to Roman society: a Stoic philosopher in high, luxurious, and most perilous places: he cannot escape looking a little unreal. Someone in some seemingly petty difficulties, writes asking him to use his influence on his behalf; and he replies with a dissertation on death, and what good may lie in it, and the folly of fearing it. Cold comfort for his correspondent; a tactless, strained, theatrical thing to do, we may call it. But what strain upon his nerves, what hideous knowledge of the times and of evils he did not see his way to prevent, what haunting sense of danger, must have driven him to that fervid hectic eloquence that now seems so unnatural! One guesses there may be a place in the Pantheons or in Valhalla of the heroes for this poor not untawdry not unheroic Seneca. One sees in him a kind of Hamlet, hitting in timorous indecision on the likely possibility of converting his Claudius by a string of moral axioms and eloquence to a condition that should satisfy the Ghost and

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undo the something rotten in the state. . . . Yet the Gods must have been grateful to him for the work he did in holding for Stoicism and aspiration a center in Rome during that dreadful darkness. Perhaps only the very strongest, in his position, could have done better; and then perhaps only by killing Nero.*

But there was a greater than Seneca in Rome, even in Nero's reign; — there intermittently, and not to abide: Apollonius of Tyana, presumably the real Messenger of the age; — and by the change that had come over life by the second century, we may judge how great and successful. But there is no getting at the reality of the man now. We have a *Life* of him, written about a hundred years after his death by Philostratus, a Greek sophist, for the learned Empress Julia Domna, Septimius Severus' wife; she, no doubt, chose for the work the best man to hand; but the age of great literature was past, and Philostratus resurrects no living soul. The account may be correct enough in outline; the author was painstaking; visited the sites of his subject's exploits, and pressed his inquiries; he claims to have based his story on the work of Damis of Nineveh, a disciple of Apollonius who accompanied him everywhere. But much is fabulous: there is a gorgeous account of dragons in India, and the methods used in hunting them; and you know nothing of the real Apollonius when you have read all. Here, in brief, is the outline of the story: Apollonius was born at Tyana in Cappadocia somewhere about the year 1 A. D., and died in the reign of Nerva at nearly a hundred: tradition ascribed to his birth its due accompaniment of signs and portents. At sixteen he set himself under Pythagorean discipline; kept silence absolute for five years; traveled, healing and teaching, and acquired a great renown throughout Asia Minor. He went by Babylon and Parthia to India; spent some time there as the pupil of certain Teachers on a sacred mountain; they, it appears, expected his coming, received him and taught him; ever afterwards he spoke of himself as a disciple of the Indian Master Iarchas. Nothing in the book is more interesting than the curious light it throws on popular beliefs of the time in the Roman World as to the existence of these Indian Masters of the Secret Wisdom; — India, of course, included the region north of the Himâlayas. Later he visited the Gymnosophists of the Thebaid in Egypt; according to the account, these were of a lower standing than the Indian Adepts; and Apollonius came among them not as a would-be disciple, but as an equal, or superior. — He was persecuted in Rome by Nero; but overawed Tigellinus, Nero's minister, and escaped. He

*Dill: *Roman Society from Nero to Marcus Aurelius*.

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met Vespasian and Titus at Alexandria, soon after the fall of Jerusalem; and was among those who urged Vespasian to take the throne. He was arrested in Rome by Domitian, and tried on charges of sorcery and treason; and is said to have escaped his sentence and execution by the simple expedient of vanishing in broad daylight in court. One wonders why this from his defense before Domitian, as Philostratus gives it, has not attracted more comment; he says: "All unmixed blood is retained by the heart, which through the blood-vessels sends it flowing as if through canals over the entire body." — According to tradition, he rose from the dead, appeared to several to remove their doubts as to a life beyond death, and finally bodily ascended into heaven. Reincarnation was a very cardinal point in his teaching; perhaps the name of Neo-Pythagoreanism, given to his doctrine, is enough to indicate in what manner it illuminated the inner realms and laws which Stoicism, intent only on brave conduct and the captaincy of one's own soul, was unconcerned to inquire into. Another first century Neo-Pythagorean Teacher was Moderatus of Gades in Spain. The period of Apollonius's greatest influence would have corresponded with the reigns of Vespasian and Titus, from 69 to 83; the former, when he came to the throne, checked the orgies of vice and brought in an atmosphere in which the light of Theosophy might have more leave to shine. The certainty is that that last third of the first century wrought an enormous change: the period that preceded it was one of the worst, and the age that followed it, that of the Five Good Emperors, was the best, in known European history. — Under the Flavians, from 69 to 96,—or roughly, during the last quarter,—came the Silver Age, the second and last great day of Latin literature: with several Spanish and some Italian names,—foam of the Crest-Wave, these latter, as it passed over from Spain to the East. It will, by the way, help us to a conception of the magnitude of the written material at the disposal of the Roman world, to remember that Pliny the Elder, in preparing his great work on Natural History, consulted six thousand published authorities. That was in the reign of Nero; it makes one feel that those particular ancients had not so much less reading matter at their command than we have today.

Of the great Flavian names in literature, we have Tacitus; Pliny the Younger, with his bright calm pictures of life; Juvenal, with his very dark ones: these were Italians. Juvenal was a satirist with a moral purpose; the Spaniard Martial, contemporary, was a satirist without one. Martial drew from life, and therefore his works, though coarse, are still interesting. We learn from him what enormous activity in letters was to be found in those days in his native Spain; where every town had its center of learning and apostles and active propaganda of culture. Such

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things denote an ancient cultural habit, lapsed for a time, and then revived.

