



371

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

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

VOL. XXXIX, NO. 5

MAY, 1931

THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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

OUR subject for today is 'How Man is Born and Reborn.' We have been discussing this sub-theme of our general subject, 'Theosophy the Mother of Religions, Philosophies, and Sciences' for a number of Sundays last past, and in each one of our studies together I have attempted to fix the main points of these studies in our minds by repetition at frequent intervals, for the following very good reason: if we repeat a thing sufficiently often, we may learn something new on each such occasion, have we but the interest required to open our eyes and see. On each such occasion we see the matter which we are studying from a *different angle*, so to say; and indeed, it is thus that we learn. A child learns in that way; a grown-up learns in that

[Stenographic report of the sixteenth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in *THE THEOSOPHICAL PATH* in due course. The following lecture was delivered on June 3, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9!]

THE THEOSOPHICAL PATH

way; and, furthermore, the details of our general subject that we have thus repeated are exceedingly important for a proper comprehension of fundamental ideas — ideas forming the foundation of the general doctrine of how an entity returns to material life anew. How in the name of holy Truth friends, are you, or is anyone, able to understand the elements of our subject, 'How Man is Born and Reborn,' unless he knows in the first instance *who Man is*, or *what Man is*; whether he is a composite being, or a simple elemental entity; and, on the other hand, what the World is in which Man lives — or more accurately this Universe which surrounds, which encompasses us, and of which we are the inseparable offspring?

Ask yourselves these questions, then. How many of these preliminary points of study do you really understand? Very few, I venture to say; for the reason that no accurate knowledge exists in the West of these supposedly recondite facts of being. We have on the one hand in our Occidental lands a religion which is changing very rapidly from what it was in older times; and we have on the other hand a very changing and indeed changeable thing — which is fortunate, because by changing it grows and learns — modern science. But for certainties, for Truth, irrevocably based upon the substrata of Nature itself, what have we? Very little indeed, perhaps nothing at all that is universally acknowledged as such. Even the so-called 'facts of Nature' that are discovered by scientific researchers are frequently shown not to be facts at all, but to be mere deductions or hypotheses, more or less, from what is rather vaguely known of 'natural law.'

In our Occidental lands, new religious and new scientific wine has been put into old bottles, if we may use the Christian New Testament simile, and it is bursting them. A new spirit is abroad in our Occidental countries. Men are anhungered for truth, and are searching for it with a fervor of soul that has not been so strong for ages as at present. Men are looking for something real, something which does not depend upon any man's 'say-so,' something in fact which is based on the Great Mother, Nature; and I truly believe that nothing is of greater promise for humanity's well-being than is this newer and more generous spirit of investigation and research now so widespread in our Western lands.

It is because of this unappeased hunger for Truth that our modern science has gained such a commendable hold upon men's minds, be-

RELIGIONS, PHILOSOPHIES, AND SCIENCES

cause that science professes to be — and indeed is, in somewhat large degree — the exponent and explainer of Nature and of Nature's processes and of those things of which Nature is composed. We Theosophists are above all things else lovers of facts, that is to say, lovers of reality, lovers of the true, of the beautiful, and of the good; and we are satisfied with nothing that does not answer the call of our hearts for those things. We take no man's 'say-so,' no theologian's or scientist's, neither philosopher's nor moralist's, unless our own inner nature, our own consciousness, our own conscience indeed, be convinced; and unless the conviction be brought home to our intellects and to our hearts that such or such other thing is true, is therefore reality, is therefore good, is therefore beauty.

Some of the things which we are going to allude to very briefly today we have dealt with more at length in other lectures in this our Temple of Peace on preceding Sundays; and in order to connect former ideas with what I shall today say, I am going to read to you first a list of the main elements which we have on other occasions dealt with, in order to fix these main elements more firmly in our minds. Many of you were not here in this our Temple of Peace on those other Sundays, perhaps did not even 'listen in,' and for that reason we feel an urge to repeat these fundamental postulates. Yet we cannot take up too much time in repeating what has already been said at length on those other occasions. We cannot now go over in full the much ground that we have already trodden. We can now but allude to what we have called attention to before during the course of this series of lectures.

First, then: Force and Matter, or Spirit and Matter if you like, are one in essence. This is a postulate of archaic religion. This is likewise a postulate of archaic philosophy; and it is also the very latest dictum of the noblest and keenest minds among our modern Occidental scientific researchers. Please pause a moment and reflect upon what this postulate means: Force and Matter, Spirit and Substance, are one, being merely differing grades or degrees of the ethereality or substantiality of the underlying and fundamental essence, the SOURCE OF THINGS: of the planets swimming in the celestial ether as well as of gross matter under our feet and belonging to our mother-planet Terra: of everything, in short, including Man himself of course, who in his inmost is a being of spiritual fire, and in his physical body composite of gross matter. All are composed of

THE THEOSOPHICAL PATH

that same fundamental Essence expressing itself in us and in all entities and things in these two generals, Spirit and Substance; or Force and Matter, to use modern scientific terminology. What is popularly called 'matter' is, as taught by our wonderful Theosophical philosophy, merely a generalizing term for what should more truly be called a series of matters of differing grades or degrees of ethereality; and the study of these respective matters is a fascinating department of the Theosophical philosophy. The matter that modern science takes cognisance of ranges from very coarse or gross matter, as we all know from the reports that our physical senses make to us, up to and including the interstellar and interplanetary ether, which seems to our imperfect senses to be so extremely tenuous and unsubstantial; although actually our senses in this case report falsely to us.

Do you realize what the ether is? It is denser by far than any metal that we know — dense beyond our utmost comprehension. A British scientist, Sir J. J. Thomson, calculates that the density of the ether is two thousand million times that of lead, or, in American numeration, two billion times denser than is lead, which, as you know, is one of the densest and heaviest of the metals on our earth. Furthermore, this ether interpenetrates all the matter that we know; it percolates and permeates through and between the molecules of all physical matter, and in it the matter that we know — our visible, physical, tangible matter — swims somewhat like a sponge in the sea; which is equivalent to saying that the matter that we know is mostly holes; and this thin, ethereal, cosmic stuff, filling interstellar and interplanetary spaces, is yet two billion times as dense as lead is! In other words, it is by far more material than anything else known to us.

But, we have just said, Force and Matter are one, which is, as just pointed out, one of the most advanced postulates of modern physical science. Therefore this incomprehensibly dense matter, this extremely dense substance, this so-called 'ether,' is likewise energy, force, in one of the countless myriad forms or manifestations of energy or force. Try to imagine, if you please, the absolutely incalculable quantities of force or energy that are inwrapped in the space occupied by our own small planet Earth; and then pause an instant over the conception of the incomputable hosts of bodies that fill, or rather are sown like seeds over, the limitless fields of space!

RELIGIONS, PHILOSOPHIES, AND SCIENCES

Let me pause a moment over this thought in order to make it a little more clear; and to do this I will quote a dictum of another very eminent scientist — whom I choose for citation not at all on account of his religion, for which I care not a fig, but on account of his scientific statement. His name is Sir Oliver Lodge, and in his *Ether of Space*, on page 95, he tells us that the available energy resident in one cubic millimeter of etheric matter, which is a particle of about the size of an ordinary pin's head, is estimated to be equivalent to one million horsepower working continuously for forty million years!

So much, then, for the first of our fundamental postulates. I now take up No. 2 on my list. It is as follows: The ultimates of Nature are atoms on the material side; and Monads, as we Theosophists call them, on the energy-side. These last perhaps we might call Energy-atoms, as scientific philosophers might possibly call them. In other words, these two are respectively material and spiritual primates or ultimates, the spiritual ones or Monads being indivisibles, and the atoms being divisible — things that can be divided into composite parts. Yet the Monad is on the spiritual plane, we Theosophists say, precisely what the atom, comparatively speaking, is on the physical planes of being. A Monad is a spiritual entity which to us is indivisible, a spiritual atom, therefore, if you like, but indivisible because its essential characteristic, *as we conceive it*, is homogeneity; while that of the physical atom, above which our consciousness soars, is divisible, is a composite heterogeneous particle.

Now you doubtless know, friends, that the ancient Greek philosophers Democritus and Leucippus and Epicurus, and the hundreds of great men who followed their lead in this respect and who were therefore also Atomists — such, for instance, as the two Latin poets Ennius and Lucretius — taught that atoms were the foundation-bricks of the Universe; and they used this word 'atom,' which comes to us from the ancient Greek, in the original etymological sense of the word, as meaning something that cannot be cut or divided, and (therefore as being equivalent to particles of what we Theosophists call homogeneous substance. But the modern scientists do not use the word 'atom' in that sense any longer. Some time ago, however — only a few years relatively speaking — the orthodox scientific doctrine concerning the atom was basically that enunciated by Dalton, to the general effect that physical atoms were hard little particles

THE THEOSOPHICAL PATH

of matter, ultimate particles of matter, and therefore indivisible and indestructible.

But modern science has a totally new view of the physical atom, for it knows now that the atom is not such but is composite, builded of particles still more minute, called *electrons* or charges of negative electricity, and of other particles called *protons* or charges of positive electricity, which protons are supposed to form the nucleus or core of the atomic structure. A frequent simile of atomic structure is that of an atomic solar system, the protons being the respective sun and the electrons being the planets, in extremely rapid rotation around the central sun. This conception is extremely fine; and I may add in passing what I have often said of it, that it is purely Theosophical in outline and is just what we ourselves have always taught. The entire conception is an unconscious tribute to another very ancient doctrine, that of Analogy, as representing by that word a fundamental similarity and repetitive functioning of, in, and throughout, Nature, everywhere and on all planes of being. This doctrine of Analogy is likewise a teaching of Theosophy. We must, however, utter a word of caution here, for there are such things as false analogies — or rather misinterpretations of natural functionings and events — and against these the student has to be constantly on guard.

So far as the ultra-modern conception of the nature of atomic structure goes, it repeats fairly well what Theosophy has always taught: that the physical atom is a composite or compound thing; that it can be divided; and that it consists, as ultra-modern physical chemistry has shown us, of corpuscles still more minute than itself. As I said a few moments ago, the ultra-modern view of the nature of the atom is that it is an aggregate of electrical charges consisting of a proton or protons or positive electrical charge at the center or core of the atom, which center forms the atomic sun; and of electrons or particles of negative electricity which are held in incredibly rapid orbital circulation around that central sun, precisely as the planets of our own cosmical solar system whirl in orbital paths around their own splendid central luminary, our sun.

I now pass to No. 3 on my list: Consciousness in all its forms and protean manifestations is Spirit-Matter, as was pointed out in No. 1 on the list to which I am now referring. Force and Matter, or equivalently Spirit and Substance, are fundamentally one Essence, as I have already shown; hence consciousness, as the finest

RELIGIONS, PHILOSOPHIES, AND SCIENCES

and loftiest form of energy, is likewise the finest and loftiest form of spiritual substance; and with this idea in mind we readily see that it is the root of all animate things, and, indeed, of all things which are popularly called inanimate. As we Theosophists express the thought, Consciousness is therefore the root of Gods, of Monads, and of Atoms — in other words, the Divine Root or the Divine Seed of all that is; which we Theosophists, however, in view of the incomputable hosts of differentiated entities and things in the Kosmos or Universe, prefer to call the Aggregate of Consciousnesses. For these latter are the roots of the spiritual entities or Monads which spread throughout the illimitable fields of Universal Space, and, indeed, considered in a generalizing manner, these incomputably infinite hosts of Monads actually *are* the Universe itself, for they are the very building-bricks thereof. Deductively, therefore, these consciousnesses are also the roots or bases of what are called the atoms of all material entities and things — or, more accurately still, each such atom is builded around and upon such a consciousness-center — which is its soul, so to say, its inner atomic sun-center.

The Universe, therefore, Spirit and Substance, or Force and Matter, being one in essence, is what? It is imbodied Consciousness — or rather imbodied consciousnesses, as we Theosophists say; for this incomputable plurality of differentiated entities at the Root of Things explains the variety and differentiations that are observable in natural phenomena, which phenomena are the last stage of differentiation that our physical senses can take cognisance of and report back to our central consciousness. In other words, again, the Universe considered as a whole is an infinitely large aggregate of Monads, of consciousness-centers, every one of which is an indivisible, a spiritual, atom, if you like to put it in that manner. But because each one such is also a consciousness-center it is also therefore a learning thing, and in consequence a self-expressing thing. Those of you who have closely studied religion and philosophy must see immediately how these Theosophical explanations elucidate the darkest and most recondite problems of Nature, cosmic and human, which problems have puzzled the mind and soul of uninitiated man for ages.

I now come to No. 4 on my list: Man is composed of a sheaf or bundle of energies or forces; hence, in view of No. 1 on my list, cited before, this means likewise that Man is composed of matters

THE THEOSOPHICAL PATH

of various and differing degrees or grades of ethereality, or of density, or of materiality, if you like these words better. What does this then mean? It means that Man is an integral, therefore inseparable, part of the Universal Whole, being its offspring in fact, its child. Obviously he cannot be out of the Universe, do what he will, because that Universe is everywhere and is everything that is and because Man is a part of it, an inseparable part of the ALL. Being the sheaf or bundle of forces that he is, Man has in him everything — latent or active — that the Great Mother, the Universe, has. All the forces, all the powers, all the faculties, all the seeds of being, all the various and differing grades of consciousness, all the energies, therefore, are in him, active or latent as the case may be.

This is a wonderful but necessary deduction! Vast fields of space, illimitable spaces, comprise the Universe; and if you and I are children of it, as we most certainly are, we are therefore inseparable parts of it, and a composite of all its energies and forces and matters or substances, lacking not one of them all; which means again, as just said, faculties, powers, consciousness, latent or active, which in the nature of things never have had a beginning and can never have an end, for they are rooted in eternity and infinity. Here again, then, I repeat the conclusion to which we have come before, to wit, that the Monad in each of us, this consciousness-center, is necessarily a child of eternity and of infinity, continuously learning new lessons throughout eternal Duration, through and by the process called 'evolution' in the sense of the evolving or unwrapping of the inherent or native powers and faculties.

We are all intelligent entities due to this unfolding or unwrapping of our latent faculties or powers through what is called 'evolution'; and when this process of evolutionary development reaches the stage of self-consciousness we become what on this earth are called human beings. But is this the terminus or end of our possible growth? Most certainly it is not; and why should it be? What could cause at that point a sudden stoppage in our evolutionary journey? The suggestion is profoundly unreasonable, thoroughly unphilosophical, and is a mere fantasy. It is our destiny — a destiny both majestic and grandiose — ever to grow and to become ever greater and grander, as time flows by like a river emptying itself into Eternal Duration. It is through the evolution or unwrapping of ourselves that we learn ever more and more, and ever more and more self-express

RELIGIONS, PHILOSOPHIES, AND SCIENCES

ourselves from what is within us. This, in fact, is the real meaning of 'evolution': the self-expression of what is by Nature *involved* or *inwrapped* in the fabric of our consciousness. Obviously our destiny in the future is to be a destiny of endlessly increasing grandeur. In very truth, the essence of any entity, of any thing, is eternal; nothing begins, and nothing ends, so far as the selfhood of it is concerned, which selfhood is the real and deathless part of it.

I have just spoken of the Universe and of Nature; and I desire here to enter a caveat of real importance. It is this: the Nature of which we are conscious through and by means of our physical senses is but the outer garment or sheath of the incalculably greater Fullness or Pleroma of the inner and invisible worlds or spheres. Hence, when a Theosophist speaks of the Universe or of Nature he never means the physical world alone, unless this specific reservation be expressly made or the context obviously shows this limitation. To him, Nature or the Universe are first and primarily these inner and to us invisible worlds. They are, in their aggregate, the Source and Origin of all the so-called 'laws of Nature,' which are more truly called operations of Nature, the sources and origins of all our faculties and of all Nature's powers and faculties, the fountain of consciousness in us; and it is by passage through these inner realms that by far the greater part of the lessons of life are learned, in other words, the evolutionary journey that we are making, both individually and collectively. Man's stay in our physical world is but a transitory phase of the continuous course of his destiny — a stopping-place, as it were, or an inn for passing a life's night, for the reincarnating soul.

No. 5 on our list comes next in order, and it is this: Man's nature is composite of seven steps or grades of ethereality, which are what we Theosophists call his seven principles; and of these the lowest or the most material of all is man's physical body, which is but the vehicle or garment, therefore, through which he works and expresses himself, or rather self-expresses himself, on this physical plane of being. As I have already often said, man is a sheaf or bundle of forces or energies, which is but another way of saying a sheaf or bundle of substances or matters.

But while this is our technical Theosophical teaching — and it is extremely interesting in itself,— there is a simpler manner by which to understand man's composition, and this simpler way is to divide

THE THEOSOPHICAL PATH

his nature into three parts, this trichotomy, as it is sometimes called, meaning a division into three, being spirit, soul, and body. When the reference is to the constitution of the Kosmos or Universe, this trichotomy expresses the three divisions, the three spheres of activity, respectively, of Gods, Monads, and Atoms. Perhaps a better word than 'spirit' in the above trichotomy of Man, would be the compound 'divine-spiritual.' Man's three parts, therefore, are: first and highest, the divine spirit of him, which is rooted in the Universe, which spirit is linked with the All, being in a highly mystical sense a ray of the All; second, the intermediate part, or the Monad, which in its lower aspect is the spiritual soul. Concerning this it ought to be said that the use of the word 'soul' is subject to several difficulties on account of the common misunderstanding of just what is meant: but I am now using non-technical terms as far as I can do so with lucidity. Then, third, the lowest part of man's constitution, the astral-physical part of him, which is composed of material, or quasi-material, atoms. As alluded to a moment ago, man's 'soul' in its highest part is the monadic essence *per se* which is purely spiritual, and is, so to say, a reflexion from the first of the three divisions, the divine spirit which is man's divine Inmost; and this, as I have said, is linked with the All, with the Boundless.

No. 6: It is this intermediate nature or 'soul' of man which reincarnates or rather reimbodies itself almost numberless times; for such reimpodiment is Nature's fundamental procedure as regards all the classes or hosts of entities which infill the Kosmos. This reimpodiment, as concerns the human entity, when it takes place on our earth in garments of human flesh such as we now have, we call 'reincarnation,' a term which has become easily understood in our days, is even popularly written about in novels and romances, and also forms the background of the plots of many plays for the stage or for the cinematographic theaters or 'movies.'

Seventh. This reimpodiment of the intermediate soul, which is the state of our human selfhood, takes place following certain natural laws or operations of Nature, and the process of learning, which this intermediate soul follows, is evolution. You know, of course, what the modern scientific doctrine of evolution is — a matter which we have discussed at length before and which is more properly called 'transformism.' But, as has been frequently shown to you, the Theosophical philosophy goes far beyond the speculative theories of mod-

RELIGIONS, PHILOSOPHIES, AND SCIENCES

ern European biological science, and embraces, in strong contrast with the latter, a complete and thoroughly satisfying natural scheme of progressive development. Our Theosophical doctrine, therefore, is truly a Doctrine of Evolution.

But the latest deductions of modern biological science are so closely approximating in some quarters to the teachings of Theosophy, the Ancient Wisdom, that in some respects these approximations have actually merged into identity. Evolution: what then is it? It is a process or procedure of Nature expressed with great propriety by the etymological meaning of the Latin root of this word, which root means the 'rolling out,' the 'unwrapping,' the 'unfolding,' of that which is the characteristic nature of the entity itself, of what we Theosophists call its *swabhâva*, a word derived from the Sanskrit.

You plant a seed, let us say an apple-seed or be it an acorn, and what does the apple-seed or the acorn produce? A fig or a grape or a thistle or a eucalypt? No, of course not. It produces nothing but a duplicate of itself. It can unroll or unfold or unwrap nothing but that which is itself. Itself expresses itself. The inner latent powers, capacities, forces, energies, the soul of the thing, expresses itself in the new generation; and in the lower realms of physical life the new generation in fact seems to be — so far as physical appearances go — but a duplication of the parent, although this duplication is not absolute. In the human kingdom, duplication is more or less submerged in individuality.

