



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

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THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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FRRIENDS: The general subject of our recent lecture-studies here has been announced as 'Theosophy, the Mother of Religions, Philosophies, and Sciences,' and for five Sundays last past, we have been studying together and investigating particular themes belonging to the general doctrine of Reimbodiment; and today we are going to continue on the same line, taking as our particular theme 'How Man is Born and Reborn.'

On last Sunday I took up the meaning, or the respective meanings rather, of a certain number of words which are used in connexion with Theosophical teachings as expressed in writings and lectures; and I explained the various meanings, respectively, of these

[Stenographic report of the fourteenth 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 May 20, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

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words, as they are properly used by us, and pointed out briefly how these words are, unfortunately, often misused by people who do not rightly understand them. These words are as follows, and number eight all told. I shall begin with the simplest in meaning and end with the most difficult to understand comprehensively: first, Pre-existence; second, Reimbodiment; third, Rebirth; fourth, Palingenesis; fifth, Transmigration — concerning which word, friends, those of you who were here last Sunday, or who 'listened in,' will remember that I pointed out to you that this word, when properly used, does not mean the coming back into a beast-body of an excarnate human soul. This misunderstanding of the archaic doctrine we Theosophists repudiate, because it is not true. It is not our teaching, and I tried to show you briefly what the true meaning of this otherwise noble doctrine is, as expressed by the word Transmigration. I cannot use precious time this afternoon, again to go over the paths of explanation that we have already trodden together; but those who are really interested in these studies will be enabled to read the stenographic and complete reports of these lectures as they appear serially each month in our Theosophical official monthly magazine, **THE THEOSOPHICAL PATH**.

The sixth of the words I am now speaking of is Metempsychosis, another word which is very greatly misunderstood by Occidentals. The seventh is our popular Theosophical teaching, Reincarnation; and the eighth, which is, as it were, an appendix to the other seven, is Metensomatosis.

Please understand that not one of these eight words contains exactly the same meaning that any other or others of the eight does or do: each has its own specific meaning, as I have already abundantly shown to you, and when the eight are all used properly, one is enabled to express the general doctrine of 'Coming Back into Manifested Life' with elegance, precision, and completeness. Further, every one of these words deals with one aspect or portion of the general course of the destiny of the human entity, both outer and inner, and the application of them is more largely to the inner and invisible adventures of the human soul than to its physical earthly life on this our globe Terra.

Some of these words may sound to the ordinary reader or listener somewhat like 'jaw-breakers' or 'head-breakers'; but this is simply because they are taken from ancient Greek or Latin, and imbody

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deep doctrines that the average man is totally unfamiliar with — with the sole exception, perhaps, of Reincarnation, which word has now become very well known and fairly well understood, due to the work and propaganda of Theosophists during the last fifty years. Yet, on the whole, the respective meanings of these words are in themselves not really difficult to understand — at any rate, not the essential ideas imbodyed respectively in them.

In order properly to understand at least somewhat of the teaching as to how a man is born and reborn, it should be first understood what it is that comes back into manifested physical life on earth, if I may so express it. It is not the divine part of us, which remains forever in its own sphere of utter consciousness and bliss, of ineffable light and power, and which is the core of us, the heart of us, our divine root. The spiritual aspect of this divine essence of us we call the Monad, taking this term from the old Pythagorean philosophy, which had in it so much that our own majestic Theosophical philosophy-religion-science has; and very naturally, because it was in its halcyon days of influence, during the lifetime of the great Sage Pythagoras, what might truly be called the Theosophy of the Greece of that period.

Nor, obviously, is it the physical body which reincarnates; for this body is but the instrument, the vehicle, the carriage, the bearer, the organ as it were through which the reincarnating entity expresses itself on this physical plane, and on this earth. The intermediate nature it is which comes back into fleshly bodies again and again and again during the ages; and it is this intermediate part of us which learns, because it is an imperfect part of us: the part of us which desires and yearns for good things — or for evil, it may be: this it is which returns into the spheres where in former lives it sowed the seeds of thought and of action that in the next or in succeeding lives it will reap the fruit of, inevitably.

This intermediate nature is commonly called the human soul; and, as I have already said, it is an imperfect thing. Obviously it is not the spiritual Monad, the spiritual Sun, so to say, within us, for this latter has no need of learning the lessons which earthly life can give to it. But it is the imperfect human soul that comes back into incarnation. What draws it back? Is it drawn back, indeed, or is it sent back? If the latter, who sends it, or what sends it? Are human souls, then, the subjects or abject slaves of somebody or of

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something, that they obey commands and perforce come hither and go yon at behest? Of whom or of what, pray, if so? The influence of such a supposititious and dictatorial entity is nowhere perceptible in Nature, and his or its existence cannot therefore be admitted even as a hypothesis in explanation.

No; the human soul returns to this earth, to another fleshly incarnation, and to many fleshly incarnations, because it is drawn hither by attraction; and it learns its lessons here, in this sphere of the Universal Life, even as it learns other lessons in other spheres before and after any physical incarnation on this earth. Here it sowed the seeds of thought and of action in past lives, and here therefore must it of necessity reap their fruits. It cannot reap where it has not sown, as is obvious enough. It never goes whither it is not attracted or drawn.

What, then, brings it back to this earth? All archaic, and indeed modern, Oriental philosophy and religion say that it is 'thirst' which draws it back — *trishnâ*, to use the Sanskrit word embodying the idea, and this is a technical term — the 'thirst' for the things which it formerly knew, and which it wills and desires to know again: things familiar and akin to it from past experiences. It is attracted anew to all these; it thirsts for manifested life comprising them, for the things which it formerly made akin to itself; and thus is it attracted back to those spheres which it left at some preceding period of its evolutionary journey through them, when 'death' overtook it. Its attraction to return is, briefly said, naught but an operation of a 'law of Nature,' as I shall make clearer in a short time.

The general idea of this process is so simple that a child may understand it well enough. Simply reflect over the proposition as it is here stated, and you will see its compelling force, its logical power. What is it that makes us what we are? Why are we here and not elsewhere? Is it all due to 'chance'? What is 'chance'? It is naught but a word that hides our ignorance of real causes, for when we do not know causal relations, we say it is 'chance' that operates. Indeed, nobody really believes in chance; for we live in a world which embodies inescapable operations of Nature popularly called 'laws.' We repeat: It is 'thirst'— desire — yearning — attraction — which draw the soul back.

Now then, let us take a few steps in another direction in order to get another view of the case. What is man essentially? Is man

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matter? Is man spirit? Is he something else, and if so, what else? The Theosophical philosophy teaches that man is both matter and spirit, or spirit and matter, because these two are one in essence, and radically interchangeable for that same reason. Pray take this profound idea into your consciousness, because it is fundamental for a proper understanding of the real meaning of our Theosophical teachings; and those of you who are interested of course desire to know something at least of just what those teachings are, not merely what some people may say about them.

Man is spirit and matter: spirit and matter are fundamentally one. This is an old teaching, an ancient teaching, archaic, coming out of the mists of a far-past time. Latterly, within fifteen or twenty years last past, it has become an established teaching of modern science that force and matter are fundamentally one, which is precisely what the Theosophist has always taught. We may call force or energy subtilized or etherealized matter, if you like; or, contrariwise, that matter is but concreted, balanced, equilibrated forces or energies. The Theosophist prefers to say the latter: that spirit (or force or energy) is the origin or the source of matter or matters; and that matter or matters is or are but a vast aggregate of Monads which are passing through that phase, so to say, of their evolutionary journey: and that in the balance or equilibrium in which they are held as they now are, they form what we call the manifold and various grades or planes or degrees or stages of substance or matter.

Man, then, being both spirit (or force) and matter: force or rather forces working through its or their bodies or vehicles: is actually a sheaf or bundle of forces or energies of many and various kinds or degrees of ethereality, each one such having its own characteristic manner of acting or expressing itself; much as we now speak, as regards the physical world, of chemical force or energy, and magnetic force or energy, and electric force or energy; and so forth. But man, in addition to containing all these physical or quasi-physical forces or energies, contains other energies or forces, and also matters, of many and of far more subtil and ethereal kinds. He has intellectual and mental energies, for instance; also emotional ones; and, highest of all, immense powers of a spiritual nature are in-wrapped in his inner being, from which all these others ultimately are derived. Man has not solely aspiration, but he has also desire, and often evil desire. He contains not solely love; he sometimes is

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likewise full of the malevolent energy of hate — the nether pole of love.

Man, I tell you, is a sheaf or bundle of forces or energies; and the power controlling all and holding them together, making out of the aggregate a unit, is what we Theosophists call the Self — not the mere ego, but the Self, a purely spiritual unit, in its essence divine, which is exactly the same in you and in me, the same in every man and woman on earth, the same in every entity everywhere in all the boundless fields of limitless space, as we understand space: for if you closely examine your own consciousness, you will very soon know that this is the pure consciousness expressed in the words, 'I am'— and this is the Self.

But the ego is much lower in status, more restricted in consciousness by far. It is that which says in each one of us, 'I am *I*, not *you!*' Do you not immediately see the difference between the two? Yet the ego is the child of the Self for all that; and through its imprisonment in matter as a ray of the overruling Self, it learns to know what modern European philosophers rather quaintly call 'subject and object' — in other words, it learns to reflect its consciousness back upon itself, thus obtaining cognition of itself as self-conscious and hetero-conscious: knowing itself, and knowing 'non-self,' or other selves.

The ideas and reflexions that I have been speaking of are not so difficult to understand; in fact, they are quite simple in principles; and if you will only take the trouble yourselves to reflect a little on them you will see how plain they are as propositions of fact and of logic, and, not least, how they solve so many questions of philosophy and religion that are mistakenly supposed to be very recondite and abstruse.