Another great Spaniard, and the best man in literature of the age, was Quintilian: gracious, wise, and of high Theosophic ideals, especially in education. He was born in A. D. 35; and was probably the greatest literary critic of classical antiquity. For twenty years, from 72 until his death, he was at the head of the teaching profession in Rome. The "teaching" was, of course, in rhetoric. Rome resounded with speech-makings; and Gaul, Spain, and Africa were probably louder with it than Rome. Though the end of education then was to turn out speech-makers, — as it is now to turn out money-makers, — I do not see but that the Romans had the best of it, — Quintilian saw through all to fundamental truths: he taught that your true speech-maker must be first a true man. He went thoroughly into the training of the orator, — more thoroughly, even from the standpoint of pure technique, than any other Greek or Roman writer; — but would base it all upon character, balance of the faculties, — in two words, Râja-Yoga. Pliny the Younger was among his pupils, and owed much to him; also is there to prove the value of Quintilian's method; — for Quintilian turned out Pliny a true gentleman. Prose in those days, — that is, rhetoric, — was tending ever more to flamboyancy and extravagance: a current which Quintilian stood against valiantly. We find in him, as critic, just judgment, sane good taste, wide and generous sympathies; — a tendency to give the utmost possible credit even where compelled in the main to condemn; — as he was in the case of Seneca. He had the faculty of hitting off in a phrase the whole effect of a man's style: as when he speaks of the "milky richness of Livy," and the "immortal swiftness of Sallust." *

So then, to sum up a little: I think we gain from these times a good insight into cyclic workings. First, we shall see that the cycles are there, and operative: action and reaction regnant in the world, — a tide in the affairs of men; and strong souls coming in from time to time, to manipulate reactions, to turn the currents at strategic points in time; making things, despite what evils may be ahead, flow on to higher levels than their own weight would carry them to: thus did Augustus and Tiberius; — or throwing them down, as the merry Julius did, from bright possibilities to a sad and lightless actuality. For perhaps we have been suffering because of Julius' exploit ever since; and certainly, no matter what Neros and Caligulas followed them, the world was a long time the better for the ground the great first two Principes captured from hell. — And next, we shall learn to beware of being too exact, precise, and water-

**Encyclopaedia Britannica*; article 'Quintilian.'

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tight with our computations and conceptions of these cycles: we shall see that nature works in curves and delicate wave-lines, not in broken off bits and sudden changes. Rome was going down in Tiberius' reign; she was bad enough then, heaven knows; though we may put her passing below the meridian at or near the end of it; — conveniently, in the year 36. And then, what with (1) the tenseness of the gloom and the severity of suffering in the reigns of Caligula, Nero, and Domitian; — and (2) the inflow of new and cleaner blood from the provinces at all times but especially under Vespasian; and above all, (3) the Theosophic impulse whose outward visible sign is the mission of Apollonius and Moderatus: — we find her ready to emerge into light in 96, when Nerva came to the throne, instead of having to wait the five more years for the end of the half-cycle; — although we may well suppose it took that time at least for Nerva and Trajan to clear things up and settle them. So we may keep this scheme of dates in memory as indicative: a (rough) half-cycle before 29 B. C., that of dawn and the darkest hour preceding it; 29 B. C. to 36 A. D. daylight; 36 to 101, night, and the beginnings of a new dawn.

And now we must turn to China.

Dusk came on in Rome with the death of Tiberius in A. D. 37; but what is dusk in the west is dawn in the east of the world. In 35 Han Kwang-wuti had put down the Crimson-Eyebrow rebellion, and seated himself firmly on the throne. The preceding half-cycle, great in Rome under Augustus and Tiberius, had been here a time, first of puppet emperors, then of illegalism and usurpation, then of civil war. Han Kwang-wuti put an end to all that, and opened, in 35, a new cycle of his own.

But there is also an old cycle to be taken into account: the original thirteen-decade period of the Hans, that began in 194, and ended its first "day" in 63 or so,— to name convenient dates. I should, if I believed in this cyclic law, look for a recurrence of that: a new day to dawn, under its influence, in 66 or 67 A. D., thirteen decades after the old one ended,— and to last until 196 or 197. But on the other hand, here is Han Kwang-wuti starting things going in 35, a matter of thirty-two years ahead of time,— catching the flow of force just as it diminishes in Rome. — And this thirty-two years, you may note, with what odd months we may suppose thrown in, is in itself a quarter-cycle.

Now cyclic impulses waste; a second day of splendor will commonly be found a Silver Age, where the first was Golden: it will often be more perfect and refined, but much less vigorous, than the first. So I should look for the second "day" of the Hans to come on the whole with less light to shine and less strength to endure than its predecessor: I should expect a gentleness as of late afternoon in place of the old noontide glory.

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But then there is the complication induced by Han Kwang-wuti, who started his cycle in 35 . . . or more probably his half-cycle; — I should look for it to be no more than that, on account of this same wastage of the forces; — this also has to be taken into consideration.

Brooding over the whole situation, I should foretell the history of this second Han Dynasty in this way: from 35 to 67, — the latter date the point where the old and the new cycles intersect, — would be a static time: of consolidation rather than expansion; of the gathering of the wave, not of its outburst into any splendor of foam. Between 67 and 100, or when the two cycles coincide, I should look for great things and doings: for some echo or repetition of the glories of Han Wuti, — perhaps for a finishing and perfecting of his labors. From then on till 197 I should expect static, but weakening conditions: static mainly till 165, weakening rapidly after. Advise me, please, if this is clear. — Well, if you have followed so far, you have a basis for understanding what is to come.

The dynasty, as thus re-established by Kwang-wuti, is known as that of the Eastern Hans; for this reason:— Just as, late in the days of the Roman empire, Diocletian was stirred by cyclic impulses flowing eastward to move his capital from Rome to Nicomedia, — Constantine changed it afterwards to Byzantium, — so was Han Kwang-wuti to move his from Changan in Shensi, in the west, eastward to Loyang or Honanfu, — the old Chow capital, — in Honan.