Yes, the real meaning of the Latin word *evolvere*, 'to roll out,' or 'to unfold,' neatly expresses just what evolution is, as the Ancient Wisdom teaches it. Pursue this clue as far as you like and you will see its important bearing, not only on the problems of physical science, but on those of religion and of philosophy as well. This 'rolling out' of the latent native faculties and powers of the entity — all native to the growing thing, which is equivalent to saying the learning thing — is an intrinsic natural operation and is the real meaning of evolution; for no entity can possibly express anything other than what itself is.

Do you see the reach of this deduction? It means everything that is in you; it means that the illimitable universe is in each one of you, at the core of your being, so to say, and therefore is verily your heart of hearts; because you are an inseparable part of the universal All. This process or procedure of self-expression is without

THE THEOSOPHICAL PATH

beginning and end, and you can never empty yourself, so to say, or reach a finality of growth. Evolution is endless because life and the universe are endless, and therefore evolution has no beginning and no end.

We are forever at school, forever learning, forever growing, forever expressing our capacities with endlessly enlarging ranges of expansion, ever increasing, as we grow, our receiving of inspiration both inner and outer, but combined with a continuously widening love and sympathy for all that is. I tell you, these Theosophical teachings are truly sublime, and not one of them, as I have so often said before, depends upon anybody's 'say-so.' They rest on the basic facts of Nature. As I have hinted again this afternoon, many of these basic facts have been discovered by the wonderful and brilliant work in research of our modern scientific investigators, and the discovery of others will inevitably take place in due course of time.

Now we may ask ourselves — and this brings me to the eighth item on my list, and the last: What is it that urges on and at the same time circumscribes the self-expression in growth of the faculties and powers of the evolving and learning entity? It is an operation of Nature which is here responsible, an operation of Nature's own being and therefore Nature is continuously inherent in this action, therefore inseparable from it, because it is Nature's own procedure; and this operation or procedure we Theosophists, adopting an ancient Sanskrit term, call 'Karman'— a technical word which, as a mere word, means 'action.'

As a doctrine, it is the formulation of those operations of Nature into logical shape; it is, in fact, the doctrine of consequences, popularly called 'cause and effect.' It means that the actions or doings or thoughts of an entity are the resultants of its expenditure of a certain amount of its own native energy, which instantaneously acts upon surrounding Nature, which in its turn automatically reacts. This reaction, however, may be instant or it may not take place for a long time; in some cases the reaction may be delayed for aeons; but in all events and in all cases the reaction will somewhen occur, for it is determined by the factors involved in the equation itself. All of which I have explained in other lectures.

Corresponding reaction, however, will come inevitably, be the delay long or short, somewhen, somewhere. This in brief is all there is to the so-called mysterious doctrine of Karman — called 'mys-

RELIGIONS, PHILOSOPHIES, AND SCIENCES

terious' only by those who think there is something extra-natural or weird about it. Men once thought that of the law of gravitation, but they think so no longer. Karman implies an active agent self-expressing itself and in doing this necessarily expending energy, against which Nature, the surrounding *milieu*, automatically reacts.

I will put the case in another way: I sow seeds of thought and of action, casting them forth on the wide fields of life. They are my children, these seeds, bearing the stamp of my own character — in short, my own characteristics and magnetic life — and sometime they will claim me as their parent and come home to me to bless or to injure me, each according to its type. For instance, I sow seeds of good; and therefrom I shall reap happiness and joy and peace. Contrariwise, I sow seeds of malignant evil, and I shall in time, somewhere, somewhen, reap the whirlwind — discord, misery, wretchedness, degradation, what not.

But it should not be forgotten that Nature in its heart is essentially kindly. The experiences that Karman, as reaction from our action, brings upon us, in the large view are always for our own good, for the strengthening of the fiber of our character; and after all, what could be more just than this? Think over it and you will see the force of the argument.

The various items which I have on my list and to which I have briefly referred this afternoon have been taught in all the great religions and philosophies of past times the world over. If you examine the literatures of these great movements you will find these doctrines in them — and many more which Theosophy also teaches, but which naturally I have not touched upon today because they do not bear directly upon the subject of our present theme.

Yes, these inspiring principles of religion and philosophy and science have been taught in all ages and among all races of men, expressing one identic truth in varied formulations; they have governed the lives of men and have made these men better therefor, because these doctrines have shown and explained to men the reasons of things; they are wholly logical and without flaw in that respect; and therefore they satisfy the intellects of men as well as men's hearts and souls; they give hope and are therefore inspiring.

I am going to read to you a few short extracts from two different systems of religion, as corroborative of certain ones of the teachings that I have mentioned this afternoon. One is from the great

THE THEOSOPHICAL PATH

Latin poet Lucretius, and the other is taken from a Celtic people, from a body of writing which is popularly called, I believe, the *Welsh Triads*, or the *Druidic Triads*. Let me take the latter first. I will read two of these *Triads*. The first runs:

Animated Beings have three states of Existence, that of Inchoation in the Great Deep or Lowest Point of Existence [the atoms]; that of Liberty in the State of Humanity [the self-expressing monad in man]; and that of Love, which is happiness in Heaven [the gods, rays from whom exist in humankind as the divine part of us men].

The second *Triad* runs thus:

There are three necessary occasions of Inchoation [beginning]: to collect the materials and properties of every nature [the aggregation of atoms in order, for the formation of corporeal vehicles or bodies, small or great as the case may be]; to collect the knowledge of every thing [the intrinsic and natural function of the learning monad, the learning soul, the growing human conscious entity]; and to collect power towards subduing the Adverse and Devastative, and for the divestation of Evil [which is the work of the gods].

Now I turn to the Latin poet Lucretius. You know, of course, that Lucretius has been greatly misunderstood in modern times. He was a disciple of the Greek philosopher, Democritus, or rather, perhaps, of that other Greek philosopher, Epicurus, who was a follower of the Democritan system; and in connexion with the latter name, the very adjective 'epicurean' in our modern ears rings unpleasantly. To Europeans it seems to signify a man or a woman who follows naught but pleasure, making that an end in life. But this misunderstanding is downright unfair. These men were two really great thinkers, who, I may say in passing, actually laid the foundation of the modern scientific doctrine of atoms.

From their theories, only a few hundred years ago, European chemists and physicists got the fundamental ideas of modern physical chemistry; and the latter even adopted the early Greek meaning of the word 'atom' — which, as you know, is from the Greek — as signifying an indivisible thing, one not to be divided, although since the most recent discoveries of physical chemistry we know that the atom is indeed a true divisible. These early European chemists did not understand what those two men, Democritus and Epicurus, really meant. They meant indivisibles, as the Greek word 'atom' shows, as signifying that which cannot be cut or divided. In other words, Democritus and Epicurus and their school meant precisely in physi-

RELIGIONS, PHILOSOPHIES, AND SCIENCES

cal-astral relations what we Theosophists call Monads. They indeed taught Monadism — the existence of spiritual consciousness-centers, and they have been misinterpreted as teaching the existence, as did earlier European chemists, of little hard round bodies, which until very recently were supposed to be indivisible, as the ultimates of matter.

Please do not misunderstand my allusion to Democritus and Epicurus and their school in this connexion. We are not Democritans nor Epicureans; but this fact in no wise prevents us from rendering due credit where credit is rightly due. We know from our Theosophical studies what these men really taught, and that is all that I mean.

Lucretius in his noble poem, *De Natura Rerum*, 'On the Nature of Things,' most eloquently describes the Democritan and Epicurean system of philosophy. I extract a few citations. In Book I, lines 48 to 55, both inclusive, he says:

I shall proceed to tell thee of the entire system of celestial things, and of the gods, and to unfold to thee the first principles of all things, from which Nature produces, develops, and sustains everything that is, and into which Nature again resolves all things at their dissolution: these [first principles] in explaining our theme we are accustomed to call matter, and the generating elements of things, and to call them the seeds of all things and to give them the name of 'primary bodies,' because from them as primaries all later things are derivatives—

in other words, in all important points, this is our own Theosophical doctrine of Monads and Atoms. And in Book I, lines 150 to 153, both inclusive, he says again:

Reason and the study of Nature must be the dispellers of the terrors and darkness of the mind . . . [of the human soul] —and our first philosophical principle is this, that NOTHING IS EVER DIVINELY PRODUCED FROM NOTHING.

A little further along in the same first book, in lines 117 and 118, Lucretius says this:

Furthermore, Nature resolves every single thing into its own fundamental elements, and DOES NOT REDUCE ANYTHING TO NOTHING.

If we were orthodox Christians, we would say that this ancient Roman Epicurean was teaching immortality, although the Epicurean philosophy has been supposed to teach that man was only a bundle of physical atoms, which goes to pieces when he dies; and that hedonism, or the doctrine of pleasure in life, was a natural and logical outflowing therefrom. But Lucretius did not teach that. He taught

THE THEOSOPHICAL PATH

in this respect what we teach: to wit, that the central core of man is an indivisible entity, an indivisible consciousness-center, which expresses itself necessarily through lower things, inferior to it, because in no other wise can it have contact with this physical sphere.

As we have often shown and have shown again this afternoon, this continuous process of ever greater self-expression on the part of each and every Monad is true evolution, Nature furnishing but the surrounding stimulus, calling out the latent powers and faculties of the Monad. These lower things, which I have just spoken of, in their turn of necessity also self-express themselves, because they are like our own Monad, governed each one or guided each one by its own monadic core, enlightened and illuminated by that divine center within each. But this is not all the doctrine here alluded to, this enlightenment or illumination actually being a flow of primordial energy expressing itself through the intermediate nature of the entity and ultimately through the physical body in which we, or it, respectively contact the physical world in which we live.

Deduction: Having this indivisible essence and center in ourselves, which in its own nature is immortal, we are in this respect deathless; which means that the essence of us is deathless, and being deathless that essence is logically birthless, because there is no such thing as an infinity which begins — an infinity having only one end, so to say. That spiritual, divine part of us never had a beginning and it never shall have an end. It is the living divine Monad of which life is the essence; and life is eternal. For life, after all, is but an expression of the finest and noblest form of energy.

Our whole inner nature is, as I have said, a sheaf or bundle of energies, or forces, which in their aggregate form Man; and through this sheaf or bundle the divinity at the heart of you and of me expresses itself — expresses itself through our human selfhood, which is the intermediate part of this sheaf.



We advance from age to age and from heights to greater heights for ever. Understanding this, the old become young again in spirit, and the young look out on the world with a new joy.— KATHERINE TINGLEY

H. P. BLAVATSKY AND SCIENCE

C. J. RYAN, M. A.

I

IN this decade of the twentieth century, when a recognised metropolitan university places a textbook on Theosophy on its shelves for its students and accepts a thesis on Theosophy for a doctorate; and when the course of modern discovery and theorizing also is moving with increasing momentum on Theosophical lines, it is not unreasonable to connect the name of the Founder of the Theosophical Movement in modern times with science.

Yet we may not claim that H. P. Blavatsky was a scientist in the ordinary meaning of the term. She said she knew no mathematics beyond the multiplication-table; she had no trained knowledge of physics, chemistry, biology, etc. Yet she gave teachings and hints of the greatest value on the deepest problems in those and other departments of science. She foretold the revolution in science which has lately so astounded the thinking world, and clearly indicated some of the most significant modern discoveries. None of this was done by psychic means, such as going into trances and speaking under 'spirit guidance' in the fashion of spiritualistic mediums. She was always positive, fully conscious, and could give reasons for her statements.

The mystery of H. P. Blavatsky's capacity for revealing hitherto unknown truths lies in her exalted position as a high *chela*, or disciple, of one of the Masters of the Ancient Wisdom. She herself had penetrated behind the veil that hides the world of Causation from that of Effects, and she had gained certain knowledge and powers, though not in the ordinary brain-mind way of our college-students. She had also the advantage of help from her Teacher and his colleagues when necessary. Parts of her book, *The Secret Doctrine*, for instance, were dictated by the Masters. Her training as a *chela* developed the ability to comprehend the direction of the tides of human thought and to foresee conclusions in a way that no ordinary untrained intelligence, however bright, can equal; and she also knew how to apply the law of cycles to forthcoming events — divining the

THE THEOSOPHICAL PATH

future from the records of the past — for the Adept has an immensely greater store of information to draw from than the ordinary man, however learned. No doubt other reasons might be found, but the fact remains that H. P. B. gave out all she dared of the Ancient Wisdom and of the coming twentieth-century developments in corroboration thereof, and that we are seeing her teachings confirmed as she said would be the case.

In the light of the latest discoveries of science we can now see more in her words than we understood before; she had to hold back more than she revealed. The student must always bear in mind that the rules of the Occult Schools permitted her only to hint or suggest certain things, and that she had great difficulty — being untrained in scientific terminology and methods — to express what she had learned by other means. For instance, in chemistry our modern system of symbols relates entirely to the material elements we can handle in one way or another. Occult chemistry deals with more subtil existences and has a different way of expressing itself. The hidden forces and *intelligences* behind the physical elements are the cause of the differentiation of the latter, but it is not easy to translate the higher knowledge into expressions devised by a science which knows nothing of *noumena*, spiritual controlling forces. The same difficulty applies to all the sciences. (See p. 225, *Letters of H. P. Blavatsky to A. P. Sinnett.*)

Let us compare what H. P. Blavatsky taught in the last quarter of the 19th century — the age of rampant materialistic protest against narrow, hidebound theology — with what the leaders in science have reached today.

In *The Secret Doctrine* she says:

. . . there is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto occult, truth, and it is the youngest of all — chemistry. . . . There is no other, not excluding astronomy, that can so unerringly guide scientific intuition, as chemistry can.— I, 581

. . . 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, 261

Already the study of chemistry and physics of the atom, both close at hand and in the distant stars, has revolutionized many departments of science and philosophy.

The most important difference between H. P. Blavatsky's posi-

tion and that of the scientists of her day was perhaps her insistence on *consciousness in all things*, visible and invisible. That was the hey-day period of 'blind force and dead matter' and she would have none of it. *Consciousness in all things* is the ancient teaching, she repeated. Not, of course, self-consciousness, not mental consciousness, in all things, but degrees, grades, of innumerable states of consciousness, from the 'un-self-conscious god-spark' to the highest evolved 'god' or, to use a better word, *Dhyân-Chohan*. One of the first (and last) teachings of the Ancient Wisdom is "Thou art That." Man is an integral part of the universe, bone of its bone, and not "a parasite on an inferior planet utterly indifferent to his presence." She came, in her own words, to teach that man is the microcosm or image in small of the macrocosm or great All, and therefore has the keys of all knowledge and consciousness within himself. Dr. G. de Purucker has elaborated this fundamental still more, especially on the line that the great whole is to be regarded as an aggregation of smaller consciousnesses.

What the greatest scientists are telling us today is precisely what H. P. Blavatsky was rebuked by their predecessors for saying — that consciousness is fundamental. Recent scientific literature teems with this; we have already quoted such statements from many high scientific sources in this magazine. Here is one of the latest, from Professor Max Planck, famous for the ingenious Quantum-Theory.

"Do you think consciousness can be explained in terms of matter?"

"No. I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."

Dr. Planck considers space and time not as objective realities, independent of consciousness, but as concepts that may be transcended. This closely approaches the Oriental and Theosophical doctrine of *Mâyâ*, commonly though incompletely translated as Illusion.

Professor A. S. Eddington speaks openly of all things possessing a consciousness which is different from what it appears in the consciousnesses of other minds, and Sir James Jeans whole-heartedly supports the principle of a fundamental and universal consciousness shown in forms of both low and high order. He goes so far as to say:

It may well be, as it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal mind.

THE THEOSOPHICAL PATH

De Broglie, and in fact practically all the leaders in physical sciences, unite in looking upon consciousness as basic, and with the disappearance of the 'dead matter' and 'blind force' doctrines of the nineteenth century, an obvious movement is being made toward the scientific philosophy of Antiquity, when the universe was regarded as being filled with intelligences, gods and *daimones*, in every stage of evolutionary development.

Sir Oliver Lodge goes very far when he says:

Not matter alone is suffused with life. Not matter alone is animated. The whole of space is pulsating with life and mind, with intelligence, with benevolence. Existence is the most magnificent thing we can conceive.

When H. P. Blavatsky wrote, scientists were beginning to realize the existence of rhythm in natural phenomena. Mendeleeff's Periodic Law in chemistry had not long been announced, but astronomical and other cycles were known. H. P. B. stated that Periodicity or Cyclic Activity and Rest was Nature's eternal law in the greatest and the smallest, and was the key to an understanding of cosmic and human life. From the periodical appearance and disappearance of universes to the reincarnation of man, racially and individually, and to reïmbodiment in lower kingdoms, the same law operates. Hindû philosophy speaks of the Great Breath in its alternations, of the Days and Nights of Brahmâ, of the Year and the Age of Brahmâ, cycles within cycles. A kabalistic Hebrew writer in the *Zohar* says if God fell asleep a moment *before his time* the whole universe would disappear. Even in popular folk-lore such stories as the 'Sleeping Beauty in the Wood' convey the same archaic teaching.

Periodicity implies a running-down of the universe, the favorite doctrine of the materialists, but it also implies a revival, another winding-up of the cosmic clock, which the materialists illogically repudiated. H. P. Blavatsky was insistent upon the principle that the cosmos was, so to speak, *a going concern*, indestructible in essence, though subject to *pralayas*, *i. e.*, long periods of rest or subjective existence; and she asked again the famous question: If it is a necessity of Nature to run down, how is it that Cosmos is not a huge inert mass, as it has had eternity to run down in? (See *The Secret Doctrine*, I, 149.) Today there are few who believe in any *final* running down of everything to a dead level, after which *nothing will happen for ever!* The periodic principle of the great ancient Teachers is

rapidly gaining ground. Dr. Millikan, with his researches into the 'Cosmic Rays,' which he believes are proofs of the 'creation' of matter in the depths of space, has done much to shake the 'final running-down' notion. The glorious picture Theosophy offers is epitomized in one word, *Ever-Becoming*.

As an example of periodicity, H. P. Blavatsky frequently referred to the changes of the moon in connexion with terrestrial affairs. In her time scientists admitted no lunar influence except gravitational attraction as shown by the tides, precession, etc., and possibly a slight magnetic effect. She was most emphatic in declaring that the moon (or whatever that body represents) has an effective control on generation and, in some cases, growth, in animals and plants, as well as a traceable effect on the human emotional-mental nature. No physical reason for this being forthcoming, scientists universally derided it, but during the last forty years a mass of evidence has accumulated in support of her teachings.

The ancients fully recognised the potency of the moon, and records are extant of their observations on lunar periodicity in relation to animal and human life. For instance, Aristotle tells of the enlargement of the ovaries of the sea-urchin at the time of full moon. In the large and edible sea-urchin of the Red Sea near Suez, Dr. Munro Fox, of the Cairo School of Medicine, has confirmed this, showing that at new moon the contents of the shell are greatly shrunk and are not worth eating, but just before full moon the shells are filled with roe and provide the succulent morsel esteemed by Southern European epicures for thousands of years.

The Palolo Worm, *Eunice Fucata*, a favorite dish in Polynesia, can be caught only when it comes to the surface for breeding. About three in the morning of the day following the *third quarter of the moon in October* the worms appear in immense numbers; after sunrise they break into pieces and the eggs are scattered, and by 9 a.m. they have all disappeared. A smaller number repeat the performance after the *third quarter of the November moon*; they then disappear till the next October. The Palolos are also found in the Gulf of Mexico, and the biologists of the Carnegie Marine Laboratory in the Tortugas have made careful experiments with them, keeping them in tanks away from tidal effects, and shielded from the light of the moon. Yet the swarming took place regularly, and a scientist observed:

THE THEOSOPHICAL PATH

the great question is — what *does* cause this remarkable response, for it appears to be some form of energy to which we ourselves are not responsive.

There is reason to believe that we are more responsive to lunar periodic energy than this scientist realized.

Dr. Munro has shown that other worms besides the Palolo, certain fishes, and many species of Japanese seaweeds, show definite response to lunar periods.

An experienced beekeeper at the Point Loma Headquarters of The Theosophical Society has made careful observations of the temper of the bees at various ages of the moon. He finds unmistakable evidence of the lunar effects; the bees are far more friendly during the waxing moon and can then be handled with greater ease.

Vegetable life is also affected by the moon. Scientific experiments made at the Liverpool University convinced the observer that cucumbers grow several inches more in moonlight than under the sun's rays, and that the reason was hidden in the polarized nature of the moon's reflected light, which was found to break down starches into sugars — an important factor in plant-growth.