Yes, friends, this ego, which is the 'human soul,' as yet so imperfect in evolutionary development: this entity — you or I — which says 'I am I, and not you': this ego, I repeat, is destined, through evolution or the unfolding of its own latent and intrinsic powers and faculties, to grow into divinity; and the gradually expanding consciousness of it, of the egoic I, grows ever more and more into universality, without, however, reaching limits whereat it shall pause or stop. Sublime conception!

How is this Great Work accomplished? By turning the consciousness, the I-ship, as it were, towards universal things, towards the ALL, and thereby growing into the consciousness of being that

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ALL in essence — which is the actual fact as regards the inmost nature of things; and, as you readily see, this is a continuously widening expansion of the egoic consciousness, away from the restricted and perforce limited consciousness of mere individual or rather personal egoity, unto becoming egoically conscious of identity with the Universal.

The more a man's consciousness is restricted, the more it is limited, the less are its powers and faculties, and therefore the more selfish and bound that consciousness necessarily is; and when this narrowing, limiting, restricting, of the egoic consciousness becomes extreme, then what men popularly call evil-doing and shame and 'sin' become the field of its desires and acts.

On the other hand, the larger a man's consciousness becomes, the more it expands, the more he recognises within his own heart of hearts that feeling of universal selfhood, of identity with all things whatsoever — retaining withal continuously his own proper egoic selfhood. The more this happens, I repeat, the wider becomes his vision and the larger becomes his self-conscious identification of himself with the Universal, until, as I have already said, in future aeons of time he will blossom out in Nature as a fully self-conscious god. If you do not fancy this word 'god,' then call that state by some other name; but in any case the thing is the same: man becoming a fully self-conscious universal consciousness, retaining always in spiritual form his own now fully-blown divine egoity.

Those of you who are interested in questions of religion and philosophy, and who know how men in past times have suffered at the hands of other men: how many myriads of human hearts have broken in the difficult search for truth, and how cruel men have been to all truth-seekers through a misunderstanding of fundamental principles of life and on account of having no illuminating guide such as the Ancient Wisdom, know also what Theosophy is to all who do not turn away from it stupidly. Those of you who know these things will realize why it is that we Theosophists give our lives, under our noble-hearted Teachers, to cast forth into the world the seeds of this our Noble Wisdom, so that our fellow-men may become more kindly to each other, recognise their common unity of origin, and obtain the sublime realization of the fact that the same splendid destiny is in store for all of us — for those who 'run the race' successfully!

Man in his inmost is a god — that is to say, the divine in him is

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just that: a relatively perfected entity from long past periods of evolutionary development. This divine part of us, which is the very core or heart of our being, works through a part lower than it: the spiritual nature, which actually is its own offspring — its own particular ray working in highly ethereal or rather spiritualized matter; and this our spiritual nature is *de facto* a very high and lofty entity if compared with all parts below it. It is what we Theosophists call the Monad, the indivisible center of our consciousness, our inner spiritual Sun, the 'immanent Christos' within, or rather, above us.

This spiritual nature or Monad, again, in its turn, works and functions by and through something still lower than itself, but still lofty, in order that it may have contact with the lower but still highly ethereal matter of the planes beneath itself; and this subordinate entity is our higher self-consciousness as a human being — the source of all our better and more spiritual impulses, intuitions, thoughts, etc. This last in its turn 'steps down,' so to say, its powerful energies and consciousness unto a still lower nature, which is what is popularly called the 'human soul'; and it is this 'human soul,' our human ego-ness, which is the reincarnating entity of which we have been speaking: a learning thing, an entity at school, still imperfect of course but growing steadily in grandeur as the ages roll by into the Ocean of the Past. This last, while still imperfect, is nevertheless sufficiently evolved to enable it to cognise and to express somewhat, albeit imperfectly, of the splendor, glory, power, and consciousness of the indwelling and 'overshadowing' spiritual Monad, the spiritual 'Father' of us: that sublime and wondrous Thing which Jesus, the Syrian Sage, had in mind when he spoke of his 'Father' and himself as being one.

Just as our higher and highest nature works through this human soul or intermediate nature of us, so does this last in its turn work and function through bodies or vehicles or sheaths or garments of more or less etherealized matters, which surround and enclose it, which are of course still lower than itself and which therefore give it the means of contacting our own lower and lowest planes of matter; and these lower planes provide us with the vital-astral-physical parts of us. This human soul, or intermediate nature, manifests therefore as best it can through and by the physical vehicle, our body of human flesh.

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Modern science is making with every day that passes wonderful discoveries; it is approaching, as it were, with every moon nearer to some of the age-old teachings of the Ancient Wisdom, today called Theosophy. It is a most interesting thing for us Theosophists — students of life and Nature as all of us are — to note month by month some new scientific discovery which proves, and often illustrates most beautifully for us, many, some, or one, as the case may be, of our ancient teachings. The fact that force and matter are essentially one — merely two phases or manifestations of the same underlying thing, and that these two phases are essentially interchangeable — is an instance in point.

There is a very real difficulty that our modern scientists have to face and that is the lack of a terminology sufficiently expressive to enable them to state exactly what their discoveries are. They are perforce obliged to use, more or less, the phraseology of bygone generations, when so much less was known of Nature than is known today, although it is of course true that new terms are daily coined to fit in with advancing knowledge and the new insights that are gained into the arcana of Mother-Nature. Discovery runs more swiftly than does language. In consequence, when one reads at times of some new discovery, or ponders over some new deduction of a truth from what is known, as given by various researchers into natural laws and operations, the wording and even at times the conclusions drawn are apt to strike the Theosophical student somewhat as being rather quaintly humorous — all allowance being made for new ideas and thoughts expressed in old terms: new wine in old bottles!

I am going to read to you something along this line, because, in the first place, it is so genuinely good and far-sighted, even intuitive; and, in the second place, because it is an example of how an extremely clever, able, learned, and even intuitive scientific mind can find itself caught in logical dilemmas. And yet before reading to you this extract, I desire to read first to you an extract from another article which I find this month in *The Scientific American* for June, 1928, entitled 'Where Does Matter Come From?' This article is in the nature of a review of Dr. Robert A. Millikan's latest work regarding the so-called 'cosmic rays.' The writer says (and I quote short extracts only):

That creation is continuous; that this is a changing, dynamic, and constant-

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ly evolving world, instead of a disintegrating one, is indicated by new discoveries of Dr. Robert A. Millikan, one of America's foremost scientists.

I interrupt for a moment here, friends, in order to say that the usage of this word 'creation' is understood by everybody, of course, yet care should be taken to note that no scientist uses the word 'creation' in the old Christian theological sense as meaning something made out of 'nothing' but in its original Latin etymological sense, which is that of 'formation' or something which is caused to 'spring forth'; as for instance the Latin poets and philosophers sometimes called a man's son by the term *creatus* — the past passive participle of the Latin verb *creo*, to 'form,' to 'make,' to cause to 'spring forth.' The secondary idea involved in this word, therefore, is the formation or the springing forth into manifested being on our plane of physical matter — or on other planes — of new appearances of individualized entities as being *continuous*, and that the world, or Universe for that matter, is a changing and constantly evolving one.

Now all these thoughts are very old ones — for many years as familiar to us Theosophists as is our A B C. You may remember that only a short time ago, relatively speaking — as is exemplified in Herbert Spencer's *Synthetic Philosophy*, as he called it — the universe was supposed to be all matter, and that force was something arising out of it — force or energy being a sort of something moving matter, which was something nobody knew quite what: but anyway, matter was supposed to give birth to energy or force in a manner which no one understood; and, furthermore, it was taught that the universe was slowly 'running down.' An illustration then frequently given was the coiled spring of a watch, which was slowly unwinding — such was the idea — and when the universe was totally 'unwound' or 'run down,' it was supposed that there would be nothing left but infinite fields of atoms, sleeping or dead, spread through something vaguely called 'space.' Everything would then be completely ended — and people of those days were not even quite sure if the dead atoms themselves would be there! Spencer, it is true, had some vague notion that the universe in some inexplicable way would wind itself up again in order to start a new evolutionary course of 'life'; but he seemed to be somewhat singular in this optimistic outlook. Yes; in those days, there was supposed to be nothing but 'matter,' out of which arose its marvelous offspring 'energy' or 'force.'

But in our own days, scientists are beginning to deny that there

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is any matter at all; they say now — at least many of them so say — that there is nothing but ‘force’ or ‘energy.’ May we not ask, Why run to this other extreme? Why not take the things of Nature as they are, instead of running off into imaginary vagaries of the speculative mind? After all, what does it matter what you call this underlying reality of things — whatever it is? It may be called ‘energy’ or ‘matter’; we Theosophists call it ‘spirit-matter.’

I continue now with my quotation:

In view of the newly-discovered facts brought to light by recent and more precise measurements of cosmic rays, it seems probable that ordinary matter is being created in the stars, the nebulae, or in the depths of space. Or, as Dr. Millikan himself puts it, “The heretofore mysterious cosmic rays, which unceasingly shoot through space in all directions, are announcements sent through the ether of the birth of the elements. . . .”

I interrupt here for a moment: Why should it be supposed that matter is in ‘creation’ in the stars, in the nebulae, and in the depths of space, and nowhere else? Why limit ‘creation,’ formation, the new springing forth again, the new manifestation, to those three especial localities? This we cannot consent to, for it seems to be notably unreasonable. It is our own Theosophical teaching, and has been for numberless ages past the teaching of the ancients of the entire globe, that matter is eternally evolving forth, springing forth, everywhere on our earth as well as in the most distant sun or nebula, or in the remotest abyss of stellar space. Every part of Mother-Nature, so to say, is an alchemical laboratory; and the workings in that laboratory are the workings of forces, obviously, always evolving forth what is in themselves, their own characteristics.