While Rome was weltering under Caligula, Claudius, and Nero, China was recovering herself, getting used to a calm equanimity, under Han Kwang-wuti: the conditions in the two were as opposite as the poles. She dwelt in quietness at home, and held her own, and a little more, on the frontiers. In 57, two years before Nero went mad and took the final plunge into infamy, Han Kwang-wuti died, and Han Mingti succeeded him. As Nero went down, Han Mingti went up. His ninth or tenth year, remember, was to be that of the recurrence of the old Han cycle. It was the year in which the provinces rose against Nero, — the lowest point of all in Rome. I do not know that it was marked by anything special in China; the fact being that all the Chinese sixties were momentous.

In the third year of his reign Han Mingti dreamed a dream: he saw a serene and “Golden Man” descending towards him out of the western heavens. — It would mean, said his brother, to whom he spoke of it, the Golden God worshiped in the west, — the Buddha. Buddhism had first come into China in the reign of Ts’in Shi Hwangti; but that imperial ruffian had made short work of it: — he threw the missionaries into prison, and might have dealt worse with them, but that a “Golden Man” appeared in their cell in the night, and opened all doors for their

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escape. Buddhist scriptures, probably, were among the books destroyed at the great Burning. So there may have been Buddhists in China all through the Han time; but if so, they were few, isolated and inconspicuous; it is Han Mingti's proper glory, to have brought Buddhism in.

He liked well his brother's interpretation, and sent inquirers into the west. In 65 they returned, with scriptures, and an Indian missionary, Kashiapmadanga, -- who was followed shortly by Gobharana, another. A temple was built at Loyang, and under the emperor's patronage, the work of translating the books began. — We have seen before how some touch from abroad is needed to quicken an age into greatness: such a touch came now to China with these Indian Buddhists; — who, in all likelihood, may also have been in their degree Messengers of the Lodge.

In the usual vague manner of Indian chronology, the years 57 and 78 A. D. are connected with the name of a great king of the Yueh Chi, Kanishka, whose empire covered Northern India. Almost every authority has a favorite point in time for his habitat; but these dates, not so far apart but that he may well have been reigning in both, will do as well as another. You will note that 72 A. D. (which falls between them) is a matter of thirteen decades from 58 B. C., the date sometimes ascribed to that much-legended Vikramāditya of Ujjain. Or, if we go back to the (fairly) settled 321 B. C. of Chandragupta Maurya, and count forward thirteen-decade periods from that, we get 191 for the end of the Mauryas (it happened about then); 61 for Vikramāditya (which may well be); 69 for Kanishka,— which also is likely enough, and would make him contemporary with Han Mingti. As the years 57 and 78 are both ascribed to him, it may possibly be that they mark the beginning and end of his reign respectively.

We know very little about him, except that he was a very great king, a great Buddhist, a man of artistic tastes, and a great builder; that he loved the beautiful hills and valleys of Cashmere; and that his reign was a wonderful period in sculpture,— that of the Gandhara or Greco-Buddhist School. Again, he is credited (by Hiuen Tsang) with convening the Fourth Buddhist Council: following in this, as in other matters, the example of Aśoka. We are at liberty I suppose, if we like, to assign that cyclic year 69 to the meeting of this Council: this year or its neighborhood. So that all this may have had something to do with the missionary activity that responded to Han Mingti's appeal. But there is something else to remember; something of far higher importance; namely, that during all this period of her most uncertain chronology, India was in a peculiar position: the Successors of the Buddha were more or less openly at work there; — a long line of Adept leaders and teachers that can be traced (I believe) through some thirteen centuries from Sākya-

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muni's death. We may suppose, not unreasonably, that Kashiapmadanga and Gobharana were disciples and emissaries of the then Successor.

It is, so far, and with so little translated, extremely hard to get at the undercurrents in these old Chinese periods; but I suspect a strong spiritual influence, Buddhist at that, in the great events of the years that followed. For China proceeded to strike into history in such a way that the blow resounded, if not round the world, at least round as much of it as was discovered before Columbus; and she did it in such a nice, clean, artistic and quiet way, and withal so thoroughly, that I cannot help feeling that that glorious warriorlike Northern Buddhism of the Mahâyâna had something to do with it.

It was not Han Mingti himself who did it, but one of his servants; of whom, it is likely, you have never heard; although east or west there have been, probably, but one or two of his trade so great as he, or who have mattered so much to history. His name was Pan Chow; his trade, soldiering. He began his career of conquest about the time the major Han Cycle was due to recur, — in the sixties; maintained it through three reigns, and ended it at his death about when the Eastern Han half-cycle, started in 35, was due to close; — somewhere, that is, about 100 A. D., while Trajan was beginning a new day and career of conquest in Rome.

THE LAW OF CYCLES, ACCORDING TO THEOSOPHY, APPLIED TO LIFE

PERCY LEONARD

 HE word cycle is defined by Webster as “an interval of time in which a certain succession of events is completed and then returns again and again.” The cycle of the year begins among the snows of January, proceeds upon its course wreathed with the flowers of spring, reaches its culmination in the burning heat of midsummer, declines with the fall of autumn leaves and, ending with December's snows, begins its never-ending round once more. The whole of Nature is affected by the cyclic law. At the beginning of *The Secret Doctrine*, Madame Blavatsky lays down three fundamental propositions, the second of which declares:

“The Universality of that law of periodicity of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of Nature. An alternation such as that of day and night, life and death, sleeping and waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe.”

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The most minute bacterium enters upon a cycle of his own when first he issues forth upon his separate, individual career. He grows until he reaches his maturity, then comes the setting in of tendencies which lead to his disruption and decay, until death intervenes and terminates his brief existence.

And man, like the small speck of jelly just described, is also subject to the great sweep of cyclic law. He has his periods of strenuous, embodied life which alternate with long protracted intervals of resting in the spiritual world. Born as an infant, he proceeds by gradual growth to manhood, reaches the apex of maturity, and then declines by easy stages to old age and death. The dissolution of the body is followed by birth in the ideal world, where all that was best in the life just closed, breaks out into a luxuriance of blossoming quite impossible among the chilling and discouraging conditions of material life. At last the upward tendencies exhaust themselves and, like a bird unable to sustain its flight, the soul descends to earth again, assumes a robe of flesh once more and thus the cycle rounds upon itself.