There is positive evidence that the flow of sap in trees is modified by the phase of the moon, and that wood rots more quickly when cut at certain periods than at others. In certain districts in South America this is a practical, business consideration.

In recent years the influence of the moon on human mentality and emotion, as well as on processes of generation, has been warmly discussed, and much new light has been forthcoming in support of the teachings of H. P. Blavatsky. For instance, Professor T. P. Cross of Chicago University, in giving a number of cases of the influence of the changes of the moon upon the insane, sleep-walkers, etc., says:

It is an encouraging sign that the world is gradually coming to realize that our forefathers were not such blockheads as our own smug self-satisfaction would persuade us. . . . We are far too liable to unreasonably disbelieve what our fathers fearfully believed.

The influence of moonlight and the lunar phases on man has strong evidential support, and it is fully considered by H. P. B. in *The Secret Doctrine*. The passages where she speaks of the moon as the 'deity of the mind,' of the mysterious *Sushumna-ray* reflected from the moon, which affects man, animal, and vegetable, are well worth studying in view of modern discoveries about lunar periods.

Some will be found in Volume I, pages 155, 228, 263, 390, 515-6, 522, 537; Vol. II, pp. 75, 105, 399, 498.

In Volume II, page 105, H. P. Blavatsky says:

. . . that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals.

Two years ago a French scientific journal, *La Presse Médicale* published the results of the examination of many thousands of birth-hours in relation to the position of the sun and the moon. A positive connexion was found. About forty minutes after the passage of the moon across the inferior meridian there is a drop in the birth-rate of between twenty and fifty percent; when the moon is at an angle of about sixty degrees with the horizon the number of births increases considerably. At the period of full moon the number of male births lessens but reaches an excess of more than double the normal about two days and a half after the full. During the twenty-four hours there are also three maxima and three minima in the number of births, with the interesting modification that the male births are affected by the position of the sun far more than female births, the latter showing the influence of lunar positions more strongly.

Discussing this near-astrological discovery of modern science, one of the observers says that while it has been fashionable to look upon lunar influence on biological phenomena as gross superstition, the current of ideas is changing and that "an impressive number of serious publications have been appearing in which theses similar to those advanced here have been defended, especially concerning human births."

It is worth noting that not only is the phase of the moon connected with birth-frequency, but also its *position* in relation to the place of birth. It looks as if H. P. B.'s remark about physiology being one of the great revealers of hidden truths is already being justified in the problem of generation, and that the ancient teachings are being vindicated. Space will not permit further illustrations which could be drawn from recent science in confirmation of H. P. B., and, moreover, certain facts are more suitable for the pages of a medical than a non-technical magazine.

Perhaps the most striking of all demonstrations of the law of periodicity is the sun-spot-period. The fact that sun-spots appear in greater numbers at intervals of about eleven years has long been

THE THEOSOPHICAL PATH

known, but only lately has it been established that rhythmic pulsation is the outstanding law of solar activity, as H. P. Blavatsky emphasized. Not only do the sun-spots change in quantity in their cycle, but their *magnetism alternates from positive to negative* in a singular rhythm that takes just double the sun-spot period to complete.

In harmony with this rhythm there is a regular vibratory contraction and expansion of the surface of the sun, a systole and diastole like the beating of a living heart. The technical difficulties in establishing this vibration were great as the difference is very small in proportion to the size of the sun, but Professor Armellini of the Royal Observatory, Rome, finally measured it. Nothing of this was known when H. P. Blavatsky wrote, yet we find this in *The Secret Doctrine*, Volume I, pages 541-2:

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life. . . . Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great arteries and veins of the system. . . .

The above quotation refers to the following extract which she gives from a very ancient *Commentary* on the archaic *Book of Dzryan*:

The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses.— I. 540

While the *extent* of the influence of the sun-spots on terrestrial conditions is still in dispute, the old, prejudiced opposition to such an influence has entirely disappeared. It is now known that magnetic storms, polar auroras, radio-transmission, and certain conditions of rainfall are correlated to the solar rhythm, and many other events are being studied by the help of the same key. For instance, in H. P. Blavatsky's time the idea that the sun-spots had anything to do with commercial panics was rejected with scorn; today Dr. H. T. Stetson, Director of the Perkins Observatory, in a general review of sun-spot cycles in established relation to radio, magnetism, aurorae, agriculture, the variations in spacing of the tree-rings in western American forests, etc., presents his researches into the curves

of solar activity and the curves of business, which prove an intimate connexion. As he says:

The last five periods of solar activity have been followed by a period of marked business depression . . . the average interval of sunspot maximum to the depth of the succeeding financial depression was two-and-a-half years. From a careful analysis of solar data at the Perkins Observatory, the mean date of the maximum solar activity of the last sun-spot cycle has been fixed as about July 1928 . . . this would appear to make the bottom of the valley of the present depression fall about January 1, 1931. . . .

All this supports H. P. Blavatsky's general principle. Turning to other matters concerning the sun, in which she definitely opposed the most advanced scientific opinion of the latter part of the nineteenth century, and in which it has come to pass that she was right and the scientists mistaken, we find that science believed that the sun was a rapidly-cooling body and that its dependent planets would soon perish of cold; that it might be fifteen or even thirty million years old, and might last a few million years more; that mankind has only a relatively short time to exist, and its career, the stage of self-conscious existence, will soon be extinguished in the universal night.

Two, and two only, possible theories were offered to explain the heat of the sun: Helmholtz's contraction-principle; and the falling of meteors upon the surface. Both permitted a very limited time before the solar forces would be exhausted, although longer than if the sun were actually burning like a piece of coal. No other theory, however, was in sight. Yet H. P. Blavatsky (in *The Theosophist*, in 1883) had the daring to publish this:

He is quite as self-dependent as self-luminous, and for the maintenance of his heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass' our great life-giver would indeed have grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles. . . . There would remain no hope for evolving humanity.

And she spoke of the length of the cycles of the solar system in terms of billions of years.

What do we find today, at the very time H. P. Blavatsky said her teachings would begin to be recognised as well-founded? We find all the old hypotheses about the sun abandoned and replaced

THE THEOSOPHICAL PATH

by exactly what she taught. As Eddington says: "the sun contains *hidden within it* the energy which is to last it the rest of its life"; its past is to be reckoned in billions of years — eight or more — and its future existence in trillions — in perfect harmony, as far as it goes, with the Theosophical teachings. There is plenty of time for the development of humanity to almost infinite heights of glory.

The new theories of solar activity depend upon the new and revolutionary principle that 'matter' can disappear only to reappear in the form of energy, and *vice versa*, a concept of great interest to Theosophical students, for in this new speculation scientists are coming very near to one of the basic principles of the Ancient Wisdom: the periodical law of appearances and disappearances of worlds and universes in their cycles. Sir James Jeans evidently realizes the existence of invisible planes from which universes appear when he says:

The type of conjecture which presents itself, somewhat insistently, is that the centers of the nebulae are of the nature of 'singular points' at which matter is poured into our universe from some other and entirely extraneous, spacial dimension, so that, to a denizen of our universe, they appear as points at which matter is being continually created.

Compare this with H. P. Blavatsky's teaching about *laya-centers*, the boundaries of different states of matter through which it passes into manifestation ('creation' as he calls it), and then deny, if you can, that modern physics is talking Theosophy whether it knows it or not!

Returning to the sun: science and Theosophy agree that it self-generates its vital energies, even though Theosophy may see far more in such self-generation than the mechanical process of the transformation of the sun's constituent atoms into energy. Science and Theosophy both agree that the sun will ultimately break up, but the latter says that it will not simply fade away by the mechanical loss of substance. It cannot die until "its appointed hour strikes on the watch-tower of Eternity," that is, until the end of its cycle of control over the solar system, which is not an accidental arrangement.

H. P. Blavatsky declares that the *Vishnu-Purâna* is right in saying that the sun will expire with some suddenness, in an explosive flare-up, although there will be preliminary warnings. Science frankly admits that it *knows* nothing of the genesis or death of planets or suns; but it is speculating on the problem of the Temporary Stars

which increase in brilliancy tens of thousands of times in a few hours and then fade almost (or quite) into invisibility. Can these tremendous cosmic cataclysms in the abysses of space be the final passing of exhausted suns? The number observed in proportion to the trillions of stars in our galaxy is extremely minute, as we might expect if they represent the end of systems that last for ages.

Another great advance toward Theosophy is the recent scientific application of the principle of Evolution to the stars and galaxies. No one dares claim that the secret of stellar evolution has been discovered, but it is fully admitted that stars, like everything else, pass through life-changes of evolutionary character.

In *The Secret Doctrine* H. P. Blavatsky made a prophecy that the *permeability* of matter would be discovered and that this would be paralleled by new developments in human consciousness. She gave out this terribly unorthodox statement at the time when the solid spherical atom theory was popular and matter was regarded as very dense and unyielding. On the face of them, the wording of her remarks seems to refer to the far future, but it is curious that within a few years of her death the X-rays were discovered which showed that matter is transparent to certain vibrations, and also that today science has decided that 'matter is mostly holes.' We are now told that the ultimate basis of the appearance called matter (the electron) is so metaphysical that no mental picture or model can be formed of it; a mathematical formula or symbol is the only possible representative! Indeed, we are getting very near to the Oriental conception of Mâyâ in relation to our sense-perceptions.

Not only did H. P. Blavatsky speak of the permeability of matter as a coming factor in human life, but she made the following specific prophecy:

. . . one by one the facts and processes in Nature's workshops are permitted to find their way into the exact sciences, while mysterious help is given to rare individuals in unraveling its arcana. It is at the close of great Cycles, in connexion with racial development, that such events generally take place. We are at the very close of the cycle of 5000 years of the present Aryan Kali-yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.— *The Secret Doctrine*, I, 612

This was written in 1888; in 1895 Röntgen discovered the X-rays, and Michelson made his experiment to determine whether a relative motion existed between the earth and the ether of space,

THE THEOSOPHICAL PATH

which set Einstein at work on Relativity. Radium was found a little later.

Think of what has come out of these things, and say if the Veil of Nature has not indeed been considerably rent and severe blows given to the old materialistic negations!

How did H. P. Blavatsky know what was coming so soon and so unexpectedly? Yes, unexpectedly, for science in the eighties of the last century was thoroughly satisfied that its fundamentals were established and unshakable — just before they were completely shattered. Perhaps we may find the clue in Theosophical literature (see *The Mahatma Letters, H. P. B. Letters*, etc.) where we learn of the close connexion between Crookes and H. P. Blavatsky's Adept Teachers, who were watching and helping him through their agents. It is even stated that Crookes would have become an active member of the London Theosophical Society in the early days but for the perverse opposition of the then President of it, who ultimately had to resign, but too late. It was Crookes, that brilliant and intuitive chemist, who invented the radiometer and the Crookes vacuum-tube. Without the latter Röntgen could not have found his rays, and so the work of Crookes may be regarded as the starting-point of the modern revolution in physics.

The day will come when more than one department of science will admit its indebtedness to the Adept Protectors and Guides, who work unceasingly behind the scenes for the spiritual and intellectual progress of humanity.

In spite of the unpopularity of the subject, H. P. Blavatsky declared that transmutation of elements was possible and that the alchemists were on the right track. In 1888 this was rank blasphemy; today we find the alchemists respectfully spoken of in the textbooks, and we can watch the process of transmutation in the radium-helium series, etc. She was right, after all, and the arguments she drew from transmutation are supported by the new discoveries.

In another article we shall touch upon H. P. Blavatsky's teachings about Time, Space, Light, Electricity, Evolution, Psychic Forces, Occult Powers in Man, etc., in relation to modern scientific confirmations. The subject, however, is too large to be properly covered in the limited space at our disposal and much has to be left unsaid. Students who desire information about omitted points are invited to send questions to *The Theosophical Forum*.

THE COMMON SENSE ABOUT KARMAN

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

THE teachings of Theosophy have now been propagated for more than half a century; and the doctrine of Karman has become quite familiar. Even those who do not accept it as such have had their ideas unconsciously influenced by it. But the subject is profound, inexhaustible; and what is commonly known about it represents but a small fraction of what is to be known. As could only be expected, the forms which the doctrine of Karman has assumed have often been somewhat crude; and this circumstance has caused it to fall considerably short of the appeal which it ought to make to the understanding. The familiar objections which critical people make against Karman are mostly, if not entirely, due to a lack of understanding of its true import; and would consequently disappear if it were better understood. It is therefore proposed here to attempt a more adequate presentation of the doctrine, and to see what light can be thrown on it by the more recent expositions of Theosophy which have been made public under the leadership of Dr. G. de Pu-rucker.

It will be necessary, however, in the first place to give a very brief summary of the doctrine of Karman, as it has so far been commonly understood; in order that we may have before our minds the subject we propose to discuss, and for the benefit of any few readers to whom it may perhaps be entirely new.

Karman is usually defined as the doctrine that our destiny is determined by our own previous actions, desires, and thoughts; that every man's fate is therefore regulated by perfect justice, for every man gets his exact deserts, neither more nor less. It has been defined as the law of ethical causation; the scientific principle of cause and effect applied to the mental and moral spheres. Since the truth of such a principle cannot be established by reference to the small compass of a human life, it is necessary to take into account the doctrine of Reincarnation; and to state that such experiences as cannot be traced to anything we have done in this life are the result of what we did in a previous life. Now, when one event is said to be the effect of another event, or when one event is said to be the cause of

THE THEOSOPHICAL PATH

another, it is usual to presume that there must be some nexus or connecting link between the two. And it is often possible to satisfy the mind in this respect. For instance, if we suffer from illness, it may be easy to trace it to a definite cause, say intemperance, and to propound some physiological or other theory as to how the cause is connected with the effect. Or again, if we have achieved unpopularity in consequence of our own truculent behavior, we have no difficulty in relating cause to effect and admitting the justice of our sufferings. This raises the question, What shall we do in those cases where the cause of our present experiences escapes our observation? If we say that, in these cases, our experiences are unmerited, it means that we abandon the general principle, and take refuge in the argument that our fate is just only when we can see it to be just, and not otherwise. Surely it is more rational to infer that our fate is *always* just, our experiences *always* due to our own acts, whether we can trace out the links or not. We must admit that our present knowledge is not complete, and that there must consequently be many things which we do not yet see, but which we expect to be able to see later, when we have learnt more.

We cannot see how the chain of cause and effect can bridge over the gap of death and rebirth; but are we to reject the whole doctrine at once on that account? Rather than try to contract the laws of the universe within the compass of our present understanding, it would be wiser to try to enlarge our understanding till it can take in the laws of the universe.

Such is a brief outline of the doctrine of Karman, and further details can be gleaned by those who desire it from the text-books of Theosophy, or will be mentioned in the course of our discussion.

The first observation to be made, in criticizing the conventional notions of Karman, is that our conceptions of that doctrine have been considerably colored by the habits of thought peculiar to modern Occidental civilization. That civilization lays peculiar emphasis on the individual; and our religious ideas, our social and political ideas, our theories of education or economics, are greatly preoccupied with the question of personal rights, merits, gains and losses, rewards and penalties, pleasures and pains. It is a common criticism of certain forms of religion that they overdo the question of personal reward and punishment. It is said that the heroes of the old Scandinavian Sagas cherished a nobler, manlier ideal: that it was

THE COMMON SENSE ABOUT KARMAN

their pride to take unflinchingly and without question or complaint whatever fate might decree; to 'dree their own weird.' Though they sought no reward, they found a true recompense in the unspoilt integrity of their own manhood and womanhood, and made themselves the fit companions of the gods whom they venerated. What a marked contrast, this, with our attitude of complaining and questioning, our desperate search for ways of 'escape,' our wistful and futile efforts to find some anodyne, some means for evading, our attempt to devise some belief that shall promise us more comfort in a world to come. Has not this attitude to some extent influenced our view of Karman? Have we not allowed ourselves to be too much concerned with the question of a personal balance-sheet of loss and gain, merit and demerit? Do we not find people asking, Is this just? Why should I suffer this? What advantage do I get by doing so and so? And has not the old conventional idea of a rewarding and punishing Deity colored our notion of Karman, so that sometimes it almost seems as if Karman were nothing but the Deity over again under a new name?

It is necessary to remember that the doctrine of Karman is not a theory invented for the purpose of comforting people's minds, but it is an interpretation of the facts of experience; and as such it must necessarily be conformable to those facts. But the facts of experience do not tell us that our lives and our behavior are based entirely, or even chiefly, on questions of individual merit and demerit, of personal gain or loss.

In thinking of Karman, we are too apt to dwell resentfully upon the unpleasant side of our experiences, and to take our pleasant experiences for granted, as a sort of natural 'right.' This is a familiar trait of human nature; and those who demand what they call 'justice' might be unpleasantly surprised if taken at their word. We can all recall many cases of people caviling about a piece of ill luck which they think undeserved; but it is not so easy to recollect instances of people carping about their apparently causeless good luck. One would say that, in this case, their sense of justice was biased by their predilections. Yet, if it is pure knowledge that we seek, it is really necessary to clear the mind of such bias; or otherwise it is not truth but error that we shall find. Hence an inquiry into the merits of the doctrine of Karman requires that we must carefully examine the question of our good fortune and ask ourselves whether

THE THEOSOPHICAL PATH

we have deserved it and how we have come by it. By confining ourselves to the unpleasant side we shall obtain a biased opinion.

The doctrine of Karman, as crudely expressed, often takes on the aspect of a balance-sheet and wears a somewhat paltry commercial garb which ill accords with the expansiveness and generosity of our better feelings. The present writer remembers hearing Mr. W. B. Yeats, the Irish poet, nearly forty years ago, in addressing a meeting, put this point in a graphic way. He objected to describing the doctrine of Karman as the doctrine that if I have swept my crossing well in this life, I may be promoted in my next life to be a cheesemonger. It is clear that the real teaching must be something better than a mere system of petty rewards and punishments. Such a notion implies an altogether undue concentration upon our own petty personality. It presumes that self-interest is the ruling power in human life; which, even in our present imperfect state, is far from being the actual case. It ignores the existence of unselfish motives and social instincts, and is thus untrue to life. This means that the doctrine of Karman, as thus presented, is faulty — to say the least.

Now, since Theosophy, as said, interprets the facts of life, a Theosophist is bound to take into account the fact that men are largely concerned with unselfish motives, and that they do possess such a thing as a heart. Surely a man of heart would be more concerned over the possible effect of his actions upon other people than upon their possible painful reaction upon himself. When feeling remorse about past wrongs, now irremediable, which I have inflicted upon others, I cannot find any satisfaction in the thought that I myself may in a future life be punished for my misdeeds by being made to suffer the same injury. Would that square the account? What I want to do is to atone for the wrong, and all thought of my own interest disappears from my mind. The real object accomplished by making a man undergo the same suffering as he has inflicted is to bring him to a realization of what he has done, to arouse his compassion. Karman is educative, not retributive. This notion of reward and punishment is our evil mental inheritance from the bad ideas of the past, and is intimately connected with the idea of a supernatural Being who administers such a discipline. We have always to beware lest, in adopting a new belief, we are merely reclothing some old fetish; in this case making Karman into a personal Deity under another name.

THE COMMON SENSE ABOUT KARMAN

To arrive at truth (if that is our object) we must eschew fallacies; and another fallacy is that which confuses good and bad fortune with pleasant and unpleasant experiences. It does not require much philosophy to explode this superstition: if we were left free to follow what is pleasant our career would be one continuous descent to the pit of self-destruction. But, since our nature is not wholly compounded of selfish desire, other and wiser and more merciful forces intervene to save us from ourselves. If we have not grit enough to encounter hardship willingly, we are made to do so. In this light it becomes plain that good fortune has no particular connexion with pleasant experiences; and also that pleasure may actually be a particularly prominent form of bad fortune. But, in truth, the broader our field of vision, the more do these contrasted terms of bad and good tend to lose their meaning. All experience is educative. Pleasant experiences may weaken the character, thus bringing about suffering; but that very suffering in its turn strengthens the character.