But more generally, *What is it that they evolve forth? It is what is commonly called substance or matter.*

Please listen now to something else that I found in this same article, which is likewise a modern enunciation by one of the greatest American scientists of an old Theosophical doctrine. Dr. Millikan himself now speaks as quoted in the article:

We have known for thirty years that in radioactive processes the heavier atoms are disintegrating into lighter ones. It is therefore to be expected that somewhere in the universe the building-up process is going on to replace the tearing-down process represented by radioactivity.

Just so, do we exclaim: Finely said! But why ‘somewhere’ merely? We say that it is going on everywhere and unceasingly; it al-

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ways has been doing so in different parts of space, while in other parts of space the process of disintegration has the temporary upper hand; for worlds and aggregations of worlds are born, grow, live, mature, decay, and finally die, just as everything else does; and this will always be so if analogy and common sense are any rules to go by — and no others are known! Where can you place limits to eternity and say: “Here is an end, be it of matter or of manifestation”? Or where can you place boundaries to infinity and say: “Here is an end of things in time and duration”? It is a pure assumption which is totally unwarranted to say that here or there, and here or there alone, can a thing take place.

Now, after this preliminary series of comment, I come to the article which I first mentioned to you. From the same issue of the same popular American scientific magazine, I will read extracts from an article entitled ‘Men, Atoms, and Stars,’ written by an eminent American research-engineer and scientist, Matthew Luckiesh. This article is a remarkable one. It is written by what we may call an orthodox but progressive scientific man, a very remarkable man, with an unusually intuitive mind; and yet please note how easily an extremely clever, able, learned mind can entwine itself in logical dilemmas. He says:

Are we any more important in the great scheme of things than a blade of grass or a particle of star-dust? Does the destiny of these differ from ours?

I interrupt here for a moment. The Theosophist would answer: “Bravo! Their destinies differ not one whit. It is the teaching of Theosophy that every mathematical point of Nature, of the universe, of the cosmos, is a Monadic individuality, learning, moving, progressing, evolving: originated all in the same Divine Source, and all moving towards the same sublime future: their destiny is the same as is ours, and their origin was identic with ours.”

Mr. Luckiesh now speaks again:

Reincarnation of the soul has been dreamed of and desired by many peoples. . . . After all these years we are still uncertain of the destiny of that intangible part of us — the soul or mind-entity. Can we suppress a smile when we admit that knowledge has proved reincarnation and practically eternal life for dead matter, but has revealed as yet no such proof for our so-called souls? We lie down at night and our minds rest in unconsciousness. The atoms in the textiles which cover us are as vibrant with life as those in our bodies. The electrons in the atoms continue revolving in their orbits and the molecules com-

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posed of atoms continue vibrating. These movements of these small elemental bodies go on whether we waken or die, and they go on doing this forever, barring some cataclysmic phenomenon which only exists in theory as yet. The irony of it! Knowledge has first proved the eternal life of matter.

Again I interrupt for a moment or two at this point. Notice how this very eminent engineer, internationally-famed scientist and researcher, uses the word 'reincarnation,' adopting one of our own Theosophical terms. Now as a matter of fact, we would not use the word 'reincarnation' in this instance; we admit the facts gladly, but do not like the particular use of this word in the connexion employed. The proper word to use here would have been 'transmigration' of the atoms — of the 'life-atoms,' as we say. 'Reincarnation' means the coming again into bodies of flesh. But this objection is a small matter, and I call your attention to it merely for the sake of accuracy in the use of our Theosophical terms. But here may I not also add: "Can we suppress a smile" when we hear so eminent a logician talking of the fact that 'dead matter is eternally alive'?

I tell you, friends, that there is no 'dead matter' anywhere. The very modern scientific doctrine that force and matter are essentially one and not two, shows that what scientists call 'energy' or 'force' and, in animate organisms, what is popularly called 'life,' are the same thing; and hence, since everything that we know, is in consequence energetic matter — its atoms and electrons in a continuous and unceasing whirl of movement — therefore everything 'is alive,' and very much alive too! We Theosophists have been teaching this same general doctrine for ages upon ages, in all lands of the globe and among all races of men; and we have taught it for the last fifty years, more or less, in Occidental countries — ever since the modern Theosophical Movement was publicly launched in New York City in 1875, by H. P. Blavatsky, William Q. Judge, H. S. Olcott, and others.

But returning to my present theme: from what precedes, it is clear that the entire conception which sways the mind of this eminent and intuitive thinker is a curiously contradictory hypothesis, which perhaps he has never taken the pains to examine as regards its elements. First, he believes that "matter is dead"; second, in the same breath or rather in the same line of his article, and only two words distant, he says that matter is "eternally living."

Furthermore, why make a point, which, by the way is utterly pointless to a Theosophist and would be just the same to Mr. Luck-

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iesh himself, I am sure, if his attention were called to it, that the 'human soul' is not proved to exist because, if I understand the real thought of this thinker aright, that human soul is not 'matter' and therefore *de facto* is not a living entity — that, in fact, it does not exist? But it must be matter, because it moves matter, and therefore must be a form of energy or force, which is equivalent to saying a form of subtilized or etherealized matter — or rather substance, to speak more accurately. We have shown you that it must be matter, however ethereal that matter may be, because it is a force, an energy; yes, it is substantial simply because it is a lower form of spirit. In short, it is what we Theosophists call 'spirit-matter' which is but another manner of saying 'energy' or 'force.'

In very truth, spirit and substance, or energy and matter, are but two differing forms of the same fundamental, underlying, reality — call it by what name you please — which is; and the manifold and varying forms of this appear to our sense-perceptions and intellectual vision as the varying forms of force and matter of the universe that surround us.

But remember this, for it is very important: what our sense-perceptions can take in through the very imperfect degrees of evolutionary development that they have reached, and what our mental-intellectual organ can understand through its still imperfectly developed faculty: all this, I repeat, is merely the lowest and intermediate grades or states or planes of this underlying, fundamentally existing REALITY, which comprises vast fields of action and incomputable numbers of planes, still utterly beyond the range of any cognitive power or perceptive faculty that we have as yet developed.

I now again continue with my quotation:

A so-called living thing dies: but its myriad atoms are as alive as ever. The particular organization of atoms represented by that dead body is mustered out. . . .

We can imagine many interesting migrations of matter during the course of which many reincarnations take place. . . .

For example, an atom of oxygen which we now breathe may have come to our Earth from afar in a meteor. Perhaps it was formed billions of years ago . . . in a stellar crucible — a far-off nebula. . . . The oxygen-atom was a part of a meteor [later] which traveled erratically for aeons. This piece of 'drift-wood' of space eventually entered the Earth's atmosphere and burned. . . . The oxygen-atom came to the Earth in the ash-dust.

This may have been millions of years ago. The electrons rotated in the or-

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bits of this atom all this time. The atom became a part of a molecule of mineral salt. Eventually it passed . . . into a plant. . . . The atom may have become a part of a bacterium and eventually of an animal higher in the scale. . . . Now it is a part of a molecule of water. Again it has a devious journey and many reincarnations. . . . This is the merest glimpse of its eternal life — unchanged although reincarnated countless times.

Well, friends, we all know about what this eminent gentleman means, and we thank him for his eloquent remarks. His article is admirable; but while we admire the man's intuition and research, while we respect his opinions, let me point out, just the same, that there are certain things here which a Theosophist could not accept because, first, they are unphilosophical, which is equivalent to saying illogical, if you will; and, second, because they are unscientific. I will explain what I mean briefly.

He speaks of these atoms as being forever physically alive, which means for eternity. Now this is a very large thing to assert. He next says that the atom of oxygen had its electrons rotating within it for billions of years, and that these electronic rotations in their respective orbits have been pursuing their respective orbital paths unchanged for all that period of time. Now an atom billions of years old is a very ancient atom indeed, and I do not believe that any atom lives unchanged for that length of time. We know of nothing in Nature which does not have its beginning, which does not reach maturity, and which does not finally decay and die, *to come back*. When this evolutionary period concerns the human soul, we call it reincarnation; when it is one of the migrations of the life-atoms that is concerned or takes place, we call it the transmigration of those life-atoms.

Yes; every individualized entity has its own life-period, for its life-center must come into physical manifested existence, therein reach its growth of power and of faculty — whatever these may be — then the full expansion of its forces or energies — its full strength; and then decay and decrepitude set in, followed by its 'death.' But does it remain 'dead' forever, for eternity? How can that be? What we call 'death' is merely a changing of state or condition, a passing over of forces, a transmigration to other states or conditions. As surely as it was here before, so surely will magnetic attraction draw it back to a new imbodiment; that is, that particular individuality, that Monadic essence which ensouled the atom and gave it life and coherence and individuality, will manifest itself anew.

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In view, therefore, of what we have been saying, it will readily be seen why we Theosophists divide the human entity into a number of component parts; technically speaking, into seven principles or elements. But while this is so, and is the exact way of understanding man's composition, a far more general and easy method of dividing the human entity is into three parts: a divinity which is our inmost core, the 'heart' of us, the inmost of the inmost of us, and this is the first part; second, a Monad which is subordinate to the former, and is our spiritual essence; which is an evolving entity after its own manner and the root of our egoic individuality; and, third, a series of vehicles or sheaths or garments composed of 'atoms,' as we may call them, of varying degrees or grades of fineness or ethereality, which more truly should be called 'life-atoms.' These three general parts, then,— gods, monads, atoms — are three steps, so to say, on the stairway of life, of the inner and outer economy of the human being; and each class is enveloped or clothed with its own specific or particular class or grade of sheath or garment, which incloses the energy or force appropriate to its respective plane.