Shakespeare must certainly have had this law in mind when he wrote: "And so we ripe and-ripe, and then we rot and rot, and thereby hangs a tale." This "tale" being the law of Cycles which we propose to unfold a little.

One of the most interesting of the aspects of the law of cycles is the way in which it draws together groups of individuals who have been intimately associated in bygone civilizations and causes them to return to earth-life at the same time and to pursue their old-time interests in each other's company. It has been stated that the average duration of man's withdrawal from the material world is fifteen hundred years, so that at this long interval groups of congenial souls revisit earth in company and stamp their thought and characters upon the age in which they live.

In the fourth century of our era there was a luxuriant efflorescence of Gnostic thought and feeling in southeastern Europe. Beliefs distinctly Theosophical were held by a large number of the population. The group of eager students of the inner workings both of human life and Nature slowly diminished and at last died out; but they had simply left their bodies for a while and disappeared from sight, and after fifteen hundred years had passed away, behold the nineteenth century, and towards its close appeared a crowd of eager searchers after Theosophical truth, so that the guardians of the ancient treasure were compelled to satisfy the urgent craving, and the movement known as Theosophical emerged upon the scene, active and vital, and to its banner rallied the thousands of the ancient Gnostics now embodied in a western race.

There is much in the writings of Madame Blavatsky in relation to

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cycles, and leisured students with trained minds may follow her as she unfolds enormous cycles covering millions of years, under whose sway the solar systems wake and sleep and the great Universe itself dies and returns to life again. But Madame Blavatsky did not undergo the tortures of her daily crucifixion merely to produce scholarly books for the advantage of the cultured few. Her main endeavor was to help the much-enduring, patient, and hardworking masses to acquire a simple, sane philosophy of life in order that they might bear their heavy burdens with a greater fortitude and a more lively hope. Let us attempt then to apply the law of cycles to our daily life and see whether it will not prove a staff to help us on the upward climb.

To understand and gain the mastery of those recurrent forces that control the course of daily life, we must approach their study as dispassionate spectators, and not submit to being tossed about upon their dancing waves. By giving way to cyclic impulses, their action is thereby intensified. He who abandons himself without reserve to the stimulation of a wave of animal, good spirits, grasping at every opportunity for boisterous mirth, is certainly preparing for himself a desperate plunge into the depths of gloom and blackest melancholy. The more we push our pendulum to either side, the more it swings to the extreme in its reaction. We should avoid identifying ourselves either with the rising or the falling of the waves and stand more like impartial lookers-on.

I have read somewhere that women often seek relief from the vexations of their daily life by going to some unfrequented corner and indulging in a 'good cry.' Herbert Spencer has very philosophically studied the progress of a fit of crying and he tells us that the weeping does not proceed in regular continuity, but presents the phenomena of many minor cycles. He philosophizes as follows:

"One possessed by intense grief does not utter continuous moans or shed tears with an equable rapidity; but these signs of passion come in recurring bursts. Then after a time during which such stronger and weaker waves of emotion alternate, there comes a calm — a time of comparative deadness; to which again succeeds another interval, when dull sorrow rises afresh into acute anguish, with its series of paroxysms."

May I suggest that this philosophic attitude be adopted when next my lady readers are tempted to indulge in a 'good cry'; and that the progress of the cycle of explosive grief be attentively studied? By practising such observations you may at length realize yourself as a spectator rather than the actor in a tragedy, and gradually reach the dignity of an impartial and dispassionate observer and controller of the strife and tumult raging in the lower mind. One who is subject to returning spells of gloomy feeling may, by a systematic study of his mental undulations and a comparison of dates, be able to predict almost to a day the re-

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appearance of a period of despondency, and being thus forewarned he will be able to encounter it with far more courage than if he had not gained this item of self-knowledge. Troubles, hard times, and difficulties are met with in the lives of all. Are such occurrences determined by the cyclic law?

A student once appealed to William Q. Judge for his advice. Everything seemed to be going wrong with him. Personal catastrophes, family troubles, business worries, and social difficulties seemed to combine in one great wave, threatening to overwhelm him in its fall. Mr. Judge gave him his friendly sympathy but did not deal with the student's tribulations in detail. He confined himself for the most part to making the impressive statement, "*The wheel keeps on turning.*" And so it proved. The darkest hour was just before the dawn, and when affairs were at their worst, the situation underwent a change and things began to mend. *The wheel keeps on turning.* Is life a pleasant pathway? Are your prospects bright? Do not rejoice with too much triumph, nor too passionately clutch the gifts of Fortune. The wheel is bound to turn, and if you cling too closely to the tire, you may be bruised when it descends and grinds the roadway. Imagine, if you will, a fly securely perched upon the tire of an automobile. The happy insect basks in the warm sunshine as he travels on his way without exertion and at no expense. But when he has attained the highest point, the ceaseless revolution hurls him down into the dirt. Again he whirls into the sunshine and again he makes his plunge into the mud. As benevolent spectators, we would advise the much-enduring insect to retreat towards the hub. He certainly would not be carried up so high, but neither would he sink so low. His course would be more equable, less running to extremes.

Mr. Judge once recommended "a sinking down of your thoughts to the center." He could not give directions, but he recommended us to try. I fancy that this unexplained and very likely unexplainable process is the method of escape for thoughtful persons who have grown a little weary of the never-ending oscillations between joy and sorrow, pain and pleasure, health and sickness, peace and conflict; the ceaseless swinging of the pendulum, the endless see-saw of opposing states of mind. There *is* a hidden center in our nature where we may find a perfect refuge from the misery of change and alternation. This is the inner chamber of the heart, the shrine where dwells the Father in the secret place of which the Galilean teacher spoke. This is no Deity external to the man, but verily his inmost self. In a small Hindû book in high repute among Theosophists there is a passage bearing with great directness on the inner refuge of the man who tires of riding on the rim of life's revolving wheel.