Some have thought that the doctrine of Karman implies fatalism: if our present actions are determined by our past actions, and beget our future actions, are we not bound in an inextricable chain which leaves no freedom of choice? This mistake arises partly from a bad exposition of Karman and partly from the lack of clear thinking. It was not said that our present actions are determined by our past actions, but that our present *experiences* are so determined. What our past actions and thoughts and emotions do is to set up in us a tendency to act in a certain way; but we possess the power to resist that tendency. The human will is free in the significant sense of that word. That is, it is free with respect to all influences which it has been able to master. In another sense, of course, no will can be free; since no one can act without a motive, and therefore he may be said to be conditioned by that motive. But to claim freedom of the will in this sense would be to claim the prerogatives of an absolute Deity. It is enough to know that, by conformity to a higher law we may render ourselves independent of lesser laws. It is also quite pertinent to ask, in this connexion, to what extent the captious critic of Karman is himself in enjoyment of that freedom to which he attaches so much importance; for most of us are driven hither and thither, despite our choice, no matter what our faith may happen to be.

THE THEOSOPHICAL PATH

The same lack of clarity in thinking leads to all sorts of trifling objections to the doctrine of Karman, objections which could equally well be brought against any other belief of a similar kind. Thus you may hear people say: If it is a man's Karman to suffer, why should I relieve him? Should I not, by doing so, be interfering with the law of Karman? To which it may be answered that, so far as I (for one) am concerned, no doctrine or law whatever shall hinder me from doing my best to relieve suffering, if so disposed. I propose to do my duty and obey the dictates of my heart, and to let the law of Karman take care of itself. As well say that the law of gravitation prevents me from catching a man who is falling, or that I may not save a man from drowning, for fear of thwarting the laws of Nature. But if it is conundrums that are desired, it is perfectly easy to answer the objector in his own language. For, if a man is suffering, how does the objector know but that it is the man's Karman that he should be helped? And is not the objector just as likely to interfere with Karman by abstaining from helping as by helping?

Having thus briefly stated the law of Karman as usually defined, and considered some objections, due to misapprehension or muddled thinking, let us proceed to give a better presentation of the doctrine.

Everything in the universe is connected with everything else. This statement appeals at once to the reason, but let us beware of taking it in a mechanical sense. Remember that the universe consists entirely of living beings, and of nothing else. Put these two statements together, and you arrive at the result that no being can act without affecting other beings — *all* other beings, in fact. To emphasize this point we give two quotations from Edgar Allan Poe:

You are well aware that, as no thought can perish, so no act is without infinite result. We moved our hands, for example, when we were dwellers on the earth, and, in so doing, we gave vibration to the atmosphere which engirdled it. This vibration was indefinitely extended, till it gave impulse to every particle of the earth's air, which thenceforward, *and for ever*, was actuated by the one movement of the hand.— *The Power of Words*

If I venture to displace, by even the billionth part of an inch, the microscopical speck of dust which now lies upon the point of my finger, what is the character of the act upon which I have adventured? I have done a deed which shakes the moon in her path, which causes the sun to be no longer the sun, and which alters forever the destiny of the multitudinous myriads of stars that roll and glow in the majestic presence of their Creator.— *Eureka*

There is nothing in the above which does not follow logically

THE COMMON SENSE ABOUT KARMAN

from principles recognised and revered by science. But, since the science of today is so preoccupied with the grosser layers of this mundane sphere, let us try on our own account to apply the principle to those other layers which make up so large a part of the universal life wherein we share. I cannot act, I cannot speak, I cannot think, without thereby setting in motion a wave whose influence flows outward indefinitely. This influence will start other actions. And the corollary to this is that there can be no action which is not related to other actions which have preceded it. There is the law of Karman in a nutshell — the law of consequences. Man, as H. P. Blavatsky says, is for ever building around himself, by his words, deeds, and thoughts, a network, like that which the spider constructs around herself; what he calls his 'destiny' is this network in which he has involved himself. It is not possible for a man to sin alone, H. P. Blavatsky further says; and, in view of what we have said, this is obvious. It may be added that neither is it possible for any man to think a good thought alone; for that too must pass out into the ether and spread its beneficent influence around.

Thus it can truly be said that a man's Karman is the man himself; for all the outer vestures of a man are what he has himself made them to be. It will occur to the curious mind to wonder how all this is provided for in connexion with the process of incarnation and birth. The inquirer can be assured that it is accounted for. Theosophy explains all the operations of the universe, this topic included; but there is much preliminary study to come first. Meanwhile we shall do well to accept the idea that man's body, his tendencies, and that mysterious concatenation of events which are called his fortune, are actually what he has created for himself by his own past desires and thoughts and actions. It has been well said that an act creates a habit, a habit a character, and a character a destiny. But, with an understanding of the law of Karman, how much better can we understand this saying!

Acts cannot be separated from their consequences. A world of discussion and confusion and false philosophy has arisen from the attempt to separate them. In reading articles in philosophical and religious journals one finds this. The writer starts with a fallacy, and strives in vain to find some way out of the difficulty thus created. In an article, for instance, on the question of duty and right, the writer discusses whether we should do right regardless of consequences, or

THE THEOSOPHICAL PATH

take the consequences into account before acting. He is a clear reasoner and arrives at the conclusion stated above: that *we cannot separate an act from its consequences*. The consequences are a part of the act. What we call the act is only the beginning of it; the consequences are the continuation of the act.

It has been complained that it is unjust that a man should suffer the consequences of deeds which he has forgotten — deeds which, so far as he can feel, were committed by somebody else. There was once also a man (so I am told) who complained of having to reap the good fortune of good actions done in a past life by somebody who was practically another person. But the man who said that is dead, and we have not yet met anyone else who says the same thing. When people talk about justice, they usually have their eye on one side of the account only; if taken at their word, they would find that matters are just enough as they are, without needing to be made any juster. Any God or recording angel or other imaginary dispenser of justice, if thus appealed to, might consent to take away our stripes, on condition that we would give up our cakes and ale also; and we might regret the bargain. Cosmic justice is better than our own brand. But, in any case, the blame, if blame there be, lies against our ignorance, not against cosmic law. Yet that ignorance is our shield. Who would be able to stand up against the burden of remembrance of all the agelong past of his deeds? It is to *forget*, rather than to remember, that we so often vainly strive.

There are a great many events in our life which seem to us to be purely casual, accidental, undetermined by any cause. A man may be run down in the street, or be poisoned by bad food, or lose his money in a bank-smash, and so on. But in reality there can be no such thing as an event without a cause. The circumstance that we cannot trace the cause is not a valid argument for denying the existence of that cause. Also, to deny the existence of the cause is to throw over our whole principle that all the operations in the cosmos are related to one another. Such words as 'chance' are only counters which we use temporarily to represent the real coin of knowledge; or else they are blinkers to hide our ignorance. Upon the laws which govern so-called casual events are based the various arts of divination, fortune-telling, etc. This is a topic which invites investigation. Here is one hint. Do you think that, when you get up in the morning, it is going to make any difference to your day whether you have

MORE LIGHT

a grouch — a black dog on your back, as they say — or whether you are in a genial, optimistic mood? Because *I do*. I do think so. It is going to make a difference in the people you will meet on the street, and on the path you will choose, and on what you do through the day. We carry about with us a mental atmosphere, which envelops us like a halo. The world of our fellow human beings lives in an atmosphere of thought. The currents in this atmosphere determine the visible events that take place in that world; and thus our own mental condition brings about its natural results.

The most important point is to avoid making the doctrine of Karman into a mere new version of the old notion that man is a helpless creature in the midst of a universe that is indifferent, or at the mercy of divine caprice. Man is an integral part of the universe; he is one of the innumerable living conscious beings whereof the universe is composed. At man's stage of evolution, he finds himself endowed with self-conscious will, and is thus able to direct his own destiny. If he has to some extent abrogated his own powers and prerogatives, it is well that he should resume them without delay; and the first step is to realize that he has them. Then they will begin to work. Theosophy is not out to teach people who do not want to learn; its business is to show people the path to self-knowledge. Those who desire the truth, and can trust themselves to recognise it when found, will not care overmuch about the labels and testimonials, but will judge it by its intrinsic worth.

MORE LIGHT

A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32°

(Secretary General of The Theosophical Society)

CHAPTER IV — "LIGHT AND DARKNESS ARE THE WORLD'S ETERNAL WAYS"

IS man separate from the Universe in which he lives? Can a law of life apply only to a part and not to every part and to the whole? Not so reasoned the ancients; for them reïmbodiment, of which reïncarnation in the case of human beings is an instance, was a universal law and applicable universally. This brings us to the considera-

THE THEOSOPHICAL PATH

tion of another teaching which is generally accepted in regard to man, and which by the same line of reasoning must be regarded as applicable universally. This teaching, this principle which pervades the whole manifested universe, and is at the root of all manifestation, is properly a part of the First Fundamental Proposition of *The Secret Doctrine*, the statement of which we purposely defer until later, except in so far as it relates to this particular phase of our discussion. It is stated by H. P. Blavatsky as follows:

The 'Manifested Universe,' therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as 'manifestation.'

— *The Secret Doctrine*, I, 15

In other words, manifestation implies an 'inner' and an 'outer'; the 'outer' being the garment, or vehicle, or form, in and through which the 'inner' life, or spirit, or whatever name we give to the inner entity, manifests, or clothes, or imbodyes itself. We understand this in regard to man, and say that there is an inner divine spirit which is the real man. But how many hold that the same is true of everything: that a divine spirit, or a ray therefrom, dwells in and actuates every mineral atom and tiniest living cell, a blade of grass, a flower, every living thing? And not alone every living thing on earth, but every planet, our sun, every star: every one of these is the dwelling-place, and the manifestation, of an inner evolving entity; differing from the inner living entity which we call 'man' only in the degree or stage of its evolution: yet identical in essence, in that each inner entity is a ray from, a manifestation of, Divinity, and thus a part of and inseparable from every other entity — being, as it were, a brick or stone, to use the language of Freemasonry, in the structure of the Universe.

How different is this teaching of the Esoteric Philosophy from the materialistic conception of the Universe and all things in it! Even today for most people, the Sun is merely a flaming mass of incandescent matter on which no life is possible; and whether the planets and other worlds are inhabited is but a matter of speculation. Among the ancients, those instructed in the Esoteric Philosophy taught that life was universal, that the Sun, the outer and apparently flaming Sun which we see, is the radiant dwelling-place or garment of an indwelling god, and of hosts of gods; that every planet, every moon, is or has been the dwelling-place of hosts of living entities, as our

MORE LIGHT

earth is the dwelling-place of the races of men and of all the entities indwelling in beast and plant forms.

This will be a strange doctrine to some, an old superstition, long exploded by modern science. But do not judge hastily, else we may awake some day to find that the ancients were right after all, and that the present modern view, and not the old, is the superstition that must be exploded. Here, for instance, is one of the latest utterances of Sir Oliver Lodge, one of the foremost scientists of the present day. In an address entitled "Beyond Physics," delivered before the Institute of Philosophical Studies in London, July, 1929, he said:

In so far as life acts at all, it is an organizing and directing power. Well, I want to recognise that on a cosmic scale.

. . . No one can claim that a rose is the product of random forces. Some people may try to think that a planet is such a product, but on the whole, they must realize that they fail.

It is needless to multiply illustrations. The meaning of what I am saying is clear enough. The time has come when we ought to try to bring life and mind into the scheme of Physics, and we shall not fully understand the nature of the physical world until we do.

But now comes the perennial difficulty: what must be the nature of these entities, if they are to interfere with and operate on matter? . . .

Commenting on this, the Theosophical Leader, Dr. G. de Pu-rucker, says regarding 'these entities' postulated by Sir Oliver Lodge:

The category of spiritual beings in the Universe comprises what you may call, if you like, Cosmic Spirits. . . . We use the good old words of the entire human race: we say gods and demi-gods. Under this name we comprise the innumerable hosts of the spiritual beings infilling and guiding the invisible Universe of which the physical Universe is the shell or outward expression.

Human beings are but evolved divine entities, not yet expressing the divine powers locked up in the human consciousness; but nevertheless evolving; and in the future the human race shall become a race of demi-gods, and still later in evolutionary time a family of gods self-consciously collaborating with still more evolved beings, inspiring and guiding and guarding the Universe, even as now they do.

Think of this magnificent conception! See the beauty, the width, the profundity, of these Theosophical ideas. There is in them nothing that is unreasonable, nothing that is offensive to spirit, to mind, or to understanding. We Theosophists say, in common with the testimony of mankind of whatever race and of whatever era or age, that the Universe is filled full with divine beings, with gods and demi-gods, and inferior gods, and super-gods: hierarchies of them stretching endlessly in both directions, upwards and downwards. And we hu-

THE THEOSOPHICAL PATH

man beings are at an intermediate stage between the elemental forces of the Cosmic Life on the one hand, and Divinity, our future home, on the other hand.

Within each one of you is a divinity, a living god, the source of all your present human powers, the source in you of pity, of compassion, of love, of understanding — the source whence you draw your conceptions of harmony and beauty. "Man, know thyself!" Ye are gods and the offspring of divine beings.

So beautiful and harmonious is the structural frame-work of Nature, that even your bodies are composite of little elemental lives, each one conducting and guiding its own life-atom; and every one of these smaller lives has its part and place and sphere of action in the physical body in which you live and through which you express yourself, even as the gods guiding and controlling the Universe express themselves through us and through the hosts of other entities. In them we live, and move, and have our being; as the elemental entities actually making the physical body of each one of us, live, and move, and have their being in us; for what Nature does anywhere she does everywhere; because throughout all runs one Universal Life, one universal, radical, essential, fundamental consciousness: therefore, one universal law.

— *Questions We All Ask*, Series I, No. 31, pp. 447-8

How may we come to know these things, not merely as teachings of the Esoteric Philosophy, the Secret Doctrine of Antiquity; but, ourselves, know them as true? The answer is: through initiation; for through initiation we shall come to know ourselves, and thus to know the Universe.

"Light and Darkness are the world's eternal ways," declares Krishna in the *Bhagavad-Gîtâ*, and along these ways, that is, in the manifested worlds, there is ever strife between the two, ever an alternation; now light prevailing and now darkness. Spirit and Matter; Energy and Substance; Cosmos and Chaos; the Hidden Reality, the 'Thing in Itself' forever seeking manifestation, clothing itself in Mâyâ, Illusion. Form which ever changes; Spirit descending into Matter; Life, which is Energy, clothing itself in Substance or Matter, bringing Order out of Chaos: by all of these does Nature manifest herself; these are her modes of working, her operations, her 'eternal ways' which are the ways of evolution and growth: Involution and Evolution.

Spirit descends into Matter, and ascends therefrom: Life, Energy, gathers about itself, manifests itself in, Substance, Matter, Form, and again arises therefrom, is liberated and freed, refining and purifying its garments until no longer do Spirit, Life, Energy, Light, on the one hand, and on the other, Matter, Substance, Form, exist opposed to one another, separate, as a Duality; for they are once more one,

MORE LIGHT

and the World, the manifested Universe, has run its course and passes into and becomes the Unmanifest. Universal activity gives place to universal rest, quiescence, the Mahâ-Manvantara gives place to Mahâ-Pralaya. But again another day dawns; for just as day gives place to night; so does night again give place to day; whether it be a day here for us on earth, or a day for the whole Universe.

We speak of Spirit, Energy, Life, as other than and in opposition to Matter, Substance, Form; yet they are fundamentally one; neither can exist apart from the other, but as the two poles of a magnet; positive and negative. Yet as we approach one pole do we approach pure Spirit; and as we approach the other, do we descend into gross Matter. In the one case matter has become so refined, so sublimated, that it is as it were but the thinnest veil, not concealing but revealing the effulgence of Spirit, and we almost touch the ever-receding Reality; while in the other case so gross and heavy have become the dark garments of seemingly inert Matter that the Spirit shines not at all; for it is the realm of spiritual death where is no life, nor movement, but only utter darkness, and the utter negation of spirit and life. Yet from the highest to the lowest is no break, but infinite gradation. Nowhere in all the manifested realms of Nature, is there Spirit without Matter, or Matter without Spirit.

We have said that man is not separate from Nature, that he is inseparable from the Universe. What then is man? Listen to one of the oldest of the teachings of the Ancient Wisdom: in the words of Ârysangha, one of the Sages of ancient India:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.

—Quoted by H. P. Blavatsky in *Instructions* to her pupils

How may we know it? How may we know who and what we are? Through evolution, following the long slow path leading upward, it is true, but with many turns and windings, through ages upon ages of learning by experience and suffering, thus gradually unfolding and by infinite gradation and slow growth unlocking and breaking the chains that imprison the Light; through ages upon ages of the

THE THEOSOPHICAL PATH

slow expansion of consciousness until the inner Light breaks at last, ages hence, through the outer Darkness, and at last the Spirit shines through the imprisoning Matter.

We touch here one of the greatest of the truths of the Esoteric Philosophy, the Secret Doctrine of Antiquity: the nature of man and his long pilgrimage and climb up the stairway of the seven worlds or realms of manifested Nature. Is there no hastening of the long climb? The answer is Yes. How may we shorten the long slow journey? By Initiation. For just as when crossing a great mountain-range those who carry heavy loads, who dare not face the heights nor scale the precipitous mountain crags, must make long détours and seek out easy grades, traversing many weary miles: such is the course of evolution. But the intrepid mountaineer, who through long training has disciplined himself to fatigue and almost super-human exertion, who is fearful of no precipices nor of any dizzy heights, and fears no danger — he takes the 'short way,' the direct way, climbs straight up, so to say, to the summit, and so reaches the 'Promised Land.' Such is the Initiate; of whom and of Initiation we shall speak later.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK V — VII

(1) *We have spoken of the winds in general; now let us begin to examine them singly:* perhaps it will appear how they are produced if it appear when and whence they arise. *First, therefore, let us inspect the breezes of the dawn,* which are borne either out of streams or out of inclosed valleys or out of some bay.

(2) None of these is lasting, but falls when the sun is somewhat stronger, nor is it borne beyond the range of view of the earth. This sort of wind begins in spring nor does it continue after summer, and especially comes from the quarter where there is the most of waters or mountains. Plains, even if they abound in waters, lack breezes — I say it here — which amount to winds.

VIII

(1) *How, then, is originated such a breeze as the Greeks call encolpium? (a local wind blowing within the boundaries of a bay. Aristotle, Mund., 4, 10).* Whatever marshes and streams give forth out of themselves — and that is both large in quantity and continuous — is the aliment of the sun during the day; at night, it is not drawn out, and being inclosed by mountains, is collected in one locality. When it has filled full that (*locality*) and no longer can be held there, it is forced out in some part and proceeds in one direction: this is the wind. Hence, it hastens towards that place where the freest outlet invites it and the opening of the place is largest: thither the compacted mass runs off.

(2) The proof of this matter is, that in the first part of the night it does not blow, for its gathering then begins which is completed about the time of the daylight. When overloaded, it seeks where it may flow off, and most vehemently leaves by that place where there is the largest opening and a wide and open area; and the rising of the sun throws its darts upon it, striking the chilled air, for even before it (*the sun*) appears, it works by its very light, and though it does not yet drive forward the air with its rays, nevertheless already it excites and irritates with its foregoing light, and when it (*the sun*) has fully arisen, portions are snatched away upwards, portions are dissipated by the warmth: therefore it is not given them to blow (*flow*) beyond the morning. All their energy is extinguished at the appearance of the sun, and yet if they have been blowing with great violence they subside about midday, nor ever does the breeze continue till noon. But other (*breezes*) are weaker and shorter, proportionately as they have been compacted by causes stronger or weaker.

IX

(1) “Yet why are such winds stronger in spring and in summer?” (for they are exceedingly light in the other part of the year, nor do any arise (*sufficiently strong*) to fill a sail). Because the spring is more rainy, and there is greater evaporation from more waters, and places filled and overflowing on account of the humid nature of the sky.

(2) “But why is it (*such a wind*) poured forth in summer?” Because, after the setting of the sun, the diurnal heat remains and continues during a great part of the night, which evokes the outgoing

THE THEOSOPHICAL PATH

(*corpuscles*) and draws vehemently out from these whatever customarily is given out of its own accord; finally, it (*the diurnal heat*) has not energy enough to consume what it has evoked. On this account, the earth, from itself, and from moisture, emits for a longer time the corpuscles — which customarily emanate forth and are breathed out.