Friends, my time for closing our lecture this afternoon has now arrived; and in conclusion, I desire to call your attention to the fact that the ancient Egyptians had a sacred work which they greatly revered, which they called the *Per Em Hru*, which may be translated as 'The Coming Forth into Light' or 'The Passing Forth into Light.' This work is popularly called by modern scholars *The Book of the Dead*. An ancient and indeed universal teaching had it that death was a passing forth into the 'light' of the spiritual realms; and, similarly, reincarnation, which is the coming again into manifested existence on this earth, in garments of human flesh for the human soul, was called among the ancient sages and mystics the 'Coming into the Shadows.' Matter has always been called 'shadowy' or the 'shades'; and spirit was always called 'light' among the mystics, sages, and philosophers of all periods of time.

I will also leave another fine thought with you, friends. Tennyson, the English poet, wrote a sonnet in his early life, which for some unknown reason is usually omitted from the later editions of his works. I will read this sonnet to you:

As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in some confused dream

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To states of mystical similitude;
If one but speaks or hems or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, “All this hath been before,
All this hath been, I know not when or where.”
So, friend, when first I looked upon your face,
Our thoughts gave answer each to each, so true —
Opposéd mirrors each reflecting each —
That tho' I knew not in what time or place,
Methought that I had often met with you,
And either lived in either's heart and speech.

Yes, this is one of the things that we consciously bring back with us — love, recognition of spiritual sympathies, and further, that which is the root of all these, CHARACTER.

“THE YEAR'S AT THE SPRING”

LEONARD LESTER

THE light of a myriad sun-cycles has encompassed our globe as she mounts the spiral stairway of the Cosmos. The spirit of a myriad seasons flows in the reawakening Spring as earth again greets the sun-glow of the vernal equinox, new-clad in festal array. The golden youth of the world mirrors its heart in the joyous youth of the year. And beneath the outer garb that ancient planet-heart still beats time to the sun-music that for countless aeons has swept her as a lyre.

But today the vision of a profounder universe gleams dimly through the veils of Time and Space as higher realms of man's consciousness are awakened. A thrill of loftier harmony floats through vast, untraversed regions, bearing tidings of a Resurrection, grander, more sublime, than our arithmetic can measure, for it is vital with the aspiration that pervades the infinite life-cycle of the Soul.

There is profound beauty and meaning in the ancient idea that the sun, in concert with his brother-spheres, *sings* as he speeds on his celestial journey, servant of universal harmony — the law of being. The mind of Shakespeare embraced this ancient theme of sphere-harmony — familiar to us in a passage of exalted feeling. But far

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from being a mere poetic fancy, it veils a living truth for it voices the universal aspiration — the spirit of devotion — which unites all beings, from the highest to the lowest, in a sublime Covenant of Duty, sounding forever in the heart of man and in the heart of Nature, in a universe of eternal law. For in the archetypal world, Justice — the spiritual aspect of Harmony — eternally presides; and in the universal hierarchy even the highest beings are subject to law and the servants of it. Pindar, among the ancient Greeks, hails it as sovereign of everything among mortals as with immortals; Plato tells it in an allegory; Sophocles invokes it as neither of today nor of yesterday, a something of whose origin none may know; and that stern seer Heraclitus of Ephesus is recorded to have taught that even if the sun himself should swerve from his appointed path, the Erinyes, ministers of Cosmic Justice, would compel him to return. Many modern poets, also, voice this ancient theme — none more beautifully than Wordsworth, in whose magnificent *Ode to Duty* occur the lines:

Thou dost preserve the stars from wrong.
And the most ancient heavens through thee are fresh and strong.

In the passage above referred to, Shakespeare, speaking through the lips of Romance, declares that “such harmony is in immortal souls,” but its music is pent-up, unheard in this prison-house of matter, entombed as it were in a sepulcher of clay. And in the atmosphere of the scene the poet has here created — the romantic mood of the young lovers, the silence of night, the stars, the witchery of music and of moonlight — may fittingly figure the state of humanity in its fitful ardors of mingled desire and aspiration, weaving dreams of celestial beauty into the fabric of earthly desire.

But let us quote the passage entire:

Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Here, in a mood anticipating happiness, the romantic imagination kindles to the beauty of outer Nature and the native, heaven-

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born aspiration, usually stifled, sounds clearly above the meaner voices, witness that the inner harmony is not entirely obscured. Yet even in its conscious enjoyment there arises the sense of a something lacking: the fuller, deeper harmony is as yet dormant, asleep.

And why this muddy vesture of decay? It is through lack of inward attunement; *because it is just these muddy vestures that mankind has been weaving for itself for ages*, out of gross and perishable materials on the loom of sensation and desire. With heart attuned to these outer things, the inner, celestial hearing has become dulled through disuse. To attune the heart through aspiration, to transmute, to clarify the sheaths of this gross vesture into transparency, is to let in the light which will awaken the entombed Spirit in man, and, thus individually work out the vast drama of Humanity's Resurrection.

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There is something in this conception of Resurrection too great to be appropriated by any one time or individual. A study of the Easter festival and ceremonies, together with the others which, anciently, were celebrated at the seasons of Winter and Summer Solstice and of the Autumn Equinox, will prove the universality of the underlying idea and show that its essential meaning is mystical and cosmological and not of locally historic or personal origin. These festivals all had reference to the Sun as the Spiritual Center of Life, and all had to do with spiritual rebirth or resurrection. In the Wisdom-Religion of the ancients these pivotal points of the solar year were observed as sacredly propitious events in the life of the soul. They were marked by sacred ceremonies. In their original purity they belonged to the Mysteries which were the expression of a universal Science of Life, inspired by a profound spirit of devotion to the Divine Principle, which, the ancients believed, ensouled the universe as it ensouls man. Special ceremonies of initiation also had their place and time for those candidates who, by preparation and training, had "raised the arch of attainment all perfect but the keystone,— that was found or lost in the appointed trial."

So these festivals marked the entry of the spiritual man into communion with the spirit of the season. For the evolutionary trend moves in rhythmic undulations and each new step, new breath, new heart-beat in human or cosmic life is invested with a new spiritual

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impulse from the Heart of Being. There is an ancient saying that "Truth is only strong in its proper time"—that time is its opportunity. How rare is the wisdom that can recognise it and, reading events, perceive the cause within the effect, the effect within the cause!

Time, as recorded by human consciousness, is a succession of events of greater or lesser significance, and this significance in events lies in their imbodiment of the fundamental and all-pervading as distinct from the local and incidental. The cycles and the seasons are not merely divisions of time but the vehicles of ensouled events. Through them we experience the influences which belong to us through natural, action-invoked affinity. They are the rhythms of the universal sphere-melody, the channels through which the spiritual breath of life flows and ebbs through the manifold worlds of inner and outer consciousness. We observe and record the outer harmony of Nature's laws, their mathematic order and precision. The very arts which sustain us physically — as of agriculture, navigation and the sciences — are based upon our implicit trust in the unvarying constancy of law.

Yet our knowledge of and trust in our inner, spiritual being and its profounder world of experience is, as yet, hardly awake. Through the heedlessness of these mind-endowed 'muddy vestures,' engrossed in the outer things, we forfeit the life — the light — of that inward experience which is the key to outward events.

In the timeless, spaceless domain of his Higher Self man's true progress is registered. It is up the stairway of this inner consciousness, through conquest of the eternal realities that he ascends, and his permanent advance is recorded not by the triumphs of material achievement such as have adorned the crest-waves of past civilizations and are the pride of our own, but through harmonious co-operation with Life and Nature, by the quality of inspired illumination which, sun-like, he can radiate in his own place of duty, and which, existing thus as cause, must inevitably be realized in the world of effect.

In the turmoil of the life of today, revealed or hidden by the changing phases of events, are two opposing trends of energy, corresponding to the dual nature of man. One of these tends towards material aggrandizement and an intensification of the life of the senses. The other is spiritual, and expresses the inner reconstruction or soul-

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awakening that is silently going on. This transitional stage, with the spiritual and material forces contending for mastery, offers a sublime opportunity to all aspiring souls to ally themselves interiorly with the life that is fundamental and enduring.

It is in this silent tide of awakening soul-consciousness that humanity's great hope lies, for it is an invocation to the light which will recreate in earnest souls a higher conception of life, a new attitude of mind and heart. From out the ampler horizon it unfolds there flows a new breath of life which is a foretaste of the era of spiritual liberation that is dawning.

The spectacle of the brilliant but dubious achievements of man's brain-mind viewed in the light of the heart's intuitions, reveals the enormous disproportion between his realized material development and unrealized spiritual aspirations. It brings home to us the fact that the growth of man's animal and intellectual qualities has far exceeded a balanced relation to his spiritual development and has in fact been acquired at the expense of moral self-conquest and latent godlike powers. It is to this abnormal disproportion that the lack of equilibrium in human life and character, and the lack of harmony with Nature, is due. For Nature herself, ever working towards universal ends, puts to shame our feverish pursuit of the ephemeral.

It is in the mind, impregnated with the life of the senses, that this distortion is most apparent; its function as mirror and transmitter of the inner light has been dissipated in the service of ideals which conceive of man as a highly developed animal, as the victim of original sin, rather than as an evolving soul. It is in man's mind — in the domain of his gradually unfolding inner senses — in which the thinker impresses upon the universal ether the quality of his thought and life; it is in this arena of mind that the battle of the ages is being fought.