"There dwelleth in the heart of every creature, O Arjuna, the master Īśwara — who by his magic power causeth all things and creatures to revolve, mounted upon the universal

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wheel of time. Take sanctuary with him alone, O son of B̥hārata, with all thy soul: by his grace thou shalt obtain supreme happiness, the eternal place."

Earth-life itself is subdivided into smaller cycles. Oliver Wendell Holmes once wrote on what he called "the curve of health." The current of vitality does not maintain a level course, but has its periodic rise and fall. For many weeks we float upon a rising tide of health. Our chronic ailments are suppressed, our daily duties are performed with ease, we overflow with vigor and good spirits. This pleasing state of things continues till we reach a culminating point of physical well-being when, though our diet, exercise, and mode of life remain unchanged, our vital powers are sensibly diminished.

This aspect of the law of cycles forces itself on the attention of athletes. By dint of regulated diet, exercises scientifically planned, and strict attention to the laws of health, the athlete reaches a high standard of efficiency, and we might naturally think that by persisting steadily along these lines the climax might be maintained for an indefinite period. But this is quite impossible. The downward curve of health asserts its influence and the athlete is said to become 'stale.'

Our inner life is also subject to the law of ebb and flow. For a long period of weeks our grasp of spiritual things is firm and strong. The world of our ideals has descended as a great reality into our daily life. A golden thread of hope and joy is woven in the fabric of the common day, our path is on the sunlit tableland and with a light, elastic step we tread the pleasant road. And then the path slopes down into the gloomy valley of material life, and for a period of many weeks the bodily sensations force themselves more and more insistently upon the mind. The world of our ideals loses in substance and reality day after day. The sunshine of the higher life grows dim among the vapors of the valley, till at last we reach a point where knowledge of the soul depends upon the memory record of our brighter days. But when affairs are at their worst, then slowly they begin to mend, and from the lowest, muddiest point the track turns gently up the hill once more and by the same slow, gradual stages the familiar cycle runs its course anew.

The misery that some religious men endure for lack of knowledge of the cyclic law is pitiful in the extreme. Take almost any book of religious biography and observe with what a childish enthusiasm its writer congratulates himself when the spiritual current is at the flow, and mark the disappointment and perplexity that toss his soul when he is overpowered by the rising tide of animality. He sadly quotes the text: "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" He timorously searches the recesses of his heart to see if he is cherishing some evil thing that gets between his soul and God, and even wonders

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whether he has perpetrated the unpardonable sin against the Holy Ghost which never can be blotted out. Had the good man but realized that as his body and his brain are parts of Nature they must be subject to the natural law of ebb and flow, what trouble and perplexity he would have been spared! We ought to beware of too much self-congratulation when enjoying the full force of a flood-tide of the higher life. On such occasions we are far too apt to be content to feel as the hymn says "all rapture through and through," to rest upon our oars, and take our ease, luxuriating in the thought that now we have attained a vantage-ground from which backsliding is impossible. In sober truth we are more often in a far more satisfactory condition when we battle for dear life among the angry waves of some fierce maelstrom. Then is the will in positive activity, then is our vigilance alert, then are our forces of resistance strongly exercised and we are growing fast.

It has been said that no one ever yet has been converted to Theosophy; that those who do embrace the teaching do so by an extension of previous beliefs. Now the doctrine of Reincarnation is a cornerstone of the Theosophical structure. In what way can it be said that a Christian training prepares a man for the acceptance of Reincarnation? The Christian says that man makes a descent into material life when he is born and that he reascends to heaven when freed by death; but then the Christian leaves the liberated soul indulging in the raptures of the contrast with material life through the interminable ages of eternity. The Theosophist relying on his teachers, trusting also to his sense of the fitness of things and the analogies of Nature, declines to accept the Heaven-world as a permanent condition and regards it simply as the backward swing of the pendulum, soon to be followed by motion in the opposite direction. A day's activity receives its normal compensation in a night of rest; but the Christian seeking his reward of heavenly repose congratulates himself on remaining at rest for the remainder of his everlasting life! Those who emerge from orthodox Christianity into the ampler light of Theosophic truth do not renounce their previous beliefs, but simply expand them so as to include many earth-lives followed by compensating periods of devachanic rest.

How does a knowledge of the cyclic law assist the man who has to struggle with recurring periods of mental gloom? If he has worked out the intervals of time that separate one crisis of low spirits from another, he is forearmed to meet the coming crisis with cheerfulness and understanding. He is in a position to contrive a distraction just as the crisis nears the point of maximum intensity, thus storing up impressions of a contrary nature which will come back again on the return of the cycle just as inevitably as the bad ones. Let him set out to pay a friendly

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visit, not so much to warm himself at another man's fire as to contribute positively something of his own self-generated warmth of soul. Or if his will is insufficient to create a radiation of his own, then let him try to feel the joy of others by the power of sympathy and thus repel the gloomy throng of dismal thoughts that seek his mental hospitality. If he succeeds in keeping them from gaining entrance to his mind, they go away the weaker for his neglect; and if he has initiated a new train of thought — active benevolence and cheerful helpfulness for others,— these new-created tendencies accompany the routed, vampire crew when they depart, and on their next return they also will appear compelled to do so by the self-same law. By steadily persisting in this rational self-help, at last the gloomy company are starved out of existence, and the other thoughts producing vigor, positivity, and joyous life grow strong, charged with the creative power of him who gave them birth. The old, sad cycle fades away. The man is free. He passes on to radiate good cheer and hope, a light to those who sit in darkness and a new herald of the coming day.

There is a whole gospel of encouragement in this law of cycles for those engaged in struggling with their lower natures. The conflict is most certainly severe, but it is not incessant, or at least it varies in intensity. At times it seems as if the forces ranged against us were gaining ground. We are hard pressed on every side and it appears almost as if a few more days of strain would overcome our powers of defense. But he who knows a little of the law of cycles will take heart precisely when the fight is hardest, for he realizes that the night is at its blackest just before the dawn and that the point of maximum intensity is the indication that the hostile forces are about to wane.