(3) But the risen sun produces heat not by wind alone, but also by blows, for the light, as I have said, which precedes the sun, does not yet heat the air, but strikes through it only. Stricken through then on the surface, it yields; though I should not at all concede that light itself is without heat, since it comes from heat.

(4) It has not, perhaps, as much heat as may appear from touch, yet it does its work, and diffuses what is dense and thins it; further, the places that by some unevenness of nature are so closed off that they cannot receive the sun, are warmed by this misty and uncertain light, and are less chilly by day than during the nights.

(5) Moreover, all heat by nature drives away the fogs and repels them from itself: therefore the sun does the same, and accordingly, *as it appears to some, thence is the breeze, from the place at which the sun is.*

X

(1) That this is false appears from the fact that nature carries the air in every direction and that sailing can be done with strong winds against (*the quarter of the sun's*) rising, which would not happen if wind always were borne from the sun. *The Etesian winds also, which are advanced by some in evidence, do not very greatly aid (their) argument.*

(2) I will first say what is pleasing to them, and then why it is displeasing to me. "The Etesian winds," say they, "do not exist in winter, because the sun, in the very short days, leaves off (*its shining*) before the cold is completely overcome; hence snows are laid down and last. In the summer they begin to blow, since both the day is lengthened and the (*sun's*) rays are darted upon us perpendicularly.

(3) Therefore it is probably the truth that the snows, having been stricken by the great heat, breathe out more humidity; in the same way the land, which has been laden and covered again and again by the snow, breathes out more freely. Thus, many bodies leave the

RESEARCHES INTO NATURE

northern part of the sky and are carried to those places which are lower (— *further south*) and warmer; thus the Etesian winds acquire impetus, and on this account their beginning is after the solstice; but beyond the rising of the Dogstar they do not prevail, because then much has been collected out of the cold part of the sky (*the north*) into this (*part*).

(4) But the sun, having changed its course, is turned to our quarters and is more perpendicular, and attracts one part of the air but drives forward another (*part*). For the breezes of the Etesian winds break the summer (*heats*) and protect against the sultriness of the hottest months.”

XI

(1) *Now must be said* that which I promised: *Why the Etesian winds do not aid you*, nor bring any support to your cause. We say that the breeze is aroused before dawn, and that it subsides when the sun strikes upon it. But indeed, the Etesian winds are called by sailors *drowsy and luxurious* on this account, because, as Gallio says, *they know not how to rise in the morning*. They generally begin to come forth at the time when there is no lasting breeze at all, which would not occur if, as it does the breeze, the sun aroused them in the same way.

(2) Add, too, that if the cause of their blowing is the extent and length of the day, they should blow also before the solstice when the days are longest and especially when the snows melt away. In the month of July all things are already relieved (*of snow*), or, certainly, very few (*parts*) still lie thus late under snow.

XII

(1) There are certain kinds of winds which clouds, broken up and bulging downwards, emit: *these winds the Greeks call ecnephias (hurricanes) which, I think, are produced in the following way*: When a great inequality and dissimilitude of bodies (*corpuscles*) which the terrene vapor emits, rise high aloft, and some of these bodies are dry and others moist, out of such a great discord of bodies in conflict among themselves when they are conglobated into one, it is extremely probable that certain clouds are rendered hollow, and spaces — tubelike and narrow like a pipe — are formed among them.

(2) In these spaces is inclosed a tenuous spirit which seeks larger room, since, being violently stricken (*in all directions*) in a course

THE THEOSOPHICAL PATH

insufficiently free, it grows hot, and on that account becomes more dilated, and (*therefore*) breaks through its incircling (*matter*) and bursts forth as wind, which generally is tempestuous because it is despatched from above. It falls upon us violent and severe, because it comes neither diffuse nor through an open space, but labors, and forces a path for itself by force and struggle. This blowing is generally of brief duration, because it breaks through the coverings and the hollows of the clouds through which it was being borne: hence it comes full of tumult, sometimes not without fire and a noise in the sky.

(3) These winds are much greater and of longer duration if they gather into themselves also other winds (*flatus* — *blowings*) which are in movement from the same cause, many having flowed into one, just as torrents roll along of moderate size as long as each one keeps its separate course; but when they have joined, indeed, many waters to themselves, they surpass the magnitude of moderate streams lasting through the year.

(4) It is believable that the same thing happens also in hurricanes, as they are of brief duration as long as they are single. But when they have united their energies, and spirit has been dashed forth from many parts of the sky and gathers together in the same place, then both impetus and duration accrue.

(5) A dissipated cloud, therefore, makes wind, and it (*the cloud*) is dissipated in many ways: sometimes spirit breaks up the conglomeration; sometimes the struggling of (*spirit*) inclosed and laboring for an outlet; sometimes heat, which the sun at times causes, (*and which*) at times (*is caused by*) the very buffeting and friction of large bodies (*corpuscles*) among themselves.

XIII

(1) *In this place, if it please thee, it may be asked how the tornado is produced.* It often happens in streams that as long as they are carried along without obstruction, their way is simple and straight: where they have rushed upon some rock projecting towards a side of the bank, they are whirled around and turn (*their*) waters, having no exit, into a circle, such that the swirling (*waters*) are sucked into themselves and produce a whirlpool.

(2) Thus the wind: as long as nothing opposes (*it*), it pours forth its energies; when it has been thrown back from some moun-

RESEARCHES INTO NATURE

tain-range, or has been compressed into an inclined and narrow passage because of the surroundings approaching each other, very frequently it is whirled around itself, and produces a vortex similar to those waters which we have (*already*) said to be whirled around.

(3) This wind, being driven circularly, and going around on the same spot, and gaining strength to itself by the very whirling, is the tornado; and if it be very aggressive and is whirled for a long time, it takes flame and produces what the Greeks call *prester* (*a tornado accompanied by lightning*). This is a fiery tornado by which herds are caught up and entire ships are borne aloft.

Moreover, certain winds generate contrary (winds) from themselves, and scatter about the driven air in other directions than those towards which they themselves tend. I will also mention this, which occurs to me: just as raindrops, though they are already taking motion and are gently sliding, do not yet effect (*their*) fall, but when several have united and their multitude has given (*them*) power, are then said to move and flow; thus, as long as the movements of agitated air in many places are light, it is not yet wind; it begins to be only when it has combined all those (*light motions*) and has brought them together into a single impulse. It is measure which separates (*distinguishes*) spirit from wind: a more violent spirit is wind; reciprocally, spirit smoothly flowing, is air.

XIV

(1) *I will now repeat what I had said at first: winds are given forth from a cavity and an interior recess of the earth.* The entire earth is not extended, even to its lowest part, as a solid body, but it is hollow in many parts

and suspended with secret recesses

[*and full of waters elsewhere*]; and elsewhere it incloses vacuities without moisture.

(2) There, even though no light shows the differences of the air, nonetheless I will say that clouds and mists exist in darkness, for not even these which are above the earth are, because they are seen, but because they are, they are seen; there, also, they are, nonetheless because they are not seen. Thou mayest know also that streams, like ours, glide along underneath, in those places; some are smoothly borne along, some sound loudly in falling headlong through cata-

THE THEOSOPHICAL PATH

ract-like places. What then? Wilt thou not consequently admit that there are lakes under the earth, and that certain waters without outlet stagnate (*form marshes*)?

(3) And if these things are so, this also is necessarily true, that the air is oppressed, and being oppressed presses forward, and thus arouses wind by its propulsion. Hence, out of these subterranean clouds, we may know that blowings are brought about in those shadows; whilst they possess so much of energy as the obstacles of the earth have held there or have blocked up a free path to these blowings; and they are thus borne forth through the caverns up to our realms.

(4) This certainly is manifest, that there is under the soil a great quantity of sulphur and of other things feeding fire not less. When the spirit seeking for itself an outlet through these places has whirled about, of necessity it kindles flame by the very friction; then, when the flames are more widely spread, even whatever part of the air is sluggish, being rarefied, is moved and seeks its path with a rush and a resounding clamor. But I will follow up these matters more particularly when I inquire concerning earthquakes.

XV

(1) *Now permit me to tell a story.* Asclepiodotus is the authority that a large body of men were sent by Philip (*of Macedonia*) down into an ancient mine, formerly abandoned, in order that he should discover what its productiveness might be, and what its condition, and whether ancient avarice had left anything to coming generations; that they descended with abundance of light, sufficient to last for many days. Finally, greatly fatigued after a long journey, they saw huge streams and vast bodies of still water, similar to our own, not under pressure of the superincumbent earth but of free movement — which (*waters*) were looked upon not without shuddering fear.

(2) I read this with immense delight, for I understood that our age was not laboring under new vices but from (*those*) handed down already from ancient times, and that avarice, not for the first in our time, had grubbed out the veins of earth and rocks, in seeking in darkness things poorly hid (*from us*). Those ancestors of ours, whom we celebrate with praises and lament that we are dissimilar to

MEDITATION

them, led by hope, cut down mountains, and stood upon riches but under ruin.

(3) Before Philip the Macedonian there were kings who followed wealth even into the deepest recesses, and with an upright and liberal spirit plunged into those caverns in which no distinction was made between nights and days! What hope of value was there, to leave the light behind? What was the great necessity, which crooked man double, man who is made upright to the stars, and hid him, and plunged him into the deeps of the innermost soil, so that he might dig out gold — to be sought with not less peril than (*there is*) in possessing (*it*)?

(4) On account of this he drove tunnels, and crawled along in search of inert and muddy plunder, forgetful of the daylight, forgetful of the finer nature from which he turned away. Is the earth, then, so heavy upon any corpses as it is upon these, over whom avarice threw the mighty weight of the earth, which deprived them of the sky, which dug them into the deepest parts where lurks that evil virus? They durst descend thither, where they would experience a new situation of things: the nature of the overhanging earth, and the winds (*blowing*) through the somber vacuities, and the horrible springs of flowing waters of no value, and deep and perpetual night. Finally, though they did these things, they feared the dead (*inferos*).

MEDITATION

from *The Songs of a Chela*

Reata V. H. Pedersen

WHEN thought can rise unhurried,
yet unchecked;

When deeps of love become but names
and I can neither feel nor hear
with outer sense;

When I can neither feel nor hear
that thou art near, nor see —

Then Master, am I nearest thee?

THE THEOSOPHICAL PATH

When I, having lost thy faith,
still believe
and having given all,
naught receive;

When I am clothed and dressed
with thy thought,
aye clothed with thy thought
yet know it not for thine —

Then Master, art thou nearest mine?

When of thee I ask no miracle
but Righteous Law;

Nor ask of thee no separate mind:

When, O Keeper of my heart
I stay not thy hand
that casts it far from thee,
but turn blind eyes to meet thy gaze —

Then Master, shall I have learned thy ways?

Lomaland, February 4, 1931.

JULIAN THE APOSTLE

A Fourth-Century History

P. A. MALPAS, M. A.

IV

UNIVERSITY-LIFE

IN the old days, before Julian had been forbidden to hear or see Libanius the Sophist, there was one story that the boy never forgot and the Syrian never tired of telling. It was of the Sophist's university-days at Athens.

First I landed with the rest at the Piraeus and then my troubles began. I had made up my mind to enter the school of my own countryman, Athenodorus, and I promised myself happy times at his lectures. It was the realization of my life's desire.

Naturally we had to go to a tavern to get a meal after landing, and to tidy ourselves up a bit. You can imagine what a pleasure it was to find it full of

JULIAN THE APOSTLE

real university-students. Athens was more than four miles away from the port, but the students seemed to make nothing of that.

We soon found the reason. They had come down to kidnap us! Yes, really!

It was this way. The professors were not too well paid — professors never are — and they had to take fees from their pupils. Some of them had no other income at all. Well, there were many students who couldn't pay — they had no money. Yet it was necessary to have as big a following as possible or the professor's reputation was gone. So this is what they did. The students who paid nothing made it their business to increase the number of paying students by persuading them to join their own school. And their ways were not always too gentle.

They would come down to the port, the Piraeus, and to every tavern on the way — even the taverners were bribed to assist them with their glowing advertisements of this or that professor. Then, when the newly-landed student fell into their hands, they argued and pleaded, and bullied and teased him until as often as not they had cajoled him into forsaking the professor he had intended to join and into joining their own school.

Sometimes there were contests between rival schools and nothing less than free fights between the students. They were real fights, too. Many a man, as you can see, bears the scars of wounds he gained in his student-days.

When I landed I had thought there would be no difficulty in finding Athenodorus and joining his school. But at the tavern they caught me and tried to persuade me that there could not possibly be a better professor than their own choice, one Alexander of Athens. I said politely that I had already made my choice. They would have none of it. I must choose their own professor and no other. I protested. They grew warm. Finally — you can believe it or not as you like — they actually kidnaped me until I was forced to assent. And when I had once joined them it was as much as my life was worth to leave their school.

And Libanius sighed as he thought of his missed opportunity and his forced university-training. It was his pet grievance throughout his life. Still, he must have had a good professor in spite of the rough way in which he entered his school. He had early been left an orphan, to run wild, and it was not until his fifteenth year that he fell prey to an overmastering desire to study rhetoric and literature. But having passed through the undergraduate course he became an instructor for four years in the university; then he spent a short time at Constantinople before going to Nicomedia for five years as a renowned teacher. Finally he spent forty years at Antioch as the acknowledged prince of the rhetoricians and sophists. Eager though he had been to begin, this record surely tells a story of good tutorship under the professor whose band they forced him to join. Many of the writings of Libanius are still in existence.

Fortunately for Julian he came recommended to a special teach-

THE THEOSOPHICAL PATH

er of whom Maximus at Ephesus had told him. As a paying student and one under the aegis of the Emperor himself, he was hardly considered good game, and was left more or less alone in his choice of school. Not so one Claudius, a young fellow a couple of years older than himself.

This Claudius was obviously a delicate young man and not well fitted for the rough-and-tumble of undergraduate life. At the tavern where they went to breakfast after landing, and to shake off the effects of their seasickness, Claudius found himself the object of attentions from two contending parties. First they persuaded him, then they threatened, then they used their hands — it was the eternal student-argument in all its stages — “positive assertion, flat contradiction, personal abuse, personal violence.” In other words, the rival schools commenced a free fight to secure the unfortunate Claudius. The latter became himself mixed up in the fray and seemed to be faring badly, when Julian intervened. Already it was known that he was the cousin and protégé of the Emperor and his word was not to be despised; in fact, that is why he had been left in comparative peace. Claudius was permitted to go with him to Athens and the contending schools left to seek other prey, not without each vowing loud threats of vengeance on the other. “We will see if there is any justice to be had from the magistrates, you see if we won’t!” — the usual empty threats which would be forgotten by the afternoon, of course.

The lonely Julian had found a friend in the first hour. Claudius was really a decent young fellow and he seemed grateful to his champion. Himself, he was not fit for such student-fights.

On arrival at Athens — a matter of four miles or so — they were met by two other young men about the same age as Julian or a little older. One gave his name as Gregory, a native of Nazianzus in Asia, and the other was Basil, son of the Cappadocian Bishop Basil whom Julian had already met in his exile at Macellum. Claudius and they had been friends before, and they were overjoyed to meet one another in the university town. Claudius introduced his new friend Julian to Gregory and all four became friends; yet Julian never liked Gregory much; there was about him a bluster and an ignorance shielded by loud-voiced assurance that made him not very likable. However, as college-friendships go, they were good friends enough. But Basil was of a more refined student-type and Julian

JULIAN THE APOSTLE

liked him. He was more of a gentleman than Gregory with his rough manners.

Julian knew that the recommendation of such a wise teacher and philosopher as Maximus could be relied upon. He found his new tutor Anaximenes was all that he could desire. But he had not yet been initiated into the student-body. That was an ordeal that could not long be delayed. In fact, the sooner it was over the better.

Claudius and he were to go to the baths the next day — the gossiping and luxurious meeting-place of the city. Certainly one bathed there, but it was more like a general club than anything else. You went there to meet your friends, to talk, to loaf, to exercise, or for a hundred reasons. Basil told Julian how Gregory, several years before, had saved him from the rough ordeal of initiation into this student-club by persuading the undergraduates to let him off the trying ceremonies on account of his delicate constitution. This was also done in the case of another sick man, Eunapius, but there were few who had such escapes from their first visit to the baths in due form.

The new students did not quite know what was in the wind, but they were prepared for a certain amount of rough treatment. With a large body of undergraduates they went to the doors of the bath-house and strangely enough found them shut. One of the party knocked and a student opening the door from the inside asked what was wanted.

“We want to come to the baths!”

“Well, you can’t!” and the door was slammed.

They knocked again and made a tremendous din on the doors. Again the doors were opened.

“Go away!”

“We won’t go away! We are going in! Come on boys! Rush the place!” The newcomers formed up like a football-scrum and made an attack on the baths. But before they could make an entry a similar crowd of defenders suddenly appeared at the doors from the inside and in a twinkling there was as pretty a free fight as you would wish to see. Faces were cut, heads were hit, flesh was torn, and more than one limb was broken. It was no small ordeal for the young students to go through.

But they showed spirit and did their part, until the defenders agreed that they had been plucky enough to win recognition. Then they were allowed to enter as men ‘free of the baths.’

THE THEOSOPHICAL PATH

There were police in Athens, but most of them were about as useful as the old London 'Charleys' who used to cry the hours at night and were the sport of any youngster who wanted some one to attack. There were the soldiers, but they were only used for serious riots. Somehow there was a certain amount of law and order, but none too much. Some of the professors were themselves the law. They used the cane freely. Libanius did. But that was an unprofitable business, because an offended student, far from his home and parental authority, might desert his tutor and the latter find his band of students depleted.

Yet the magistrates did function, as Julian learnt within a day. Those were crowded days at Athens for the young student.

Julian and Claudius found themselves subpoenaed as witnesses at the courts in a case then on trial before the Proconsul.

The matter was simple enough. One tutor and his band of students accused another tutor's band of attacking them and maltreating them. The defense was a counter-accusation of precisely the same nature. Which means in shorter words, that the defense was, "They began it!"

Julian and Claudius had never dreamed that the hooligans who had made such a row in the tavern two days before over the newcomers had really intended to prosecute their antagonists. It didn't seem 'sporting.' But there it was. They had made a police-court case of it!

The rival rhetoricians had long rolls of attack and defense. They were famous sophists and the public looked forward to some fine legal speeches running into hours, perhaps days, for all they knew.

But the Proconsul knew better. He was no Greek sophist and yet he admired rhetoric as much as any of them. It was the subject *par excellence* of that day in Athens. Where in old Rome the gladiatorial shows absorbed the whole attention of the public, and in modern Spain the bull-ring excludes all other matters, or as in London the boxing-ring occupies all minds, in Athens it was the rhetorical contest that counted. Oh yes, indeed, it was going to be a fine case!

The prosecutor and defendant and the witnesses, among them Julian and Claudius, duly appeared. The case was outlined and the prosecutor prepared to smash his opponent with what he had written — there were yards of it.

"Just one minute!" said the Proconsul with a twinkle in his eye.

JULIAN THE APOSTLE

"I understand that you claim that you are a serious and capable teacher of rhetoric and that the defendant's party interfered with your students; that they are a sham and know nothing of rhetoric and therefore have to recruit their numbers by physical violence? Is that so?"

"Something like that," murmured the prosecutor, at a loss to see where the cat was going to jump.

"Now silence again!" went on the Proconsul, turning to the defendants. "You say on the other hand that the prosecutor is a fraud and that he persuades students to come to him who ought to come to you, the only real and genuine professor of rhetoric?"

"That is an admirable view of the situation!" flatteringly replied the defendant. "No wonder he and his hooligans assault my brave and innocent scholars!"

"Yes, I know it is an assault-case," remarked the Proconsul. "But it will help a good deal if we can come down to motives and the rights of the parties. Now this is what we will do. Either one of you is right and the other wrong, or there is no case. The whole thing hinges on whether one school is bogus and has no right to persuade students away from the other. Well, that is easily enough tested. You shall choose one student and he shall argue the case. The one who fails will prove that his professor is what the other says he is — no good. You can have an hour's water each, if you like."

The usher set the water-clocks to an hour so that the pleaders should know when to stop, and the case began. The public scented something highly novel in this contest.