The crucified Titan, Prometheus, chained to the rock, torn by the gnawing vultures of desire, still towers as a living symbol of humanity. Out of the gloom the shadowy form rises gigantic, godlike; the noble brow takes the first, faint hues of dawn; the steadfast gaze lit by foreknowledge, penetrates the future, knowing the sunrise is at hand and his deliverance sure.

Consider the life-sum of man's thought, of his physical energies

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— to what goal are these directed? Is it the goal supposed to end with the tomb, or is it lighted with the flame of an undying aspiration, to which a single earth-life is but as a day in the soul's 'eternal pilgrimage'? Man is essentially divine and his awakening intuitions invoke the light of that Truth to which he naturally aspires as the source of his being. This is the basis of spiritual devotion, and all religions are, or originally were, its ministrants.

There are cyclic periods in the evolution of humanity when this light is obscured. Out of one of such obscure periods we are slowly emerging. And it is in response to the spiritual hunger of man's heart that the teachings of Theosophy have been given. For it is just the guidance of these teachings that is needed to restore the lost equilibrium, to kindle in man's inner life that vitality which living Truth alone can impart. They are the lost canons of proportion in the art of character-building.

As an example let us consider the teaching of Reincarnation — that larger vision of life without which the real nature of the soul can hardly be conceived. For in the present-day conception of life there is a decided haziness of vision in things spiritual which is apparent in the attitude towards all questions which transcend the plane of man's physical well-being. And this limited vision is largely due to a certain spiritual short-sightedness which is willing, theoretically, to concede the truth of the soul's immortality, even accepting it as a creed, yet which, in practice, reckons its bearings by the short span of a single earth-life, shaping the course of the soul's pilgrimage — admitted to be eternal — by the familiar incentive of worldly success.

To live in the consciousness of the vaster orbit of the soul is to attune the lesser orbits of our earth-lives to the rhythms of immortality. It is to make our immortality a living power, to live in the sunrise of eternal resurrection. It is to bring into our separate earth-lives the living unity of the immortal thread that binds them.

If the thread of sustained consciousness which unites our separate waking days were snapped, how meaningless would each day become! So, conversely, on the larger scale, lacking this sustained soul-consciousness to inspire and guide it, how meaningless, how exiled from its divine heritage of power, does the single life become! But possessing it, how meaningful every act and thought! Breathing in a sphere of grander proportions, every experience becomes an appointed

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and special step towards the goal of enlightenment and liberation. Life becomes a constant initiation, self-adjusted to the divine harmony whose vital currents will disintegrate the old, out-worn forms and reclothe Humanity — no longer in ‘muddy vestures of decay,’ but in godlike vestures, glowing with the splendor of inward light.

THE SEPTENARY PRINCIPLE IN ESOTERICISM

(From *The Theosophist*, July, 1883)

HELENA PETROVNA BLAVATSKY

SINCE the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindû philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmans and learned Europeans that our septenary divisions of Nature and everything in it, including man, are arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother, Mr. T. Subba Row, B. A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas imbodyed in the *Fragments* series were entertained by Vyâsa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindû of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedânta, and thus show

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that they too prove the claim. Even in their crude exotericism their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Âryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the 'Book of the Dead' and the Ritualism of ancient Egypt and even in the Mosaic books — without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as land-marks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Ślokas a thick volume might be written.

From the well-known Hymn to Time, in the *Atharva-Veda* (XIX, 53):

Time, like a brilliant steed with *seven* rays,
Full of fecundity, bears all things onward.

Time, like a *seven*-wheeled, *seven*-naved car moves on,
His rolling wheels are all the worlds, his axle
Is immortality. . . .

— down to Manu "the first and the *seventh* man," the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyân-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I, 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* 'Pralaya' to another); and that "in the present divine age, there have been as yet *seven* Manus." Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on and between the planets there is "an awakening to *illusive* life," and "an awakening to *real* life," and that, moreover, there are 'root-Manus' and what we have to clumsily trans-

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late as 'the seed-Manus' — *the seeds for the human races of the forthcoming Round* (a mystery divulged but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindû Scriptures that "The first Manu produced *six* other Manus (*seven* primary Manus in all), and these produced in their turn each seven other Manus" (*Bhrigu*, I, 61-63)* — the production of the latter standing in the occult treatises as 7×7 . Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity — must be the *seventh*, since we are on our fourth Round, and that there is a *root-Manu* at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a 'root-Manu,' (Dhyân-Chohan) and closes with a 'seed-Manu,' so a *root-* and a *seed-Manu* appear respectively at the beginning and the termination of the human period on any particular planet.

It will be easily seen from the foregoing statement that a *Manvantaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyân-Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7×7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisu-thrus and the Jewish Noah. But in the esoteric books we are told that Manu-Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of the Root — or primitive Manus, but one of the 49 "emanated from this 'root'-Manu."

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

*The fact that Manu himself is made to declare that he was created by Virâj and then produced the ten Prajâpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu*, I, 33-36), related to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

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1st Round	1st (Root-) Manu on Planet A — Svâyambhuva 1st (Seed-) Manu on Planet G — Svârochî (or) Svârochisha
2nd Round	2nd (R.) M. on Planet A — Auttami 2nd (S.) M. " " G — Tâmasa
3rd Round	3rd (R.) M. " " A — Raivata 3rd (S.) M. " " G — Châkshusha
4th Round	4th (R.) M. " " A — Vaivasvata (our progenitor) 4th (S.) M. " " G — Sâvarna
5th Round	5th (R.) M. " " A — Daksha-Sâvarna 5th (S.) M. " " G — Brahmâ-Sâvarna
6th Round	6th (R.) M. " " A — Dharma-Sâvarna 6th (S.) M. " " G — Rudra-Sâvarna
7th Round	7th (R.) M. " " A — Rauchya 7th (S.) M. " " G — Bhautya

Vaivasvata thus though seventh in the order given is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata,— the Hindû ideal imbodiment called respectively Xisuthrus, Deukalion, Noah, and by other names — who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldaean account of the Deluge and the so-called Mosaic books. In both, the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldaean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthrus takes 'jugs of wine' for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful"! Nevertheless, while they give us

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no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, *Chaldaeian*, and *Aryan* Hindû chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yug, is also given as 432,000, while the four ages or the divine *Mahâ-yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and 'extravagant,' give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given, 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2, the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedânta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*; "the only Veda of all thoughtful Hindûs in the present day," as Monier Williams is made to confess, every word, as its very name implies,† has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prâna*, the ONE LIFE, "the nave to which are attached the seven spokes of the Universal Wheel" (Hymn to Prâna, *Atharva-Veda*, XI, 4).

Even European Orientalists agree that all the systems in India assign to the human body: *a*, an exterior or gross body (*sthûla-sarîra*); *b*, an inner or shadowy body (*śûkshma*), or *linga-sarîra* (the vehicle), the two cemented with — *c*, life (*jîv* or *kârana-sarîra*, 'causal body.')

*See *Babylonia* by George Smith; 36. Here again, as with the Manus and 10 *Prajâpatîs* and the 10 *Sephiroths* in the *Book of Numbers* — they dwindle down to seven!

†*Upani-shad* means according to Brahmanical authority — "to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams — the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."

‡This *Kârana-sarîra* is often mistaken by the uninitiated for *Linga-sarîra*, and since it is described as the inner rudimentary or latent embryo of the body — confounded with it. But the Occultists regard it as the *life* (body) or *Jîv*, which disappears at death; — is withdrawn — leaving the first and third principles to *disintegrate* and return to their elements.

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These the occult system or esotericism divides into seven, farther adding to these — *kâma*, *manas*, *buddhi*, and *âtman*. The *Nyâya* philosophy when treating of *Prameyas* (by which the objects and subjects of *Pramâ* are to be correctly understood) includes among the twelve the *seven* 'root-principles' (see IXth Sutra), which are 1, soul (*âtman*), and 2, its superior spirit *Jivâtman*, 3, body (*śarîra*), 4, senses (*indriya*), 5, activity or will (*pravritti*), 6, mind (*manas*), 7, Intellection (*Buddhi*). The seven *Padârthas* (inquiries or predicates of existing things) of Kanâda in the *Vaiśeshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: 1, substance (*dravya*) refers to body or *sthûla-śarîra*; 2. Quality or property (*guna*) to the life principle *jîv*; 3. Action or act (*karman*) to the *Linga-śarîra*; 4. Community or commingling of properties (*Samanya*) to *Kâma-rûpa*; 5. Personality or conscious individuality (*Viśesha*) to *Manas*; 6. Co-inherence or perpetual intimate relation (*Samûha*) to *Buddhi*, the inseparable vehicle of *Âtman*; 7. Non-existence or *non-being* in the sense of, and as separate from objectivity or substance (*abhâva*) — to the highest monad or *Âtman*.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the 'all-expanding essence'; or as the universal spirit, the 'light of lights' (*jyotishâm jyotih*) the TOTAL independent of all relation — of the *Upanishads*; or as the Paramâtman of the Vedânta; or again as Kanâda's *Adrishta* 'the unseen Force,' or divine atom; or as *Prakriti*, the 'eternally existing essence,' of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves 'six rays' (the evolver being the *seventh*). The third aphorism of the *Sânkhya-Kârikâ*, which says of Prakriti that it is the 'root and substance of all things,' and no *production* but itself a producer of "seven things which, produced by it, become also producers"—has a purely occult meaning.