One most important lesson that we may draw from cycles is the need of moderation, the necessity of poise. Everyone knows that trying type of person who bursts in upon you when he floats upon the very summit of a wave of boisterous good spirits. He takes no care whatever to ascertain your mood; it is enough for him that he is in a state of uproarious prosperity, and he believes that everyone should know it and should share his raptures. He prophesies a roseate future for himself and family; his prospects are superb. He places no restraint on his enthusiasm and is just a little disappointed that you do not soar into the ether with as light a wing. A week or two elapse and you encounter him again, and what a contrast! His "curve of health" has now dipped downward to the lowest point and his vitality is running low. The mental pendulum has swung from noisy jollity to the extreme of dismal despondency. He swam so buoyantly upon the wave of joy that his reaction into the trough of melancholy is the more accentuated as a matter of course. Until our childlike brother learns to moderate his fluctuations he will

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eternally endure the misery of oscillating between opposite extremes.

According to Theosophy the human race is subject to an enormous cycle which opens with the Golden Age of purity and spiritual joy and then progressively declines through the Silver Age, then the Copper Age, till it at last arrives at the extreme antithesis, the Iron Age, when spiritual life is almost quenched by the lower intellect in combination with desire and passion and is unsoftened by the gentle influences of the soul. Five thousand years have passed away since Krishna, the great Indian Teacher, died and this dark age began, and under its fell shadow do we live today. In India this knowledge is allowed to deaden effort and discourage all attempts at reformation. "This is the Kali-Yuga," they exclaim, "what is the use of struggling in the Age of Iron? Let us endure with patience till the Golden Age returns, when all conditions will be favorable, and we may then expect to see our efforts crowned with some success." But fatalism such as this is quite opposed to Theosophic teaching.

Let me repeat a short quotation from a speech delivered by Katherine Tingley at Bombay in 1897.

"Oh ye men and women, sons of the same universal mother as ourselves, ye who were born as we were born, and whose souls like ours belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race. This need not remain the age of darkness, nor need you wait till another age arrive before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand."

As a matter of fact the Age of Iron is the most effective of any of the ages for producing results. William Q. Judge has written:

"Its terrible swift momentum permits one to do more with his energies in a shorter time than in any other yuga."

The opposing forces that we meet with are not things to be wept over or to be terrified at, but should be looked upon as opportunities to be grasped, subdued, and used. As Vulcan in the midst of smoky fumes and lurid flame and the loud clang of iron on iron, wrought out his flashing blades and shining mail, so must we grapple with the fierce, wild forces that surround us, and compel the hostile powers themselves to help us on our upward way.

Did you ever see a grasshopper fallen by misadventure into a pool? The soft and yielding medium in which he floats, opposes no resistance to his desperate kicks and the poor insect feebly spins in circles, powerless to escape. But set him on the gravel path and he immediately leaps into freedom. The greater the resistance we encounter, the more effective is the challenge to the human will and the greater the results produced.

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All Nature is included in the sway of cyclic law. The stellar universe with all its countless suns and planets, comets, and nebulae, pulses with the rhythmic beating of the cosmic heart. All things go through their periods of darkness and of light, of sleeping and activity, the never-ending alternation of the reign of spirit and the iron rule of matter. Is it our fate to be forever whirling on the wheel of change, to oscillate between extremes, to dance like driftwood up and down the crests of life's unquiet sea? To answer this we must elaborate the most superb announcement of Theosophy and try to clothe in words the deepest mystery of human life. Nature, by derivation, signifies that which is born and hence must ultimately die. It has its origin, its growth, its maturity, its slow decline, and its death. It undergoes these periodic changes under cyclic law. But man in inmost essence is divine, an undivided fragment of the great Unknown, whose power originates, sustains, and finally destroys the never-ending march of universes as they flash upon the darkness of primeval night and vanish in the source from which they came.

Man's brain and body, vital force, desires, and passions, and the reasoning mind he uses as his tool, are lent to him by Nature and are subject to the rising and the falling of the tides of cyclic law; but man in inmost essence is the spectator of the fleeting shadows and derives his changeless being from the ocean of eternity. Man, when he realizes who he is, will be the master of the cycles as they turn and change, and not their victim and their slave. Then will he make his plans in absolute conformity with Nature's rhythmic tides. Then will he know the time to strike the blow and when to hold his hand; then will he know the seasons for exertion and repose, in harmony with life's eternal ebb and flow.

One very cogent reason for the tardy progress of reform is the distressing powerlessness of ordinary men as workers for the reformation of the race. We all must feel encouraged when we float upon a rising tide of impulse from the higher nature and may even make a little effort to advance; but when the impulse slackens, we too often lose heart and patiently resign ourselves to be drawn backward by the ebbing tide. We feebly let ourselves be mastered by the tides. Why should we not stand up like men, intelligent controllers of the fluctuating force?

Compare the flying arrow and the weather-vane. The weather-vane is but an indicator of the changes of the wind. It generates no force, it goes no whither, but swings in listless idleness upon its pivot. But the well-directed arrow, in despite of hostile winds, eddying currents, and the resistance of the air, urges its headlong flight and does not stop till it has plunged deep in the distant mark.

Theosophy declares that no one can become effective as a worker for

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humanity until he has developed such a force of character, such moral impetus, that he is independent of the variations in his power produced by cyclic law, and can continue steadily upon his course urged by that inward, hidden will of his diviner self that knows no tides.

What wonder that Theosophists are never weary of ascribing honor to the teacher who delivered to their keeping such inestimable pearls of truth as this one we have been considering! Even a very partial understanding of the law of cycles is a priceless clew to life's deep mysteries. It clarifies our vision and reanimates the drooping courage. It fortifies us with a quenchless hope and trust in the invisible and silent power that works behind the veil of Nature and conducts the teeming forms of life up the ascending spiral of advance, out of the shadow into the shine, back to the shadow into the light again, but always on a higher curve of the interminable, winding stair.