The prosecutor — Julian had seen it — was a bully, more ready with his fists than his tongue. He was no sportsman. He knew he had no case, and the knowledge overwhelmed him. He stood almost tongue-tied and made the lamest speech that had ever been heard from an Athenian rhetorician.

The fun-loving Greek public laughed and jeered at the floundering youth, only making him more silent and tongue-tied than ever. The Proconsul waxed sarcastic.

"I see you teach the Pythagorean philosophy of silence!" he remarked to the prosecuting sophist.

Then the defendant undergraduate had his turn. He was really excellent. He implored the compassion of the audience; he praised the excellencies of his teacher; he appealed to the sense of fair play

THE THEOSOPHICAL PATH

of the Proconsul; he became personal in his allusions to the prosecutor; he spoke like one inspired, and ended in a flowery burst that brought the house down with applause. The Proconsul jumped up in his seat, shaking his robe in his excitement.

Instead of a court-case it might have been a scene in a show where some gladiator had throttled a lion, or a daring toreador had made a hit, or some Bill Bluggins had delivered a knock-out blow in the ring.

The audience cheered, the professor wept tears of pleasure at his pupil's success; his party were acquitted, and the prosecutor's hooligans (they were each just as bad as the other really, except in rhetoric!) were sentenced so many stripes on the bare back.

It was a great introduction to university-life for Claudius and Julian! And you may be sure that the successful young orator, Proaeresius, never looked back from that day. Years afterwards Proaeresius made another memorable speech before the Emperor and by so doing won from him a remission of the taxes which his home-islands had to pay to Athens. That was a speech that made history; he became a formidable power in the land.

Well, of course that meant enemies. And once those enemies succeeded in having him exiled. But the Proconsul was relieved and the new Governor recalled him to plead his cause. He was invited to speak for himself and see if he could justify himself before his enemies.

Well, did you ever hear of such a chance as that? He invited his enemies to choose the subject on which he should speak. He asked no handicap. They chose one — a difficult one, you may be sure.

Proaeresius spoke with golden eloquence for the motion proposed. Could any one after such a glorious speech ever dare to oppose the theme? It seemed impossible. But Proaeresius did it himself. While the shorthand writers sweated and their hands flew over the tablets he spoke with still greater eloquence against what he had just said, and it seemed amazing that any one could have ever spoken for it. It was wonderful.

But he did not stop there. He began again while the shorthand slaves followed him word for word as fast as they could read. He repeated each of his speeches so exactly that there seemed to be no single word missing or out of place.

JULIAN THE APOSTLE

Such a scene had never been witnessed in the history of Athens. Proaeresius was acclaimed with almost divine honors and was escorted home with military pomp and pageantry. If only his old teacher could have seen that day! It was the day when words were worshiped and his pupil had proved himself the king of words.

But all of that came later. Just now we must return to Julian and Basil and Gregory. Claudius went to another tutor, and they saw little of him.

Those were happy student-days for the three friends. But Julian had other things to think of than only his books. Maximus had a purpose in sending him to Anaximenes as a tutor. It was:

THE ELEUSINIA

Gradually in that intuitional way which a divinity-student of the hidden life of the soul always cultivates, it dawned upon Julian that Anaximenes was one of those who could put him in the way of initiation into the *real* Eleusinian Mysteries. He had already passed through the Mysteries of Mithras, such as they were, under the guidance of Maximus; but he had also desired with a great desire to study those of the Eleusinia. Julian was an exceptional man and he had had an exceptional life enabling him to appreciate the Mysteries better than most. Of course, ages ago, the process of *denaturing* the Mysteries had been begun by their guardians. One by one the deeper and more real Mysteries had been dropped, or rather concealed. The exoteric doctrines took the place of the true soul-doctrines. Pure-souled hierophants died off and others took their place. By the time that the Eleusinia had been degraded into a State-tax-paying money-machine there were no Mysteries and no hierophants worth the name. It is the story of all churches of all religions. Men, women, and even babies, were 'initiated' just as ignorant people are baptized in some religions today without ever having the faintest knowledge of the Jordan Maximus, the spiritual Nile, the Ganges, the Eridanus, the Stream of Spirituality that Descends from Above. They only know the material font, the piscina of the temples and churches. Eusebius had invented the rather clever excuse for Constantine that he had been a Christian all the time, but had put off baptism until he could be baptized in the little Syrian river Jordan; all alike had forgotten what the real Jordan of John Hydranos was. All was tinsel, money, materialism.

THE THEOSOPHICAL PATH

What had Julian to do with all this? How could it help his soul-life?

Well, ages after the Great Pyramid had become derelict there were initiations that took place there — real initiations of the freedom of the soul and its divinity. The labyrinth existed and perhaps still exists to show the initiate the old formulae of the soul, inshrined and written in imperishable stone. Julian with his sharpened soul-intuition knew perfectly well that the real Eleusinia were not dead, but merely withdrawn into the secret recesses of sacred things. If he could only find a genuine initiator, he could face the mystery and partake of its purifying rites. Maximus had told him that there would be no clashing with the Mysteries of Mithras, since he would have been voluntarily permitted to enter the new rites. Gradually the way opened for him and he deliberately asked Anaximenes to guide him to the true initiator.

It was done. The punishment for revealing the Mysteries was death. The punishment for revealing the name of the hierophant was also death. Therefore history has never known who initiated Julian into the Eleusinia, the Mysteries of the Mother of the Gods, the Mysteries of the Celestial Virgin, Ceres, Demeter, Cybele, Isis of the ten-thousand names.

But the exoteric Mysteries or fragments of them have escaped into publicity and we can follow some of the exoteric formulae through which Julian passed. Of the soul-processes which he went through we know nothing, for the soul is known to the soul alone, and words have little to do with the matter.

THE DRAMA OF THE MANVANTARA

A Symposium on the Rounds and Races, epitomized from descriptive passages in *The Secret Doctrine*, and rendered by a group of seven members of The Theosophical Club in Lomaland

“**T**HE drama of the Manvantara!” — H. P. Blavatsky’s own words, as she unfolds the story of the Rounds and Races. Further she tells us that “the Drama enacted on our planet is at the beginning of its Fourth Act,” in other words, its Fourth Round. It is to the story of this Round and its Races that she dedicates the major portion of her masterwork, *The Secret Doctrine*, painting for us picture after picture in a mighty drama of the pilgrim-soul.

THE DRAMA OF THE MANVANTARA

Piercing the 'Veil of Isis,' as she did, with the vision of the Seer, how majestic is the scene with which she opens her great book! To quote from the mighty archaic text which she rediscovered for us, the *Book of Dzyan*: "Time was not, for it lay asleep in the infinite bosom of duration."

Great Nature herself had cleared the stage — that mighty stage of "vast, frontierless Space" when every differentiated thing, "like so many dry leaves," had been swept out and swept away into realms of invisibility and quiescence.

But with the dawning of a new day the Monadic Host awakens from its agelong sleep in the "infinite bosom of duration." The Great Pralaya closes, and Time the "Great Illusion" once again begins to mark the activities of a new Manvantara. In what H. P. B. herself calls "a bird's-eye view of planets, Rounds, and Man," the Drama opens and spreads its vast glory before us; and we, participants in this Drama in whose fourth act we find ourselves, are at the same time spectators. As H. P. B. also says, "for a clearer comprehension of the whole play" we shall "have to turn back before we can proceed forward." In the story of the Rounds and Races, therefore, we shall view the panoramic scenes of past ages as spectators view a photo-play, the swift flash of picture following picture.

THE BIRTH OF WORLDS

Our Drama opens with the "birth of worlds," and H. P. B. unfolds before us a view of the whole Kosmos — countless Universes of stars and worlds, infilled with spiritual hierarchies, divine Hosts, among which is our own Home-Universe, "bounded by the encircling zone of the Milky Way." Here, then, is the stage across which march the scenes of this kosmic drama, in majestic procession, to the harmony of the Music of the Spheres.

We feel the rhythmic pulsing of the Great Law as it sends its mandate through Nature in cycles of sevenfold duration, infolding and informing Nature's whole vast Order in its march towards a higher life.

With the Law of Analogy in our hands as a master-key, with its magic *Open, sesame!* "As Above, so below," we enter the inner realms of Being—worlds within worlds, visible and invisible, countless world-or globe-chains sevenfold, through which evolving life proceeds from the first globe to the seventh, in seven great Rounds or Cycles.

THE THEOSOPHICAL PATH

By a process which Occultists call the "rebirth of planetary chains" we even see these globes forming. As H. P. B. herself gives us the picture:

The birth of the celestial bodies in Space is compared to a crowd or multitude of Pilgrims at the festival of the 'Fires.' Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At these the first row of pilgrims light their incense sticks, after which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies: a laya-center is lighted and awakened into life by the fires of another 'pilgrim,' after which the new 'center' rushes into space and becomes a comet. It is only after losing its velocity and hence its fiery tail, that the 'Fiery Dragon' settles down into quiet and steady life as a regular respectable citizen of the sidereal family.

With this passing on of the light — this lighting of the many from the one — how vividly we see dramatized the fundamental teaching of the Ancient Wisdom: that "Brotherhood is a fact in Nature." As *The Secret Doctrine* tells us, "From Gods to man, from Worlds to atoms, from a star to a rush-light, from the sun to the vital heat of the meanest organic being — the world of form and existence is an immense Chain, whose links are all connected." In this story of the pilgrims passing on the light we find an ethical application to our own lives, for, as our Teacher often tells us, we who have received the Light in its purity, truth, and beauty, must pass it on to those who follow after.

THE GLOBE-CHAIN OF OUR EARTH

Whence came, then, life and light to our own planet *Terra*? What is its past history?

Our ancestors came from the Lunar Chain — the Lunar 'Pitris' or 'Fathers' who in the course of aeons evolved into Man himself. These entered the cycle of evolution on Globe A of the Earth-chain and passing round in sevenfold orderly course the entire Chain of Globes, at last evolved fitting human forms. The Moon, then, of the great sidereal family of the Hosts of Worlds, is our mother. But in what way did we leave this ancient home of ours, now scored and riven by titanic forces, slowly sinking to complete dissolution?

In manner sevenfold we came, in seven great migratory flights, like birds of passage winging their way to a new home — some leading, others following, and many laggards bringing up the rear.

THE DRAMA OF THE MANVANTARA

Sevenfold are Earth and Moon; sevenfold was this mystic flight of souls. Across all barriers of space and time we came — we, the Monadic Host, the pioneers. Those who were the most advanced led the way to form that new World-Chain in which the Monads of each kingdom were destined to advance to higher levels until, the last Round closed, humanity should attain godhood. Then will the globes of this Earth-Chain, at the cyclic hour parting, as the Moon did, with their own life, inform and call to life another laya-center, the open door to another and still higher Chain of Globes.

MAN AND NATURE

In the vastness of this mighty world-drama we see the absolute unity of Nature, “every part of it interlinking and interlocking with every other part.” We see the magnificent progress of Evolution carried to its highest expression in Man, and promising to every atom in Nature a destiny the same. We see revealed man’s present aim — initiation into complete knowledge, and we hear the promise to the kingdoms below him that they too shall rise from stage to stage, in time to reach initiation also. Thus Man and Nature are one. As a great Sage has told us: “Nature exists for the experience and emancipation of the soul.” Man, child of the Universe, possesses all the elements of his Great Mother, each of his seven principles being derived from one of the great cosmic planes.

As a ‘Star of Glory’ we see man’s highest Self, Âtmâ-Buddhi, descend into Matter, through which the pilgrim-journey must be made and out of which man is destined in future ages to arise. The Light of Spirit, having robed itself in ever-deepening shadows of material existence, then casts aside veil after veil, under the incessant urge and mighty impetus of ‘self-directed evolution.’

THE RACES

Of the first two Races *The Secret Doctrine* tells us that they were too ethereal and phantomlike even to be called ‘physical man.’ The First Race was created by the Moon-gods. They, the Lunar Pitris, gave man all that they had to give, but the Fire of Mind they had not; so man, shadowy and colossal, as the old text tells us, was mindless, un-self-conscious, hardly more than the promise of complete Spiritual Man.

This First Great Race had neither type nor color. Dwelling al-

THE THEOSOPHICAL PATH

most as a star apart upon its own continent, "the Sacred Imperishable Land," it was "the Race that never died." About it we are told little more than that "the Pole-Star has its watchful eye upon it from the dawn to the close of the twilight of a day of the Great Breath."

Gradually, through the aeons, this First Race merged itself into the Second, and thus lived on, while the Second Race came to be spoken of as "the shadows of the shadows." It too was colossal, immaterial, dwelling in the midst of a shadowy, immaterial world, the mystic Hyperborean, "the land of the Gods." Here is the picture: beside a shadowy mankind, gigantic reptilian forms and the huge fronds of archaic fern-forests, looming in silent majesty against the skies of a dawn-mist world — man and Nature inseparable, evolving with equal step together. Science may protest at the theory of a shadowy, astral earth, but as H. P. B. observes, "Why could not the winds blow, rain fall, and waves (of *carbonic acid* apparently, as science seems to imply) break on the shore, on an Earth semi-astral?"

Then, with the slowly evolving human form, came the slow development of the senses — first hearing, then touch, then sight, then taste, and lastly smell — on parallel lines with the evolution of the elements: ether, air, fire, water, and earth; while over the entire globe there reigned eternal Spring, and between man and Nature there was naught but harmony. How exquisite must have been that developing first sense, hearing, when the sound of budding leaves and running sap was sensed as natural music! As color after color gleamed in the dawn-mist sky, their rhythmic dance was heard. Then came the sense of sight, and man could fathom the mysteries of sun and sky and observe the most distant stars. Language was but as a series of "chantlike sounds, composed of vowels alone." There was no need of mindborn speech, for there was no need of concealment. All was simple, childlike trust.

How marvelously the archaic records picture Nature's long effort, aided by the gods, to create complete Man. Listen to the *Book of Dzyan*:

The breath needed a form; the Fathers gave it. The breath needed a gross body; the Earth molded it. The breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The breath needed a Mirror of its Body; "We gave it our own," said the Dhyânis. The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a mind to embrace the

THE DRAMA OF THE MANVANTARA

Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine," said the Great Fire. . . . Man remained an empty senseless Bhûta. . . .

The Third Race followed, "the most mysterious of all the Races," so H. P. Blavatsky tells us, for it was at first no Race, but "a wondrous Being" called "the Initiator." It was at a period well after the mid-point of this Third Race that occurred that marvelous evolutionary change which is told allegorically, not alone in the great world-cosmogonies, but in the traditions of many savage tribes. By the Greeks it was allegorized in the story of Prometheus, who brought the Divine Fire to mankind — the Fire of Mind; by the Hebrews in the story of the 'Serpent' in the garden — that 'Serpent' so long libeled when he should be regarded, instead, as the benefactor of mankind, for he found man an animal, and left him a god; he found man mindless and dowered him with reason and the power of choice; he promised man immortality, and he kept his promise.

It was the consummation of Nature's long unaided attempts, for the lighting of the Fire of Mind in hitherto mindless mankind made us in literal truth *Sons of the Sun*. Gloriously indeed should this be made manifest in our lives today — this truth that these bright Ones from the Sun's own realm, these the 'Redescended,' were, and are — OURSELVES!

And there is a greater truth even than that; for not only did the bright gods bring to man the Holy Fire, lighting "as one candle lighteth another" the dormant Mind within him, but — supreme sacrifice! — they incarnated in mankind themselves — they 'the Redescended,' the glorious Mânasaputras, remaining with this favored, this mysterious Third Race, during all of its latter portion, as Divine Instructors, Initiators of civilizations.

It is interesting to recall at this point what our present Teacher tells us about the geological stage-setting for these Races. The First had its definite beginnings in the Devonian or early Coal-Period; the Second very probably in the later Carboniferous, or possibly the early Permian; the Third was contemporaneous with the enormous reptiles of the Triassic and Jurassic Periods of the Secondary Era; the Fourth appeared early in (or before) the Tertiary; while our own Fifth Root-Race may be traced back into the Miocene.

Lemuria, "cradle of mankind," where lived the Third Race, "bright shadow of the Gods," was a land of eternal Spring. And

THE THEOSOPHICAL PATH

how vast was the area that it covered — not only what now lies beneath the Pacific and Indian Oceans, but “extending in the shape of a horseshoe past Madagascar, round South Africa, through the Atlantic up to Norway.”

Of this gigantic ‘mother-continent’ the Atlantic portion became the geological stage-setting for the Fourth Root-Race — the Atlantean, where was developed the most brilliant civilization the world has known. “There were giants in those days” truly: men of the greatest physical beauty and strength, of supreme intellectual power also, but a power developed “at the cost of the psychic and spiritual.” As written in an archaic *Commentary*: “The last survivors of the fair child of the White Island had perished ages before. Their elect had taken shelter on the Sacred Island, now the fabled Śambhala in the Gobi Desert.”

Thus we of the Aryan nations of the Fifth Root-Race trace our descent through the Atlanteans from the more spiritual Races of the Lemurians, those “in whom the ‘Sons of Wisdom’ ” had personally incarnated. And we have this picture before us as a help in our effort to control the psychic and regain the spiritual powers that in Atlantis were lost.

We come now to the drama of our Fifth Race humanity. Symbolic are the scenes in the prolog, for in the days of the earlier Races a Golden Sheen enwrapped the earth. It was the Golden Age, when the gods walked and talked with men. Descended from the Divine Instructors and primordial Sages who taught the humanity of the Third Race, here in the Fifth they reappear, Instructors in the Arts of Peace, and Founders of Mystery-Schools. Links were they in the Golden Chain of Hermetic Succession through which the Sacred Teachings passed from remote Antiquity, on through historic times, even to our own day, now, under the name of Theosophy, brought once again to mankind by Helena Petrovna Blavatsky, the Messenger of the Great Lodge.

But let us not linger in the twilight of the Past. Let us leap ahead in thought to the day when the Laws of Divine Justice shall make all right again; when the Universe, to our then spiritually opened eyes, shall be “infilled with hierarchies of divine beings,” Divinities whom we know today as Suns and Râjâ-Suns, and like to whom we are destined one day to become.

So let us leave the Drama in the glory of this thought — this

THE PITRIS: OUR PHYSICAL AND SPIRITUAL ANCESTORS

Drama of the Manvantara, with its illimitable grandeur of extent and sweep; with its spiritual keynotes and progressions; with its dissonances, but also with their final resolution into the sublime mass-chord of *Love, the cement of the Universe!* This is the picture as H. P. B. has painted it, when the Great Drama draweth to its close, and we of the Sixth Race and the Seventh that are to be, shall sweep forward to our consummation in the light of an unimaginable glory.

*Iti mayâ śrutam!**

*Chanted in unison — a Sanskrit phrase, meaning 'Thus have I heard'—the ancient chela-response. Very soft music accompanied the Symposium throughout.

THE PITRIS: OUR PHYSICAL AND SPIRITUAL ANCESTORS

ROSE WINKLER, M. D.

They (the Lunar Pitris) are Monads, who having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on this one.— *The Secret Doctrine*, I, 179

HOW many would be interested in so abstruse a subject as 'The Pitris?' Who are they and what relation do they bear to men? Can they advance evolution and arrest the spiritual decline of civilization?

It is only the Ancient Wisdom which can give us light and knowledge of these spiritual entities, or gods, who are the 'Ancestors,' 'Fathers' and progenitors of man. Like Ariadne's thread, the Sacred Science leads the way through the labyrinth of the mysterious origin and destiny of man. It quickens the conviction that all powers, energies, and capacities lie within, and through repeated rebirths in human bodies amplify their inherent force, through incredible cycles of time, to evolve man, the thinking entity, into a full-blown god.

A deeper study of the Ancient Wisdom familiarizes one with the septenary constitution of man and the universe, and with the teaching that the self-impelled Monads could not have unfolded the principles of their characteristics without the help of the Lunar Pitris. What mysteries do these *lunar* beings reveal! As the thoughtful mind follows the shining thread of truth, there dawns upon the consciousness the fact that the Pitris are the hosts of 'Masons,' the 'Builders' of the physical body which enshrines the evolving personality; and that they are man himself. Thus is man bone of their bone and

THE THEOSOPHICAL PATH

flesh of their flesh. As man is a child of the Universe and inseparable from it, so are both comprised of hierarchies of spiritual entities, gods, intelligences, powers. These vary in their stages of growth or unfoldment, and as god-sparks, emanations proceeding from Unity, they manifest through a diversity of spiritual intelligences.