What are the 'producers' evolved from this universal root-principle, *Mûla-prakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness, and mind, and is generally called 'Prakriti' and *amûlam mûlam*, 'the rootless root,' and *a-vyakta*, the 'unevolved evolver,' etc.? This primordial *tattwa* or "eternally existing 'that,' " the unknown essence, is said to produce as a first producer 1. *Buddhi* — 'intellect'— whether we apply the latter to the sixth macrocosmic or microsmic principle. This first-produced produces in its turn (or is the source of), *Ahankâra*, 'self-conscious-

ness' and *manas* 'mind.' The reader will please always remember that the Mahat or great source of these two internal faculties '*Buddhi*' *per se* can have neither self-consciousness nor mind, viz., the sixth principle in man can preserve an essence of *personal* self-consciousness or 'personal individuality' only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankâra*, that is the perception of 'I,' or the sense of one's personal individuality, justly represented by the term 'Ego-ism,' belongs to the *second* or rather the third production out of the seven, viz., to the fifth principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of Prakriti, the 'root-principle,' the four following subtil elementary principles or particles, *T'annmâtras*, out of which third class the *Mahâ-bhûtas* or the gross elementary principles, or rather *śarîra* and *rûpas*, are evolved — the *kâma*, *linga*, *jîva* and *sthûla-śarîra*. The three *gunas* of 'Prakriti'—the *Sattwa*, *Rajas*, and *Tamas* (purity, passionate activity, and ignorance or darkness) — spun into a triple-stranded cord or 'rope,' pass through the seven, or rather six, human principles. It depends on the fifth — *Manas* or *Ahankâra* the 'I'—to thin the guna, 'rope,' into one thread — the *sattwa*; and thus by becoming one with the 'unevolved evolver,' win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahâ-bhûtîc* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles 'like an animal' (*purusha-paśu*). The spirit, *âtman* or *jîvâtman* (the seventh and sixth principles) whether of the *macro-* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, *i. e.*, entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi*, and *Ahankâra*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The 'divine monad' is *aguna* (devoid of qualities), while *Prakriti* once that from passive *Mûla-prakriti* it has become *a-vyakta* (an active evolver) is *gunavat* — endowed with qualities. With the latter — *Purusha* or *Âtman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former — or *Mûla-prakriti* or undifferentiated cosmic essence it has — since it is *one* with it and identical.

The *Âtma-Bodhi* or 'knowledge of soul,' a tract written by the great Śankarâchârya, speaks distinctly of the *seven* principles in man (see 14th verse). They are called therein the five sheaths (*pañcha-*

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kośa) in which is enclosed the divine monad — the *Âtman* and *Buddhi*, the seventh and sixth principles, or the individuated soul when made distinct (through avidyâ, mâyâ, and the gunas) from the supreme soul — Parabrahm. The first sheath called *Ânanda-maya*, the 'illusion of supreme bliss' — is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the second sheath is *Vijñâna-maya-kośa*, the case or 'envelop of self-delusion,' the *manas* when self-deluded into the belief of the *personal* I, or *ego*, with its vehicle. The third — the *Mano-maya* sheath composed of 'illusionary mind' associated with the organs of action and will, is the *Kâma-rûpa* and *Linga-sârira* combined, producing an illusive 'I' or Mâyâvi-rûpa. The fourth sheath is called *Prâna-maya*, 'illusionary life,' our *second* life-principle or *jîva* wherein resides life, the 'breathing' sheath. The fifth *kośa* is called *Anna-maya* or the sheath supported by food — our gross material body. All these sheaths produce other smaller sheaths — or six attributes or qualities each, the seventh being always the *root-sheath*, and the *Âtman* or spirit passing through all these subtil ethereal bodies like a thread, is called the 'thread-soul' or *suatrâman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the 'thread-doctrine,' since, like *Suatrâman* or *Prânâman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more — reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth, and nature are known to those who have become, like the 'Wise Men of the East,' adepts in Occult Science.

MORE ABOUT H. P. BLAVATSKY

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

THIS year is the centenary of the birth of Helena Petrovna Blavatsky and is to be marked by the publication of the centennial edition of her collected writings. Accordingly it is fit that these facts should be kept in our minds and the year made as commemorative as possible. I am a personal pupil of the great Teacher, who in 1888 formally and actually devoted my life to the service of the cause for which she labored. An article giving some of my recollections appeared in this magazine for February, 1930, and I now take pen for

some further impressions on the same inexhaustible topic. In doing so, there crowd into my mind certain familiar quotations appropriate to the occasion, from which I select the following:

No man is a hero to his valet. A prophet is without honor in his own country. Is not this the carpenter's son? Can there any good thing come out of Nazareth?

You will find plenty of people ready to believe (or think they believe) in the devotion of great characters of history or fiction, yet not in the devotion of their own brother. What can this mean but that their belief, their admiration, is of the visionary order, the unexacting order, and that it tends to vanish if brought close enough to interfere with daily life? Why do such people seem to think that devotees and enthusiasts can exist only in the ideal world, and that their own relations and friends must be commonplace persons with no eye to anything much above their own immediate concerns? Why must it be supposed that I am a fool or a crank who has been imposed upon by some strong character deluding and hypnotizing me, and depriving me of my (what's the word?) freedom? I am not Jesus; but even if I were, I am sure I should not be able to convince such people that I took up Theosophy from conviction and enthusiasm, and that the life that I have since lived is due to the fact that I deliberately devoted myself to the furtherance of that cause. No, they would still go on thinking that I have the main chance in mind, that I am subtly pursuing my own affairs, or that I am a poor deluded victim. Their arguments would still be based on the aforesaid assumption: "Don't I think it would be better?" "Why don't I?" Still would they continue to contrast my supposed intellectual and moral servitude with the glorious freedom and manly independence in which they themselves wallow. But I 'want to be shown.'

Some of the quotations refer to Jesus of Nazareth; and, if I draw a comparison between that Teacher and the Teacher of my title, it will not be supposed that I thereby imply any wild theory of reincarnation such as might have prevailed in some quarters. I might as well have selected from the long list of misunderstood Teachers some other name to point the moral that prophets are without honor among those too close to them. You have heard it said, Suppose Christ were to come today! or What would Jesus do if he came among us? But, if he did, it is not to be supposed that he would appear as the conventional mild individual with a forked beard and long hair parted in

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the middle. Analogy suggests that his appearance today would be as unconventional, as unwelcome to the majority, as it was in his own day. And, turning to the accounts of that previous visit, we find that he was just the son of neighbor Joseph the carpenter, one of ourselves, from the one-horse town of Nazareth. We find that he was curt and unobsequious to the savants and the powers-that-be, sometimes consorting with unrespectable and even poor persons. So it would be logical to expect that such a Teacher today would wear an unconventional and unwelcome aspect and appear in a quarter whence no good thing could possibly come.

H. P. Blavatsky was not Christ or a reincarnation of Christ; but the above remarks certainly apply to her. Her message was not the soothing syrup of a gentle Jesus meek and mild, calculated to show people how to follow God and Mammon at one and the same time; it was much more like the forcible message of Jesus when he whipped the sharpers out of the temple-court or rebuked the hypocritical professors of religion. She emphatically disturbed many of our dearest and holiest prejudices and vested interests.

The prophet of Nazareth declared himself a shepherd sent to gather together the lost sheep; and H. P. Blavatsky declares that she came to seek out and gather together those souls who, aspiring to the light, had lost their way in the mazes of modern civilization; forming them into a body fit to serve as the nucleus for a brotherhood of humanity founded on the recognition of spiritual values. This is what she did, pursuing her labor of love with the valor of a hero, undeterred by the bitter resistance brought down upon her from so many quarters.

Shall I then talk fine things about Jesus, and yet refuse to give due recognition to a living contemporary, who, at such great cost to herself, rescued me, among others, from having my aspirations buried and lost, setting my feet on the age-old path, which never would I have found by my unaided strength, and turning my life from a curse to a blessing?

For truly that meeting with H. P. Blavatsky was the turning-point in my life. Knowing what my potentialities, in some directions, were, I realize that I might have fallen into an abyss. She saw it too, and better than I did at that time. As I have mentioned before, she saw two possible paths which I could take; and it was through her that I

have been enabled to take the right one. In response to an unspoken appeal from my heart, she must have intrusted to me one of those seeds which (she said) had been intrusted to her to be sown wherever the soil might seem fertile.

All Theosophical movements date back to H. P. Blavatsky, whatever may be their present teachings and policies; yea, even movements which claim to set her aside, basing their claims for doing so on an 'inner light,' which, but for her, they would never have suspected themselves of possessing. People even claiming to teach 'pure Theosophy' free from the adulterations imported into it by Blavatsky!

There are those Theosophists who talk of going 'back to Blavatsky.' Heaven speed their efforts, if they mean discarding all fantastic digressions from the pure and original teachings of the founder. But does going back to Blavatsky mean going into an unprogressive atmosphere of study and reading the same books over and over again, as though her message, once delivered, had become petrified? Surely she started us on a career; and to return to her would imply an atmosphere of vigor and energetic action, and an endeavor to expand rather than to contract. Those who refrain from doing so, lest they should be misled by cranks and impostors, are surely living in an atmosphere of fear, and are unable to rely on their own power to discern the true from the false or to recognise what they are seeking when they see it.

Jesus tried to induce people to follow his path, rather than his personality. But he has been made into a unique figure and his teachings crystallized. Did H. P. Blavatsky wish to create a body of people occupied in studying her printed works, or did she desire to create people who might tread in her footsteps? Let us not make the old mistake over again and worship the past, refusing to recognise any light in the present. Let us not proclaim our own weakness by accusing people of trying to impose on us; but let us rather pride ourselves on our inability to be imposed upon, thus vindicating that spiritual intuition which it was the teacher's aim to impart.