THE HISTORY OF MANKIND

A STUDY OF THEOSOPHICAL MANUAL NO. XVIII: 'SONS OF THE FIREMIST'

H. A. HENTSCH

"That living flood . . . of all the qualities and ages, knowest thou whence it is coming, whither it is going? From Eternity, onwards to Eternity! These are Appositions: what else? Are they not souls rendered visible: in Bodies, that took shape and will lose it. . . ? Their solid Pavement is a Picture of the Sense: they walk on the bosom of Nothing, blank Time is behind them and before them . . . thou seest here a living link in that Tissue of History which inwreaves all Being; watch well or it will be past thee, and seen no more."

— CARLYLE: *Sartor Resartus*



HE writer of the Manual under review quotes the following passages (pp 98-99) from an article by the eminent scientist, Sir W. M. Ramsay, published in the *Contemporary Review* during 1907:

"The modern method is based on the assumption that there takes place normally a continuous development in religion, in thought, and in civilization, since primitive times; that such a development has been practically universal among the more civilized races; that as to certain less civilized races either they have remained stationary, or progress among them has been abnormally slow; that the primitive religion is barbarous, savage, bloodthirsty, and low in the scale of civilization, and that the line of growth normally is toward the milder, the more gracious and the nobler forms of religion; that the primitive types of religion can be recovered by studying the savage of the present day, and that the lowest savage is the most primitive."

Instead of finding that a dispassionate examination of the facts supported this position, Sir W. M. Ramsay found that the reverse was the case. He continues:

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"Wherever evidence exists, with the rarest exceptions, the history of religion among men is a history of degeneration; and the development of a few Western nations in inventions and in civilization during recent centuries should not blind us to the fact that among the vast majority of nations the history of manners and civilization is a story of degeneration. Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you he is speaking the message of God, not his own message. Are these prophets all imposters and deceivers? or do they speak the truth, and need only to have their words rightly, *i. e.* sympathetically understood? . . . The primitive savage, who develops naturally out of the stage of Totemism into the wisdom of Sophocles and Socrates . . . is unknown to me. I find nothing even remotely resembling him in the savages of modern times. . . . I was forced by the evidence to the view that degeneration is the outstanding fact in religious history and that the modern theory often takes the last products of degeneration as the facts of primitive religion."

Are not these criticisms and statements fully justified by the facts? Numbers of thoughtful persons realize the materialism of modern science and of most modern scientists; but it is questionable whether many have yet realized, or even suspected, the extent to which materialistic concepts of life have affected our art, our literature, and even our religion. In view of the facts, would it be too much to say that our theories of history, for example, are not only absurdly inadequate, but for the most part absolutely misleading? And would it not also be true to say that these inadequate and misleading theories are the outcome — and the inevitable outcome — of materialism; whether that materialism be conscious or unconscious?

What we connote as actual history will of necessity be decided by our view of man, and of his place in the Universe. Do we regard man as a mere animal; a something that has, by a marvelous series of happy accidents, evolved from the mud and slime of the earth, and only recently begun to evidence his wonderful growth? If so, our 'history' will necessarily be an account — largely speculative and constantly changing — of mere externals and of comparatively unimportant details. Do we regard man as something 'created,' collectively, some six thousand years ago; for whom, as an individual, a soul is 'created' at birth — a being about whom there is grave doubt whether he is a body or a soul; but, anyway, a something which lives on this earth for less than one hundred years, and thereafter lives for ever — and — ever, either in a beatific heaven or in an extremely un-beatific hell? If so, our 'history' will be cut off and isolated from Nature, as a whole; extremely limited in scope and outlook, and largely concerned with the external happening — or supposed happenings — of the almost immediate past.

On the other hand, do we view the Universe as Divine, and man as a Divine Soul? Or, in other words, do we view the Universe, and man as they have been presented to us by the Divine Teachers of all ages and all times — by Krishna, by Buddha, by Jesus, and finally, by The-

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osophy? If so, our view of history will be the 'History' of the Soul; we shall look not merely to the external happenings, but to the workings of Divine Law, the Comings of the Divine Teachers; the efforts of the host of Souls, controlled and sustained through millenniums of time. If we are, indeed, Souls, is any other view of history possible to us?

In any case, it is to such a view of history that Theosophy inevitably leads us. The Universe exists for purposes of Soul; and any history worthy of the name deals with the Soul; deals with realities, and concerns itself but little with the mere external happenings now generally accepted as history. Such a history (a key to all history) is Mme. Blavatsky's *Secret Doctrine*: It is, in very truth, the history of mankind; so far, that is, as such a history is understandable by present-day man. It appeals at one and the same time to the intuition and to the intellect, and satisfies both. Dismissed, hitherto, by creed-bound dogmatists on the one hand, and self-satisfied theorists on the other, it has yet met the needs and satisfied the spiritual urge of many thousands of painstaking students throughout the world: for it brings *facts*, buttressed and supported by overwhelming evidence; and the more carefully and patiently the work is studied, the more satisfied do the students become regarding its truth, both in outline and detail.

As the outcome of Mme. Blavatsky's *Secret Doctrine*, and her teachings generally, amplified and exemplified by her successors, W. Q. Judge and Katherine Tingley, the literature of Theosophy has been enriched by many contributions to the real history of mankind. Noticeable amongst these have been 'Threads in the Tapestry of History,' and 'The Crest-Wave of Evolution' (published in *THE THEOSOPHICAL PATH*), and the volume now under review (largely drawn from Mme. Blavatsky's writings).