These Lunar Pitris are the 'Men' or 'Fathers' of the moon-chain of globes which, dying, transferred its life-forces to our earth-chain. These Lunar Pitris, also designated Lunar Spirits, self-impelled Monads, un-self-conscious god-sparks, evolving from within outward, have to become 'Men' on our earth-chain, transmuting their primitive into more perfect forms. Each of the septenary principles is led into manifestation by a corresponding class of Pitris, which commingle with, motivate, and lead forth their various attributes into active expression. Each of the seven principles comprising the human constitution becomes a grosser concretion of an illuminating vital ray of consciousness projected from the Monadic essence, which is the very core and heart of man's inner god.

The Progenitors of Man, called in India 'Fathers,' Pitaras or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*.— *The Secret Doctrine*, II, 88

Theosophy teaches that there are seven classes of Lunar Pitris, of which there are four lower corporeal, and three higher incorporeal, classes. The lower are called the 'Builders,' and these possess the necessary fire and energy, namely: the astral physical *creative fire* of matter, and the astral model or vehicle, by means of which physical man is brought into manifestation. This astral body is just a little more ethereal than man's physical body. We are also taught that the Lunar Pitris are those entities which, when the lunar chain had finished its evolution, had not reached the Higher Dhyân-Chohanhood (one of the three higher and nobler stocks of mankind), but in time, became the humanity of our Earth planetary chain.

The three higher of the seven classes of Pitris are Solar Deities, Dhyân-Chohans, the 'Architects' who design the plans in symmetry and beauty and form, setting the lower Pitris at work to materialize the plans. The evolution of all classes of Pitris is identical. Emerging from the Central Fire of the Universe, they proceeded on their evolutionary course through the three Elemental Kingdoms on other spheres in long past cycles. They were then transferred by the Life-Wave to our septenary globe to evolve the human form. As Monads,

THE PITRIS: OUR PHYSICAL AND SPIRITUAL ANCESTORS

they ensoul and vitalize their varying encasements while passing through the mineral, plant, beast, and human kingdoms. As each of the four corporeal Lunar Pitris has its own specific work, so the *Barhishad*, one of these four classes, could give birth only to the astral form or model around which physical man was built. As each of the four lower classes helps to liberate and motivate one specific latent principle in each of the four kingdoms, the lower Pitris, as our lower triad or personalities, have become ourselves, as the first personalities, in the Third Root Race of the Fourth Round.

For that spiritual monad is the center of his being, and in itself knows no limits, no boundaries, no frontiers, for it is pure consciousness.

— *Theosophy and Modern Science*, p. 73

If the Lunar Pitris are Monads, what is a Monad? It is also described as the sacred imperishable center in man, a divine spark from the Central Cosmic Fire — a radiation or part of the Divine Flame. It is the very root of being. It never leaves its high plane, but sends its vital ray to manifest in man in its dual aspect as *Âtmâ-Buddhi*. Without *Buddhi* as its vehicle, *Âtmâ* could no more operate than spirit could without matter, or energy without substance, because both are fundamentally one. As an evolving energy, it works through its unfolding and living vehicles, which change and pass, but *it* remains and endures forever. *Âtmâ-Buddhi* is the spiritual monad, the inner god in man.

But who are 'They' who create, and the 'Lords of the Flame' 'who do not?'

— *The Secret Doctrine*, II, 77

'They' who create, are the four corporeal classes of Pitris who possess the physical creative fire and astral bodies with which to create man. They have succeeded in making ready the vehicles for the incarnation of the 'Lords of the Flame' who do not create, and who are the *Agnishvâta* Pitris. It was they, identical with the *Mânasaputras*, the *Kumâras*, and the Solar Lhas, who incarnated as the Egos of mankind in the Third Race of the Fourth Round on our planet, *Terra*. It is they who are the three higher classes of Pitris, the Solar Deities, 'Architects,' who with their flaming torches of spiritual-intellectual energies or 'fires' not only endowed with but wakened in senseless man, the *mânasic*, thinking, reasoning, principle which, with its unfolding mental faculties, distinguishes self-conscious man from the brute creation.

THE THEOSOPHICAL PATH

It is they who, possessing the spiritual *creative* fire and devoid of an astral vehicle, are the god in the core of one's being, within man's animal physical body or shell. It was these Agnishvâta-Pitris, the 'quickeners' of man's higher desires and aspirations, who qualified the nobler aspect of the sentient reincarnating principle or Ego, as the Higher Ego, Buddhi-Manas, in sharp contradistinction to its human or lower reflexion, the Lower Ego, or Kâma-Manas.

It is the Monad which wakens the latent potentialities through incredible cycles of time in the very encasements of the lower kingdoms through which it passes, thereby building, with the aid of the *Lunar* Pitris, a suitable vehicle to embody the divine ray. Therefore, in the mineral kingdom, the energized consciousness of the Monad at that particular stage may be termed the mineral soul; in the plant-kingdom, the plant-soul; in the beast-kingdom, the beast-soul; in the human kingdom, the human soul, compounded of the higher entities of the lower kingdoms. In the nobler stock of mankind, on higher globes of our septenary earth-chain, the ever-expanding Âtma-Buddhic consciousness is the immanent Christ or Buddha in man.

With the exception of the lowest triad, to wit, the body, physical vitality, and the so-called 'model-body,' the four higher are cosmic principles. Kâma, the seat of desire, vivified by the *spiritual creative fire* of the *Agnishvâta*-Pitris, becomes the aspiring human ego, the efflorescence of the unwrapping potencies, forces, and energies, evolved through stimulating encounters during ages of evolutionary progress and ever-changing environment.

The *Agnishvâta*-Pitris are devoid of fire (*i. e.*, of creative passion), because too divine and pure.—*Ib.*, II, 78

As the Lunar Pitris are the creators of our bodies and lower principles, so are they the personalities, which feel humanly and instinctually, possessing likewise the psychical brain-mind mentality. The *Agnishvâta*-Pitris differ from them, because they enlighten, inspire, and waken the sleeping faculties of the lower Pitris with their spiritual-intellectual energies or 'Fires.' They are the spiritual-intellectual parts of us, and therefore our inner Teachers. They are our Higher Egos. The term *Agnishvâta* means: "One who has tasted of fire." Because they are Solar Deities and our Higher Egos, then are we in truth, Sons of the Sun. The very fact that all the varieties of life-atoms comprising the septenary constitution of man are largely derived from the Sun, furnishes another basis for the belief

THE PITRIS: OUR PHYSICAL AND SPIRITUAL ANCESTORS

that we are the children — the progeny — the Sons of the Sun. As Man is the measure of the Universe, an inseparable part of the Whole, he contains within himself all the energies, forces and powers that the universe contains.

It thus becomes clear why the *Agnishvâta*, devoid of the grosser *creative fire*, hence unable to create physical man, having no *double*, or astral body, to project, since they were without any *form*, are shown in exoteric allegories as Yogîs, Kumâras (chaste youths). . . . Yet it is they alone who could complete man, *i. e.*, make of him a self-conscious, almost divine being — a god on Earth.

— *Ib.*, II, 78-9

As the origin of the three lowest principles and the fourth, Kâma, has been indicated, a word relative to the three higher principles remains to be said. Manas, the fifth principle from below, is the thinker in man, an incarnation of the enveloping, pervading Mânasaputra identical with the Agnishvâta-Pitris; Âtmâ-Buddhi, as the sixth and seventh principles, are cosmic principles, as are also Kâma and Manas. They comprise the spiritual, eternal Monad or god within. Âtmâ-Buddhi, by means of the bridge formed by Manas and Kâma, transmits the spiritual and intellectual enlightening energies to the lower quaternary or personal ego, quickening it to loftier expression. But for the Glorious Sons of Light, the Agnishvâttas, incarnating in Man, he would have remained a senseless being, toiling on his slow laborious way through countless ages towards the light. It must now become evident that without the Pitris or 'Builders' the creation of physical man would not have been possible, and that without the 'Architects,' the Solar Deities or Agnishvâta-Pitris, man would have remained a senseless being, and spiritual evolution impossible. Both were necessary to unfold man as a god on earth.

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upâdhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions.—*The Secret Doctrine*, I, 181

It is the will of man, aroused by desire, which evolves forth from within the powers of the inner god, and through aspiration liberates a divine desire to exercise greater determination, an enduring purpose, and a self-devised effort directed towards all that is noble and high. Such interior effort, fired and set aglow by the Agnishvâttas, results in expressions of self-sacrifice, the performance of heroic

THE THEOSOPHICAL PATH

deeds, and a spirit of compassion making for mental, moral, and spiritual perfection. As the Monad continues forever, it works through all its living, evolving encasements, ever expanding into a more perfect self-conscious divinity, a full-blown god, becoming finally 'God,' which incomprehensible mystery we call 'THAT.'

In *Questions We All Ask*, Series II, No. 15, Dr. de Purucker inspiringly says:

A true man is a noble being. A true man is an inspiration. . . . My Brothers, each one of you in the core of the core of your being is a divinity, which divinity is the source of all that makes you what you really are, the source of all that is worth while in your life. This inner divinity is the Encourager in your heart, the Stimulator of your soul; it is the one who gives you courage and peace, and who fills your heart with love, and your soul with understanding. Trust it! Follow it! Be it!

HERO-WORSHIP AND THE GOOD CAUSE

REATA V. H. PEDERSEN

IN reading the history of any great movement one reads the biography of some great person.

The historian setting down a record of events, and making for us a picture of how they came about, colors them with the pigment from the minds of others with whom the element of time has worked a change as from color to shade. If he is making a record of personal contact with a great movement or with its central figure, we find him using on his canvas the blended colors which produce the artistic picture, although he may have tried to word-paint most truthfully.

But the true picture presents this; the central figure of the great movement as one risen to an occasion, and the great movement occupying all of the canvas of history with the exception of the minute space given to one figure by way of emphasis or high-light, as the artist's vocabulary has it.

As an instance of the false relationship between a champion of a cause and the cause which these shades of time and personal vision and the working of men's minds can produce, let us take the great movement called Christianity. Examination shows the beginning of this activity two centuries before the appearance of the seer and mystic — the Avatâra — Jesus.

These two centuries marked a period of greater spiritual activity

HERO-WORSHIP AND THE GOOD CAUSE

than any two preceding them. They were the ones in the cycle to bring *again* into the foreground the need for the ethical training of mankind.

Many religious works written for the most part in Galilee, the home of Jesus, have been traced to these centuries. Mr. R. H. Charles, an authority in this field of research, states that the book of *Daniel* was written in this period as well as a part of the *Psalms*.

It was in this atmosphere that religious ethics in the form of a movement called Christianity were given mankind, and of this movement was Jesus — Jesus, a man of his time, divinely ready to teach after years of preparation, divinely ready to lead because of having been led, an Initiate prepared for further initiation.

We know that Jesus separated himself from his cause so that the cause might not pass from the minds of men with his disappearance from the scene. It is a like separation that every spiritual teacher seeks.

Asking of a disciple, "Lovest thou me?" for a third time, Jesus then gave the teaching: "Feed my sheep." It is this same teaching the Theosophist receives when we are told by our Teachers to feed on spiritual truths the thoughts of those who follow the path with us, to feed our own thoughts upon a desire to further the cause of Theosophy rather than upon the desire for the approbation of our Teacher.

The cause of Theosophy is never separate from the Masters of Wisdom and Compassion, yet it must be separate in the minds of its adherents from the figure of the messenger. The messengers, the teachers, are the way-showers of the path they themselves follow. And their work can be destroyed, their usefulness to those Masters lessened, by our demand that they meet us upon the lowly, personal plane of consciousness in which we by habit dwell. The furtherance of the cause of Theosophy can best be brought about by the use of the greatest of all forces — Impersonal Love.

If we value our good cause and our own opportunity for spiritual growth we must follow the Path, our Way, with eyes upon our objective and not upon the illumined figure of the Way-Shower.

To the plane of thought in which the Teachers live we may go; with them we may have spiritual communion and there ask and receive spiritual help. We may not indulge ourselves in hero-worship, we who seek Wisdom, for such indulgence asks personal reciprocation of the personal love we bring.

THE THEOSOPHICAL PATH

To our Teacher we may bring Loyalty in the form of loyalty to the cause he represents; we may bring Love in the form of active work for the bringing about of true brotherhood. It is this loyalty and this love that will make of the chela the beloved disciple to whom can be given the teaching, upon whom can be imposed the trust, *Feed my sheep.*

The fact that the messengers sent from the Masters are our channel through which the spiritual teachings flow, should cause us to bend every effort of our energy of body and mind and spiritual will to the keeping of that channel clear.

A newcomer into the body of disciplined men and women who have now as in the past the privilege of close communion with a Teacher would fear to hold that privilege less than a perfect gift. As Nature designed the guarding of the unborn child that contact from an outer world might be had only through the shield formed by the mother, so should one guard through oneself as shield the contact of that perfect gift from outer worlds. As it was designed that a mother feed the unborn child with life of her life so must the spiritual cause, the Work of the Teacher be fed from the spiritual, aspiring life of the chela.

The appreciation of this gift from the Masters of Compassion and Wisdom is best shown by going forward with the work of the messenger and not by hero-worship.

The figures of those whom the Masters have sent to the Western world, beginning with H. P. B., continuing through her successors to the present Teacher, should blend in the thought of the true chela as one; for indeed they are one in spiritual essence.

ON THE 'HILL OF THE THRUSHES'

F. H. ALDHOUSE, M. A.

I — THE OPAL

THERE is a part of King William's Glen, near Drogheda, called the 'Hill of the Thrushes,' for there they sing all through the year and robins with them. It is a place where a little stream flows laughing down a valley. The country people say "You couldn't be sad there," and they say that there grows there an herb which can heal the broken-hearted.

ON THE 'HILL OF THE THRUSHES'

It has its memories, has the 'Hill of the Thrushes'; it has known one of the great contests between Angus Oge and Balor Beman: Angus Ever Young, the Lord of life and love, and Balor-of-the-mighty-Blows — the king of death.

In the far-off days of long ago there lived a woodcutter who worked for King Concuber. It was on the 'Hill of the Thrushes' that he dwelt. He was a widower and he had two young daughters, Finula the fair and Oona the dark. Both were wonderfully pretty girls, and as good as they were beautiful. If you saw Finula with her dark blue eyes and hair like ripe corn, you would think you had seen the greatest beauty of all the girls of Eire. You would go on thinking that till you saw Oona, and then you would think it was she who was the greatest beauty, with her hair as black as the glorious sky at night and her dark eyes full of mystery as the stars. But if you saw them both together it is speechless you would be, and as you kept glancing from one to the other your thoughts would alter with every look. Indeed, each was perfect in her own way, and Angus Oge in his Dun at Brugh-on-Boyne had great plans for them both. He rejoiced that his human children were so merry and so fair.

One day Oona the dark went down to the Boyne and had a swim in it and Finula was with her. Finula went home to get her father's dinner ready, and more slowly Oona followed, and she was as sweet and shapely to look upon as a water-lily in the river.

Now as Oona was going up into the Glen she met a solitary horseman. He was a very knightly man; he rode on a white horse and wore chain armor. A hood was drawn down upon his forehead, but under the hood Oona could see the glint of gold. There was only one strange thing about him — instead of a hawk he carried a raven on his wrist, and the dog that ran behind his horse was not a wolf dog (such as followed the heroes of the Red Branch). It was a monstrous black dog, ugly as sin, black as destruction, and as fierce as a demon.

It grinned when it saw Oona but a slight movement of its master's fingers instantly made it quiet and the Red Branch Knight (for so he seemed) spoke to Oona. Deep bass was his voice, and he spoke like a king.

"Greeting, pretty maiden," he said, "it is a pleasure to the eyes to see so fair a face as yours."

Oona would have given some laughing answer to any stranger who

THE THEOSOPHICAL PATH

spoke to her so, an answer that would have won a laugh in reply and sent the man peaceably on his way. But now she felt a chill of fear run through her and with the fear, a repulsion to the speaker; yet with the repulsion an odd sense of reverence.

She sensed the Knight to be a very great person, greater than anyone she had ever known. So she curtsied low and said: "The blessings of the gods be on you, Sir," (the Knight winced slightly). "I am only a poor woodcutter's daughter, but can I show the road or get you anything?"

"Nothing, nothing, pretty maiden," the Knight answered, and he did not give a blessing back. "You talk of gods! May I ask who is the chief divinity hereabout?" and there was a sneer on his dark face that made poor Oona tremble.

She answered in a shaking voice, "Oh, oh, don't you know, sir? The glorious Angus Ever Young, the Lord of Love. In his green mount at Brugh-on-Boyne he dwells magnificent; he is the deliverer from all ills, even death itself."

"Indeed," said the dark rider, "how interesting! What a very potent god he must be! But have you never heard of a greater one than he, Balor Beman?" and he laughed a deep, harsh laugh.

"Oh, sir, you frighten me; please let me go, and do not blaspheme the great, bright god," the frightened girl replied.

"I have been told, not only by you, my pretty maiden, but by others that the Playboy of Brugh is a very great divinity. Now I am going to gather a flower out of his garden, and I challenge him to prevent me, or recover it!" cried the Knight, and he threw back the hood that had concealed his features. He was at once dark and livid, his face was calm like Destiny, but on his thin, white lips was a cruel leer.

Oona saw beneath the crown of domination on his forehead, a third eye. She tried, but failed, to scream or pray. It was the dread **King of Death** who had invaded the very garden of Angus Oge.

Slowly the eyelids opened and from the 'eye of blasting' a dark ray fell on Oona. The stones on the road were powdered by its force and where a beautiful girl had been was only a little heap of white ashes.

Balor got down and raked the ashes with his fingers. In a moment he had found what he sought; a black opal full of changing

ON THE 'HILL OF THE THRUSHES'

lights was in his hand. He placed the opal on his crown and it became one of the many jewels there.

"Ah, Angus Ever Young," laughed Balor, "I have gathered a flower in your own especial garden, and that flower is a jewel in my crown. All the more beautiful, Angus, because it loved and hoped in you; loved to no purpose and hoped in vain. Come Angus, the Illdana is at the furthest corner of his universe. He cannot save you now, He wills to create a new star (as sad as this will it be). Come, recover your jewel, Angus Playboy."

But there was no answer, nor any that regarded, and none came; for Angus Oge was sleeping. Then Balor with his pale horse and his hell-hound rode into nothingness.

There was nothing there but some white ashes which the wind played with and scattered far and near.

II — THE SAPPHIRE

THE loss of Oona was still as a throb of burning pain in the hearts of Finula and her father, but the music of Nature still played on its song of hope and love. The little stream laughed, the bird-chorus sang, the wind played its many tunes on the branches of the trees, the fire sang its 'divine song' on the hearth.

"All things are happy; the whole glen is full of peace, but we do not know it," said the woodcutter. "Is Angus only the gardener of Balor, and is Balor the Master of Destiny?"

Finula did not reply. She only said, "Let us trust that the light is greater than darkness, father. Lord Angus may yet hear and help us."

The woodman sighed and went out to his work.

That morning a knock came to the door and when Finula opened it a white horse was tied to a tree, and a tall, kingly rider asked to be allowed to rest himself. Finula curtsied and showed him to a seat beside the fire.

He sat warming his hands and as they were silent, a chorus of birds could be heard about the house, all singing of hope and love.

The dark Knight spoke, saying, "What a disturbing noise those creatures are making! Silence is beautiful; all else is distracting and unpleasing."

"They are greeting the Spring, Sir," Finula said, "it is sweet to me for I love the time of blossoms, but perhaps you have some grief or some anxiety: then indeed everything is a discord."

THE THEOSOPHICAL PATH

"You remind me of what I came for, fair maiden," the Knight said. "I like blossoms too, but the ones I value are unchanging ones. They do not wax or wane, bud or fade. I gathered such a one in this place last year."

He threw back a hood which he had kept about his face and Finula saw a crown about his head studded with most precious stones. One great black opal in front seemed to flash at her its inner fires.

"You are admiring my crown" the Knight inquired.

"Surely, Sir, I am, but perhaps I should say Your Majesty. You must be a King who for some reason is dressed like a knight."