A true teacher and true teachings can always be recognised by their unswerving adherence to the original lines laid down by the founder; and, if we know what those lines were, we can make our decision. The great task has always been to prevent the force of Theosophy from being diverted to a hundred different side-lines, and

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becoming mixed up with sectarianism, politics, eroticism, sentimentalism, or what not. The history of Katherine Tingley's work is an illustrious example of this; and thereby she proclaimed herself the true teacher. The life of H. P. Blavatsky is indeed an enigma for those who try to explain it on any other than the right theory. The inconsistencies they find are inconsistencies between their own theories and the facts. Once assume that she plowed a straight furrow, and recognise the mark at which she aimed, and the unswerving integrity of her policy becomes at once apparent.

In regarding the great men of old we behold them through a glamor of antiquity; we see them raised aloft in the world of imagination, not conflicting inconveniently with the concerns of our own life. But to their own people they were contemporaries, ordinary people of today; and no such heroic glamor invested them. Their own contemporaries regarded and treated them as H. P. Blavatsky was regarded and treated by her contemporaries. If, however, this is true of the multitude, it does not apply to the few who recognised, in some degree at least, the great one during his life. Such people were *looking for* such a great one; and his appearance answered the question of their heart. And it is still true that people find what they are seeking, some one thing, some another. Can you trust your own vision, your own integrity of character, to guide you to a right choice? Or must you fear being imposed upon? Perhaps you may have reached a stage in the long journey of your own evolution where it seems desirable that you should plow a lonely furrow and eschew all affiliations and personal loyalties. Do so, then, by all means; but remember the fable of the tailless fox and seek not to enroll a company of fellow-hermits. There are also those who, when convinced of a truth and realizing the obligations which loyalty to that truth imposes, seek the society of others like-minded; and endeavor to bring to the service of their cause the potent influence of organization.

H. P. Blavatsky came into the mellow of Western civilization — *to found an organization*. Having herself sought and found her own teachers, did she thenceforward remain in Tibet, cultivating the light within and letting the rest of the world alone to follow such light as it might happen to find? She came forth, and, sacrificing self, labored to establish *an organization* for the passing on to others of the truths she had received from her own teachers. And shall we, having derived from H. P. Blavatsky as much as we think we can, thereupon sit still

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and forbid all further effort along the lines she established, eschewing all organization, and refusing to have any fraternal relations or co-operation with people organized for the promulgation of Theosophy? And shall we plead, in excuse for such conduct, our *fear* that, since there are impostors, we may be imposed upon?

There are those who have said that, in meeting H. P. Blavatsky, they felt as though for the first time they were in the presence of a reality. Others not intellectual enough or introspective enough to formulate so definite a statement, yet must certainly have felt the same thing in their hearts; which was what attracted them to her. Here then we have a case of teacher finding pupil, and mutual recognition ensuing; and we enter an atmosphere away above and beyond the mental fogs of asking and doubting and weighing and calculating chances. Like a hungry man finding food, these seekers stayed not to analyse the food before partaking, nor threw it away because it did not have their favorite blue paper wrapper or label. Can we not apply the same principle today? Can we not trust our own intuition or sagacity to tell us surely whether what we have found is the genuine thing we were seeking? Or must we hold back, preferring the safe ground which more generous spirits have won for us by their own daring? Is it either logical or practical to condemn everybody who offers anything, just because he does offer it; rather than to examine what he has to offer and see whether it is genuine?

We have drawn comparisons between H. P. Blavatsky and Jesus; and in truth they come crowding into mind. Jesus has been set upon a lonely pedestal to be worshiped from afar by sinners who do not propose to follow in his footsteps any further than is convenient. Yet, judging by his recorded words, we infer that he was most anxious that his disciples should so follow. And what of H. P. Blavatsky? Shall we say: "She is dead and gone; none other like unto her may be permitted to appear." Or shall we rather endeavor to tread the path she showed us? She had marvelous abilities, we say, and was able to tap the resources of mind without having recourse to printed records. But did she thereby do anything which could not be done by anybody who would develop his faculties in the same way? Was it miracle or law of Nature?

We may sum up the sense of this article, then, by urging Theosophists to try to avoid that familiar mistake of human nature — evading responsibility and individual effort by setting up the de-

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parted teacher on a pedestal and making a unique figure out of him. The path which H. P. Blavatsky showed is still open, always open; shall we sit down and wait till another teacher appears (after we are dead, perhaps); or shall we have faith to set our feet on that path?

“THE ILLUSION OF TIME”

RICHARD L. SHARPE

I

TIME — to a man on the eve of a New Year's inception, who ponders in doubt or in rapture —
Appears as a mighty, black wave full of terror and strife, with a very small measure of whitecaps of peace and of pleasure.
All the deeds of this world seem a tide, flowing toward us from out of the mists of the future;
Which, flowing more darkly upon us, towering over the present with height beyond measure,
Sweeps over our heads and scars us in passing; then sinks to the dust of the unnumbered pasts we have crossed,
And the wounds that it left in its wake soothe themselves in due season, and at length are forgotten and lost.

II

Destruction and growth have a song like the hum of a motor. Its rhythm of years upon years
Wears us down, with its struggle of day after day sounding loud in our tortured ears.
We fight and we strain 'gainst the rush of this onslaught and rage.
Our eyes become dullish and dim. Our hairs grow gray and then white.
The ones whom we cherish and dream for and love, grow toothless and dry with old age,
And the sunlight of childhood is blurred and then blotted by time's tiresome blight.
And this time seems a land without shore, and a sea without end.
Time here seems a tight-shut door, and there seems a solacing friend.

III

But a watcher on earth — who himself is a cog in this engine called time — cannot see what takes place.
He can only recall the scars and the struggles and fears of its terrible course.
Only Soul, with its wings, can uplift the exalted to points out of time, out of space,—

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Where the rivets of death and the tortures of wish unfulfilled, of pain and remorse,—

Where the nails of our lives — all our countings and measures and thoughts — have no hold on the soul.

Thus the mind, here uprisen above all the struggles of earth, sees the body of time in its toil change its face, take on grace.

Sees with absolute clarity all of the rhythmic precision of this mechanical, heavenly whole.

IV

For that wisdom, which stops not nor pauses for the bars we call death and the gates we call birth,

Sees all time in the mind of the Logos as unified spherical pattern, one atom of which is our time and our earth.

It perceives that the form of this pattern is what has been named Fourth Dimensional sphere,

Which has our three dimensions, with motion — a fourth — in whose sum nor beginning nor end can appear.

V

The watcher comes closer: This strange mechanism of time has a surface all carven and wrought into statues of peoples and things;

All manners of action are there represented as focal points, centers of groups, with their ramifications surrounding them, rings after rings

In all possible postures and motions and thoughts, in each deed and each garb, each conceivable time, in each habit or era.

And across all these statues — look you well for this is the secret of time — at slow *tempo*s play lights bright and dim, move from statue to statue. The watcher goes nearer.

Here, in this pattern of all that has been in existence, of that ever can be,

These lights sweep and swirl in rotation, and brighten each statue and posture in turn. One can see

That these lights are sparks of the Logos, the souls of ourselves. As they enter this sphere they are dim little things,

And move in a rhythm unchanging, not swerving from paths over which they appear to be led.

But as they advance they increase in their speed and momentum and brilliance. Their movements assume the resplendence of kings,

While the light which they pour out to brighten the statues beneath them is focussed the brightest on the face of the carven head.

VI

These souls, at the start of their courses, are the slaves of a law of **mechanical** infinite justice, inflexibly true.

From the course of the statues of gestures and deeds and conceptions they enliven at first, they are guided to brighten more statues anew.

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All these soul-lights when young are bound to a wheel, of their deeds in the past,
for their moves.

Karman and Law guide the course of their future in strong and inflexible,
quite inescapable grooves.

VII

The parts of the pattern they live by lighting with life.— the thoughts they
can live, and their loves and their hates, births and deaths —

All they ever can know, ever knew, is this moment existing; and awaiting
the light of these souls to illumine and give it its breath.

All actions and gestures human bodies can make, all our nations; all races, all
the history of all time;

Every swerve of this earth in its endless rotation, every change of our maps, or
disturbance of clime;

Every costume, each word of each language which ever can be, every thought,
each religion and creed,—

Are existing at once, unmoving, all written, unchanging, awaiting the wander-
ing souls that will bring them their light as the Law sees the need.

VIII

It is not time that moves, nor externals, nor things that are measured in time or
in space; — only souls with their light.

The things that we do pre-exist, and are set, all laid out in this sphere, and
the one move of time is the speed of our spirits across them in flight.

There is time in this only. These lights have a *tempo*, and grow and increase
with a definite speed both in color and sound.

But the sphere of all thinking and action moves not nor increases.

Lies waiting the touch of the fire of the soul as its beams roll around.

IX

When these lights, after ages of turning and glowing, have grown blinding and
swift and melodic and strong,

They can turn from their paths as appointed; sweep in this way or that at
their will, with a *tempo* sublime.

Then they move with no trammel or law but themselves, and as they may wish
and see fit, they go sweeping along;

'Til they brighten so much they are merged with each other to one mighty
light like the one which they sprang from; and this is the final
great ending of night for the soul — the destruction of space and
of time.