The writer shows that man has existed eternally; and, also, that the history of man on this earth begins with the earth itself. That in the beginning man was, in sober truth, a God. That during stupendous time-periods, and following the course of evolution (or Divine Law), he descended into ever grosser states of matter or of consciousness; the understanding and control of these grosser states being, indeed, the supreme purpose of his evolution upon the earth. That, at length, the states of matter in which man was involved became so dense in character that he lost the outer memory of his divine nature during every incarnation.

To quote a few salient passages from the Manual:

"The immortal principle in man, in its pilgrimage towards divinity, identifies itself with various states of existence, including numerous degrees of materiality, and endures many outward changes of earthly conditions, lack of which provides different opportunities for advancement." (p. 5)

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“Theosophy teaches that in gaining the vast experiences already stored up in the memory of the soul, mankind has traveled many roads, developing certain faculties during one cycle, and others when that cycle had run its course.” (pp. 6-7)

“The first thing we have to learn is that the evolution of the higher central nature has been carried on through enormous ages of time separately from the evolution of the lower principles – the passionate nature, the body, and the astral (or *model*) body. The real man, the Higher Ego, knows these things, for it has lived through ages of experience, and has knowledge far transcending that of the lower man, the physical personality.” (pp. 9-10)

“Theosophy, while admitting that the race as a whole is on the upward way — though not without many set-backs and failures — follows the progress of the ‘Monad,’ the Ray of the One Divine Existence, which incarnates over and over again in every condition within the terrestrial environment, until, after being united with the real thinking Ego, the Higher Manas or ‘Human Soul,’ it has exhausted the possibilities of the great cycle through which it has to pass. . . .

“Darwinian Evolution ignores the ‘Thread-soul’ running through the consecutive existences of man; it gives no light on what it is that evolves; it confuses the immortal man of the past and future with his perishable body. Theosophy, on the other hand, offers a clear picture of the eternal progression of all Nature up to higher states of consciousness. . . . Theosophy does not fall into the theological fallacy that every man at birth is a newly created soul, whose acts in one brief life are destined to make or mar its whole future for eternity.” (pp. 23-24)

“Periods of barbarism have succeeded periods of the greatest intellectual brilliancy, the ocean has flowed over the sites of long forgotten cities, new lands have appeared many times, and mankind has had to start afresh more than once from the widespread ruin of nations and continents. There have been many destructions by water, fire, and earthquake, and the ‘primitive man’ of the Stone Age of archaeology is not primitive at all. Long before he appeared there were magnificent civilizations, of which practically not a trace remains in recognisable form. When the time comes for the revelation of the full details of the past civilizations which existed millions of years before the so-called primitive beginnings of our present one, there will be many surprises. Of course, as we ourselves are the heritage of the past, it will be clear that we have gained such experiences in what we have passed through in the immense period we have been on earth, that it will not be necessary to repeat them in the same form.” (pp. 49-50)

“Though we have learned much which in the normal man of today is locked up in the mysterious storehouse to which the Higher Ego alone has access, and which only those who have ‘become one with the Father in heaven’ can so dare remember, the higher part of our being is awaiting

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fuller development in the future Races, . . . and for the completion of perfect Man there are the immeasurable vistas of the Fifth, Sixth, and Seventh *Rounds* stretching in front of us with their unthinkable promise of glory. The Perfected Men who are helping humanity now and always, are Those who have lifted themselves, by heroic effort, above the level of ordinary mankind of this Fifth Race, into the condition which will not be normal until the next Round." (p. 51)

Quoting from H. P. Blavatsky our author shows that there are seven *root-races* in each *Round*, and that there are seven Rounds. He writes:

"The Races are the temporary vehicles of the larger life of the Egos constituting them, and though the Races may perish when they have served their purpose, and before they have fallen too deeply into degradation, the immortal Ego simply passes on to the next experience and will continue to do so until the succeeding Manvantara, or World-Period." (pp. 66-67)

"Although we have descended into an age of moral and spiritual (not intellectual) darkness, as compared with the Golden Ages, it must not be forgotten that in the great journey of the soul from spiritual conditions through the material and back to a higher point, it is subject to a continual series of smaller cyclic ups and downs, and that even in the darkest time necessary experience is being gained. As we have long since passed the densest materiality, . . . every step onwards is leading to higher conditions, and although the Road seems to cross many a hill and descend into dark valleys, its general tendency is upwards all the time." (p. 80)

"Theosophy teaches that the real man is a 'fallen God,' a self-conscious being who has been immortal in the past, as he will be in the future." (p. 86)

"As in the earlier Rounds the Monad was assimilating the various principles in very shadowy and ethereal vehicles; and as in this Round the Desire principle is dominant; so in the next (Fifth) Round, fully developed Reason, the Higher Mânasic principle in each man, must fully conquer the passional nature or the great pilgrimage will have been in vain, and it will have to return to the crucible of existence to start afresh at some future time. The *Mahâtmâ* is one who has pushed so far ahead of the obstacles that impede the average man that he may justly be called a 'Sixth-Round' being, one who has safely passed beyond that supreme danger-point which will meet humanity as a whole during the Fifth Round, called the final 'moment of choice.' This critical period has to be faced, but it will only prove fatal to that portion of mankind which persists in the egotism of personal selfishness. An individual may lose the bliss of one or more Devachanic interludes, the heavenly states between one life on earth and another, by a mis-spent life, for the reason that there is nothing in that life to provide material for the Devachanic experiences; but the Law is just beyond human understanding, and as there are many lives in which to remedy past errors, the great majority of the race will pass on in safety to a transcendently glorious

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future. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'

"But the preparation for this great end must be ceaseless struggle against the passional nature now so strongly entrenched within us, and Those who really belong to the Fifth and Sixth Rounds, who are Wisdom and Compassion embodied, are working with the Divine Law and giving continual though unseen help to their brothers, the other struggling fragments of humanity making their way up the weary hill of life. Mankind is not left to wander too far from the road to safety." (pp. 102-4)

And the purpose of it all? Is it not indicated by one of the teachings of Jesus:

.. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew v. 48*)