"No ceremony, pretty maiden," the Knight answered. "I am a King. I am visiting a part of my Kingdom where a pretender called Angus is for the moment in possession. I tolerate that, for though he is only a petty godling, he is, I must admit, a most successful gardener. All his flowers come to me, pretty maiden, and I keep some of them in this form." He placed his finger on the gems in his crown. "I want just one more, for which there is room, and I believe I shall get as beautiful an ornament as I got here before in this black opal. But you had best know who I am," and he bowed slightly.

"My name is Balor Beman, Lord of Eternity." As he spoke he opened his third eye on Finula, but before the fate of Oona was hers, she cried in her despair:

"Angus Ever Young, hear and save!" . . .

Balor held in his hand a most marvelous sapphire. "It is equal to the opal," he said and he placed it in his crown. But as he left the house to mount his horse, his raven croaked loudly and his hound bared its teeth and growled, while three birds, one white, one golden, and one green, flew crying and calling across the glade.

"The bird of laughter, the bird of dreams, the bird of love," said Balor. "O birds, where is your Master? Asleep again, hey? He will lose all his flowers if he is not more wakeful. Ah, my Lord Angus, so you are awake this time? Well Playboy, are you looking for another flower you have lost? It is in my crown, dear dreamer, and there it will remain."

Angus drew near his foe and laying his hand upon his golden sword, said: "Enemy of life and happiness, destroyer who creates nothing, robber of the beauty I make! defend yourself! An Dan (Destiny) will not intervene between us now. You have a sword. On guard!"

ON THE 'HILL OF THE THRUSHES'

But Balor did not draw. "My boy," he said, "a scuffle between gods is undignified. As you rightly say, Lu Ildana (the Supreme, God of the Sun) will not interfere now. So I intend to settle this little affair in my own way. I am quite sorry to reduce you to ashes. You have had your uses in making nice things for me, but as you appear to want to be unpleasant, this is the only way." And Balor opened the 'eye of blasting' full on Angus.

The death-ray hissed like an adder as it fell full on Angus Oge. As it did so a hand of light above the young god's head appeared to pluck the silver moon out of the sky, for it held a perfect argent mirror, disc-shaped and marvelous, between the face of the Ever Young and the baleful beam.

Back upon Balor was reflected the black flame of destruction: right into his third orb went its own fire. Where Balor had stood was but a column of black dust which whirled and settled down slowly to the ground. In the dissolving dust shone two bright objects, his many-jeweled crown and a huge carbuncle full of burning glow that had once been the 'eye of blasting.'

Angus Oge fell on his face before a form of sunlight. Ildana Himself stood before him.

"I was not far away, my child," said the Great, Good God. "I was in your heart and always am I there. What might Balor possesses was mine also. I am the Light and the Darkness."

"O my Lord," cried Angus, "you have destroyed Destruction. You have slain black Death."

"I have subdued him somewhat. I have taken the venom from his weapon, the proud tyranny from his heart," answered the Ildana, "but neither gods nor men die, for they exist in my life. Henceforth Death shall be a Deliverer not a Despot."

The Ildana spoke, and every wind sang in exultation. They made the leaves dance and the flowers; the dust danced on the road; the very ashes of Balor danced in exultation at the words of deliverance. Every bird sang as if its throat would burst; all the World was filled with unclouded Joy.

That is why from then to now all the music of Nature is full of divine hope and joy. The great composers have but copied in their melodies the song of water and wind, bird, flame of fire, all crying in exultation the name of the Ildana, who transmutes terror into delight, sorrow into ecstasy.

THE THEOSOPHICAL PATH

As to Angus, he called forth the spirits of Oona and Finula from the precious stones in which they dwelt; he gave them back their beautiful girlhood again — and yet the stones remained still shining in the crown of vanquished Balor, now diadem of the God of Love.

“These stones of beauty were your past, my children, make new gems by your future lives,” said the Ever Young.

And Balor was reborn as Tiernmas, the gentle Giver of Sleep to the weary, the old, and the suffering. And none who know of how the Illdana gave succor to Angus Oge fear Tiernmas, the kindly servant of the Great, Good God, of whom it is said, “he cures all ills, reunites all friends, gives the Great Peace to all who suffer.”

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

THERE are many interesting points in connexion with the problem of the use of iron in antiquity. The general belief is that the ‘iron age’ is only a few thousand years old; that it was preceded by an age during which bronze was the only metallic substance used for tools and weapons, and that the earliest periods were characterized by the absence of all metals, stone being the only material employed. Many anthropologists believe that beyond the ‘stone-ages’ there were ‘bone’ and ‘wood-ages.’ All this is part of the general ape-ancestry theory now so popular in certain scientific academies, which only allows intelligent mankind a past of about a million years or so.

According to Theosophy, however, man has been embodied on earth for many million years longer, and it would be surprising indeed if iron had been overlooked for several million years, or, in fact, until four or five thousand years ago. How could such a magnificent race as the Cro-Magnon people of the Old Stone Age have failed to utilize the lumps of meteoric iron on the surface of the ground, even if they had not discovered iron in the rocks!

Several archaeologists have lately expressed dissatisfaction at the popular scientific view of the modernity of the knowledge of iron, and as unorthodox opinions on this subject are likely to lead toward more Theosophical views of the evolution of man, it is worth while considering certain criticisms.

In a recent lecture on “Early Iron in Sussex,” Mr. Ernest Straker,

NEWS FROM THE ARCHAEOLOGICAL FIELD

a specialist in the archaeology of iron, told the Archaeological Society of that English county that he considered the date of the discovery and use of iron should be pushed much further back than archaeologists were generally prepared to admit. He pointed out that iron was much easier to work than copper; the primitive mode of working iron required a temperature of only 700 degrees, whereas copper required 1100 degrees. It was hard to believe that the more difficult process was invented before the easier. As it was natural that iron would be used long before technical methods were discovered to harden it, the earlier iron implements would be much softer and less efficient than those of bronze. He believed that the so-called Bronze Age was a period, not when iron was unknown, but when bronze was the better material. The chiefs and other important people would have had bronze swords and armor, and these would be buried with them and remain in fair condition for ages. The ordinary men would have less efficient weapons of iron which of course have rusted away long ago. In early Roman history we are told that the barbarians had to stop in battle to straighten out their soft iron swords, while the Romans with their hard bronze weapons had a great advantage.

Mr. Straker made an excellent point by quoting many recent discoveries in England and elsewhere of flint implements and crude pottery of Neolithic or New Stone Age that had been found *above* deposits of iron-smelters' slag. This was certainly strong evidence that iron was known and used before the Bronze Age.

Another point of considerable significance, not mentioned in the report we have received of Mr. Straker's lecture, is that bronze is not a simple metal like iron but is a compound or alloy of copper and the rather rare metal, tin. Further complexities arise when we consider the problems of mining and transporting these two metals, the skill required in combining them in proper proportions, etc. Anyone who has watched the rapid rusting and disappearance of common iron tools when exposed to damp requires no elaborate explanation of the absence of primitive iron implements in deposits or graves where bronze or stone artifacts are well preserved.

Another instance of the great probability of the use of iron or steel in prehistoric times comes from Panama as reported by Mr. A. Hyatt Verrill of the Museum of the American Indian, Heyes Foundation, New York, who lately spent six months investigating the prehistoric

THE THEOSOPHICAL PATH

monuments in the district lying between the Pacific Coast and the Cordillera, Panama. In one ruined temple numerous human and animal figures were found, cut from the hardest kind of rock, while the stone tools resembled the most primitive and crude forms of the European Paleolithic Age. A comparison of the careful workmanship of the statues with the clumsy chunks of stone — which it was a compliment to call tools — made Mr. Verrill think very hard, and he soon concluded that they could never have been used to carve the statues. In order to test the possibility he selected several of the best of the rough implements and instructed several laborers to chip out a pattern on one of the softer stone columns, and although they worked industriously for some days and wore out most of the tools they made scarcely any impression on the column. He says:

I am thoroughly convinced that these people as well as many other prehistoric races, possessed iron or steel tools, and I do not know of a single argument or fact to disprove this. The fact that no iron or steel tools have been found proves nothing. Iron is the most perishable of metals, and except under the most unusual or peculiar conditions, all traces of small iron or steel tools would disappear completely in a few centuries. No doubt archaeologists will scoff at this theory and pooh-pooh the idea, but scientists have a habit of scoffing at every theory until proof is forthcoming to place them in the wrong. . . .

. . . Moreover, at a depth of five and one half feet below the surface, at the temple-site, among broken pottery and embedded in charcoal, I found a steel or hardened iron implement. The greater part is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file, and with such an implement it would be a simple matter to cut and carve the hardest stone.

No doubt many will discredit this, or will claim that the implement is modern and found its way beneath the surface via some hole or crevice, or will claim that some junk-collecting snake or centipede carried the object to its resting-place in a compact mass of semi-fossilized carbon packed in the midst of broken prehistoric pottery. But how can they explain the evidence of tool-marks on much of the stone-work? Not the irregular indentations which might be, and very likely were, made by pecking with a stone hammer, but clearly cut lines and chisel-marks. . . .

As to the great age of the remains; among the stone carvings was a large elephant. It had the characteristic bending forward of the hind knees of the elephant, large leaf-like ears, and it had a load on its back. How many ages have passed since American peoples knew anything about elephants?

Indirect testimony to the possibility of very ancient and unknown peoples using iron or steel (or perhaps 'just as good') comes from

NEWS FROM THE ARCHAEOLOGICAL FIELD

that mysterious Easter Island where we find 260 immense stone platforms, called *ahus*, some three, some five hundred feet long, solidly built of the hardest basalt. The stones are carefully cut, many with a slight hollow curve fitting into the upper and lower ones, and many of them are from six to ten feet long. Dr. MacMillan Brown, in his recent *Riddle of the Pacific*, says:

It is not merely the piecing together of the large and small stones into platforms, some of which are four or five hundred feet long: that would indeed take vast masses of organized labor. It is the individual labor expended. . . . They are most of them of a vesicular basalt that European masons would find it hard to work even with tools toughened by admixture of the rare metals. There must have been tens of thousands of these adamantine and titanic stones worked into shape on the coasts of the island. . .

Yet only wretched stone tools have been found on Easter Island.

In regard to the knowledge of iron in ancient America, Donnelly, in his *Atlantis*, says:

In the *Mercurio Peruano* (tom. I. p. 201, 1791) it is stated that "anciently the Peruvian sovereigns worked magnificent iron mines at Ancoriamas, on the west shore of Lake Titicaca." "It is remarkable," says Molina, "that iron, which has been thought unknown to the ancient Americans, had particular names in some of their tongues." In official Peruvian it was called *quilloy*, and in Chilian *panilic*. . . .

Donnelly also quotes several authors who speak of iron being found in the Mounds of the Mississippi Valley, and, while it is not improbable, there is so much dispute about the age of the Mounds that any iron found therein *may* not be pre-Columbian, but be a relic of an intrusive burial.

In connexion with the subject of iron in antiquity it is not generally known that in ancient India the smelters possessed certain methods that were not only superior to European ones of far later date, but were apparently superior to our own in some respects. The great iron pillar in Delhi is an illustration. After twenty years research Albert Neuburger has just published in German an immense work, "The Technical Arts and Sciences of the Ancients," containing a reference to this pillar of special interest to students of Theosophy who are familiar with the efforts H. P. Blavatsky made to prove the greatness of ancient India. In a long review of this remarkable book, the *Illustrated London News* says:

. . . one of the few monuments of the past which still remain, a marvel and

THE THEOSOPHICAL PATH

a problem to modern engineers, is the Kutub monument near Delhi. An inscription shows that it was completed in the ninth century B. C. It is made of iron so pure that it has never rusted. A meeting of the Iron and Steel Institute (London) held recently in Birmingham [England] declared that iron so free from inclusion could not be produced today. And the pillar has another peculiarity. Its weight has been estimated at 17 tons, its height at 52 feet [some of it is buried]. Since the ancient Indian furnace could not smelt masses of iron weighing more than 55 lbs. we must assume that the column is formed of a great number of pieces added together. "Nevertheless, the column exhibits a uniform surface throughout," there is no trace of a join. The Kutub column still keeps its secret — a tiny speck of dark in the great flood of light which Herr Neuburger's happy combination of industry, judgment, and erudition has projected upon the arts and crafts of the ancients.

In the encyclopaedias it is said that the pillar was set up about the fourth century of our era, but the above account makes it more than a thousand years older. Anyway, the fact remains that *at least* fifteen hundred years ago India knew how to produce iron which has not shown a sign of rust until this day, and which carries an inscription that can be as easily read as on the day it was made. A few weeks ago Mr. F. C. Kelley of the General Electric Co. described a new method of making what he called "presumably rustless iron," a highly complex method requiring an atmosphere of hydrogen in the heating chamber. Experiments have been made on a small scale and the principles will be applied to larger furnaces. Did the ancient Indian smelters know how to provide an atmosphere of pure hydrogen in their furnaces? Why not?

QUESTIONS AND ANSWERS

(Questions sent in by Study-Class, Theosophical Club, The Hague, Holland)

QUESTION 1: In chapter iii of *The Ocean of Theosophy*, Mr. Judge speaks about the earth as being an 'entity' (page 31). In what way is this 'entity' to be compared with a human being or an 'animal' being? I am also thinking of such properties as senses, 'thinking principle(s),' evolution, etc.

G. de Purucker: From immemorial time in all parts of the world the earth has always been considered in Occultism to be an entitative 'animal,' using the word 'animal' in the original Latin sense, that is to say an entity possessing an *anima* or vital essence. In other words, the earth in Occultism is considered to be something much more than a

QUESTIONS AND ANSWERS

mere aggregate of the chemical elements. Bearing this ancient occult teaching of the esoteric schools in mind, it will be at once seen that the earth as the mother and producer of the animate beings which draw their life from her is very properly considered an 'animal' or animate being, and is obviously therefore an entity.

It would be misleading and would lead us into too great a mass of confusing details to try to trace too closely the analogies between man's physical body and the earth, in such matters as sense-properties, psycho-magnetic qualities, etc., etc. From what has been said, the earth should be compared with a human being in the sense of looking upon both as animate entities — 'animals' in this sense of the word; and each has its own evolutionary progress; although the earth and its physical children are very intricately and closely linked together.

It is also true that the earth has a mysterious principle of instinct or 'quasi-thinking principle,' of which the questioner speaks, and also its vital actions and reactions, which manifest as the electromagnetic phenomena known to science — actually arising out of the earth's *jīva* — electrical storms, magnetic storms, earthquakes, etc., etc. The earth also has, in a very mysterious way, its own thinking principle, more accurately speaking; but this point is not one which can be touched upon outside of the Inner School.

Remember that the answer to the essential point of the question, therefore, is the following: that as the human being in his lower principles is an 'animal' or animate entity, just so is the earth in its lower principles an animate being or animate entity, and is therefore an 'animal.'

Question 2: The Ocean of Theosophy, page 34, line 4, reads: "When we are functioning on any of the other seven . . ." Shall we be functioning on the other seven? How, when?

G. de Purucker: The quotation from *The Ocean of Theosophy*: "When we are functioning on any of the other seven . . ." obviously, I think, is a typographical error, or perhaps a slip of the pen as regards the word 'seven.' It should be: "When we are functioning on any of the other *six* globes of our own earth-chain, we will perceive in our sky," etc. As we already function on one of the seven globes of the earth-chain and as there are only seven globes, this obviously is, as said, a misprint or typographical error. The question how-

THE THEOSOPHICAL PATH

ever is: "Shall we be functioning on the other seven? How, when?"

If I understand aright the meaning of the questioner, he asks whether we shall ever function on the other six globes of the earth-chain, and, if so, how and when? This is a very interesting and important question; but a full answer to it would require a volume; for it embraces the entire course of human evolution on the earth-chain. Briefly, however, the answer is as follows:

The human life-wave functions on, or exists on, or passes through, every one of the seven globes of the earth-chain and in serial order, beginning with Globe A, then going to Globe B, then to Globe C, then to Globe D or our earth, then to Globe E, then to Globe F, then to Globe G. As to how we function: we function in a manner appropriate to the conditions and circumstances prevailing on each one of these seven globes, precisely as we function on, or exist on, or live on, our present Globe D or the earth in a manner strictly correspondential with conditions and circumstances prevailing here. This earth being a material world, the circumstances and conditions are material. On Globes F and G, for instance, circumstances and conditions would be much more ethereal; and on Globe G actually quasi-spiritual.

As regards the question 'when?' it is not clear whether the questioner here refers to time-periods or merely to serial order. If the latter, the answer has already been given in what has just been said. If it refers to time-periods, this cannot properly be answered outside the Inner School. But a brief and proper answer for the public would be that we shall function on the other globes of the ascending arc, that is, on Globes E, F, and G, during time-periods embracing hundreds of millions of years. As a matter of fact, scores of millions of years are passed by the human life-wave on each one of the seven globes of our earth-chain. Then the life-wave leaves such a globe in order to pass to the next succeeding globe in regular serial order; and on this succeeding globe, after a relatively short interglobal period of rest, the life-wave passes another long term of scores of millions of years. And so forth all around the Planetary Chain.

The matter is somewhat further complicated by the fact that the time-periods passed by any life-wave on the more ethereal globes, such as Globes A and B, or F and G, on the descending and ascending arc respectively, are much longer than the time-periods passed by such a life-wave on the more material Globes, such as C, and D our present earth, and E.

QUESTIONS AND ANSWERS

Question 3: *The Ocean of Theosophy*, chapter iii, page 34, reads: "The stream or mass of Egos which evolves on the seven globes of our chain, etc." Can we know those Egos evolving on the other globes? What is *our* relation to *them*? These Egos belong to our earth-chain. Am I to understand any connexion between *them* and the seven races on *our* globe about which I read recently, in *Het Pad*, in a lecture by Dr. de Purucker? Do *we* go the rounds on the other globes of our earth-chain?

Dr. de Purucker: The statement from Mr. Judge's *Ocean of Theosophy* regarding the stream or mass of egos evolving on the seven globes of our earth-chain is exactly accurate. Answering therefore the first part of the question, to wit: "Can we know those Egos evolving on the other globes?", I reply: in a general way, yes, of course, exactly as we know other human beings who are at present on earth with us. It must be remembered that all the Monads coming over from the moon-chain are divisible into seven great classes, or, indeed, more accurately into ten; but the three highest classes of the ten we need not further refer to, as this involves a matter too difficult for elementary study. These seven classes of Monads compose the grand life-stream divided into seven smaller rivulets, each such rivulet being a monadic Family, so to speak; and yet they are all connected together because all belong to the grand life-stream or river just spoken of. Hence it is obvious that in time we most certainly shall know the egos belonging to every rivulet of the grand septenary life-stream.

This also answers the second part of this question: "What is our relation to them?" Our relation is one of close affinity — spiritual, intellectual, psychical, and physical.

As regards the third part of this question: "Am I to understand any connexion between *them* and the seven races on *our* globe, about which I read recently, in *Het Pad*, in a lecture by Dr. de Purucker?": the answer is that most certainly there is such a connexion and in many respects a very intimate spiritual and intellectual one. The seven races of our globe are the seven races of our own particular human rivulet or human-Monadic Family. We must furthermore remember that the other six rivulets or Monadic Families, belonging to the grand life-stream of Monads coming over from the moon, are also evolving on all the seven globes of the earth-chain; but they do not

THE THEOSOPHICAL PATH

all evolve on any one globe during the same period of time. I mean that there are life-waves or rivulets which have preceded us, and there are other life-waves or rivulets of entities which are following us, and in both these cases on other globes. But every rivulet, in other words, every one of the seven classes composing the grand life-wave, must pass around all the seven globes of the earth-chain, and each such passage around all the seven globes of the earth-chain constitutes for such particular rivulet or life-wave a Planetary or Chain-Round.

This also answers the last part of Question 3: "Do *we* go the rounds on the other globes of our earth-chain?" We do; and so do the entities composing every other life-wave.

In conclusion, as hinted above, it must be remembered that much of the teaching concerning the life-waves and the Planetary Rounds is esoteric, and for ages has never been given out in public, but only to pledged students. The reasons for this are obvious to pledged students. It might be wise, perhaps, not even to speak of this fact in public, except to say that there is deeper teaching for more advanced students, and let the matter go at that.