JULIAN THE APOSTLE

A Fourth-Century History

P. A. MALPAS, M. A.

II

PERGAMUS AND EPHEBUS

PERGAMUS is the city where the famous *pergament* or parchment ousted the old papyrus of the Egyptians in days gone by. This was one of the little group of cities where the seven lodges, or ecclesiae, or churches of the 'Apocalypse of John' were situated in the early days of the new movement, some two hundred years before Julian's time. Deceived by the bald translation, 'the seven churches which are in Asia,' few Westerners figure to themselves that these churches are all included in an oblong one hundred and forty miles long by seventy wide — a couple of hours' journey by train between the most distant of them if the country were fairly level. In a flat country, on good roads, you could visit every one of them in a fast motor-car between lunch and supper. They were little lodges of the new secret society of the 'Way of the Kingdom of Heaven,' perhaps consisting of a dozen or two members, of whom one or two in each might have some smattering of education.

In those days they hardly realized their destiny as the nucleus of a political revolution that was to capture and dominate the Western world, though there were among them political dreamers and agitators. Ephesus, the magnificent city of Diana Multimammia — the Virgin-Mother Nature with the hundred breasts to nourish all humanity and creation — was the center of many secret lodges of all sorts and varieties of Gnosticism; with its glorious temple and its priests in attendance; with its unrivaled secret libraries and rituals of many cults, some of which one Saul or Paul, a Jewish preacher, had persuaded them on one of his evangelistic missions to bring to the bonfire. Some had even been burnt, but the majority were taken home again when the fascination of his fiery denunciation had cooled, leaving a few odd volumes to be consumed as an advertisement for future generations of the power of the new exoteric propaganda.

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Ephesus, the open gateway to the East with its *plaza de toros* or rather *plaza de leones*; with its baths and its port, with its traffic, its silversmiths and goldsmiths, its philosophers and sophists and teachers — who of them imagined that in the nineteenth century after the historical birth of Apollonius in the greater world, and of John Hydranos in the lesser world of Galilee, explorers should gloat over finding the site of what was once Ephesus, boasting of the exploit because of the difficulty of finding more than a few traces of forgotten masonry?

Two centuries! Not so long a time as the world goes, but the sands run fast in the age of iron. There was that curious old mystic who tried to re-edit the ritual, mixing with it new semi-political and sectarian bias. To the little lodge in Pergamus, his mystic self had written to his workaday self: “To the President of the Pergamus-lodge, write, *These things saith he which hath the sharp sword with two edges. . . . Thou holdest fast the Lodge-word, my ‘name,’ and hast not denied my ritual. But I have a few things against thee because thou hast there — is it not the dwelling of Satan, the opposer, those of the cult of Seth, of Typhon, the ass-god — them that hold the doctrine of Balaam who taught Balac to cast a stumbling-block, a scandal, before the children of Israel, to eat things sacrificed to idols, and to act as they do in the vaults under the arches in the foulest parts of the cities? And then you have those among you who follow Nicholas, whose teachings I hate. . . .*”

So much was in the melting-pot. It was difficult to sort out one thing from another. The visionary editor of old rituals in new covers was a Jew of Jews of the secret kabalistic tradition. The Christians who ate the meat of the sacrifices he loathed, and also those who followed the excesses of young men. Far more than this, ‘marriage’ was an abomination to the old ascetic, even when approved by Nicholas. In his visionary ritual-stuff he introduces a gross of thousands of people who shall be ‘saved’— but he takes care that not one of them shall be married.

That was what this ‘John’ said of the innocent Nicholas. Yet the rivals of John in a book they called the *Practices of the Apostles* (they had to call it something) wrote of this Nicholas that when the Helene-Jewish religionists of the new lodges protested that the reactionary Mosaic Jewish lodge-officers were neglecting the primitive landmarks of ‘care for the widows,’ a most sacred duty with all Jewish

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lodges and communities, Nicholas was selected out of the multitude as one of seven men "of honest report, full of the Holy Ghost and of Sophia" (the *Greek* Holy Ghost), to superintend this most important work.

So much for Pergamus and the little new lodge there. The kabalist-editor is no less denunciatory with Ephesus. Some very great early Christian (one may be permitted to guess the man specially aimed at) had been tested and the Ephesians had found him a liar. They had brought their books to him to be burnt, but they had taken them away again as soon as they had 'found him out.' Therefore these Ephesians were to be commended for listening to him no more, whoever he was. But there was yet cause for complaint, for the 'first works' had been allowed to lapse. Therefore, unless they were resumed, the candlestick of Ephesus should be removed from its place, and that quickly. Still, it was a great point in favor of the Ephesus-lodge that they hated Nicholas and his leaning towards marriage. It was an uncompromising ascetic who was writing.

The rituals were becoming daily more mixed and the lodges hated one another as only brothers in ritualism can. The few writings that escaped into publicity show these antipathies and antagonisms in every line, but there was ever at work a unifying force that made them all at least *seem* to be one. For centuries a movement went on that took every writing that proved awkward and burnt it — Paul's example at Ephesus had that effect, at any rate. Letters, rituals, books, were changed, pruned, had passages interpolated, were copied with omissions and additions, and then burnt. In two things alone did the revolutionists make a mistake. In the first place, they passed many a secret allusion, not knowing the code in which it was written, or not even knowing it was in code; and in the second, they never knew that their astonishing efforts were countered by those of secret societies compared to which theirs were mere crude and ignorant revolutionary clubs. All that they destroyed — every word — was known and copied and stored safely away for future generations hundreds and thousands of years later, to use in studying the curious mystic-material madness of the age, long after its death and decent burial.

Such were the signs of the interior ebullition going on in Pergamus and Ephesus in the second century A. D. They were signs of the breaking-up of the old cults; but one who knows how to read the

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signs of such ebullitionary periods knows that the quiet, peaceful cultivation of real religion is never far away for those who belong to it in reality.

Time marches slowly, by some standards, in such matters, though rapidly in others. In two hundred years the cult of the *material* Kingdom of Heaven had grown enormously, overshadowing the whole of the Western world. But in the darkest spots there were bright beacons of eternal light shining for all who had eyes to see.

And Julian's eyes were opening. He found reason to visit Pergamus. Whatever the reason given, the real motive was to be near the old philosopher Aedesius who lived there. Julian became quite friendly with two of the disciples of Aedesius, Chrysanthius and Eusebius. As men do, they talked and told him of the people and things they knew.

"Our Aedesius is a great man," said Chrysanthius one day. "But there are others who are also great, especially in Ephesus. There is Maximus, for instance."

"What of him?" asked Julian.

"He is a philosopher, but a practical theurgist also. They tell strange tales of his miracles, as the vulgar call them, not knowing better. Maximus himself always insists that they are merely examples of the use of unknown laws of Nature and denies that there are such things as miracles."

"What are his marvels like?"

"Once he made a statue of Hecate smile and the torches in her hand burst into flame of their own accord."

No more than the psychic works that have taken place for ages past, of course; but an intuition told Julian that these, in this case and for him, were signs of the deeper knowledge that he sought, sign-posts as it were, but certainly not aims in life, as so many ill-advised men make them and thereby ruin their chances of advancing beyond them.

Eusebius and Chrysanthius told Julian other things of the grand occultist of Ephesus, whose occultism, of course, was genuine occultism, only disguised from the public stare and interference by these psychological foolishnesses.

"They say Maximus has a way with the oracles that the gods cannot resist long unless the matter is very urgent," said Eusebius.

"How?"

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"It's like this. If he consults the oracles and they are unfavorable, he just goes on consulting them until they grow tired and give him the answer he wants!"

"Then he might just as well never consult them at all," laughed Julian. "If he forces them to give the answer he wants, what's the use?"

"Oh, he knows his business!" was the reply. "What really happens, I expect, is that by doing it in that way he finds out the right time to do a thing, or if it is altogether unfavorable, finds out the right time to do a thing with the least risk of ill-success."

"I should think they would refuse to answer him when they felt that way," mused Julian.

"Perhaps they do," said Chrysanthius. "But I suspect there is a deeper reason sometimes. By continuing his consultations it is possible that he may be able on occasion to command the gods themselves and turn unfavorable circumstances into favorable ones, by his personal effort and merit."

"It's like astrology," said Julian. "The dabbler in such things, the kind of idiot who loves to call himself an occultist without having the least idea of what occultism really is, uses astrology to find out when conditions are favorable for doing a thing or not. But the real astrologer finds out by his art what forces are against him and when they are strongest. Then he deliberately sets to work to conquer those forces at their weakest, if he needs to do so; or if it is something undesirable to waste energy and effort upon, he leaves it alone altogether, if he can. The ordinary man can't do that and that is the reason why not one person in a million ought to put his fingers into such hornets' nests of psychological practices."

"I think myself that Maximus is the one man in ten million," said Chrysanthius. "He forces the gods to give him the conditions he wants, if it is in their power to do so, of course — they have their limits. He commands fate; he refuses to be under the influence of the stars when he chooses to resist it; and he uses his astrology to find out the strength of the forces he has to contend with."

"A man does not become like that without teachers," remarked Julian, thoughtfully. "Where did Maximus learn what he knows?"

"Everybody knows that," said Chrysanthius. "He was pupil of the great Iamblichus, the leader of the Neo-Platonists of Alexandria. And you know that that grand school of divine philosophy and puri-

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ty of life was founded by the saintly Theosophist, Ammonius Saccas, a hundred years ago."

"I think Maximus is the man I am seeking," declared Julian.

It did not take him long to pack his belongings. They were mostly books, anyway. Ephesus was only an eighty-mile journey southward and the road was good. Saying farewell to Aedesius and Eusebius and Chrysanthius, he went by the first public coach.

Maximus, the Neo-Platonist adept, was nearly seventy. Julian was a little more than twenty. The old man possessed a remarkable voice and appearance; his eyes were extraordinarily brilliant and piercing. He had a long white beard and wore his white hair long also, as was the custom with the initiates.

Modern superficially-educated scholars express surprise that Maximus was such a devotee of the occult sciences and yet that his chief work was a commentary on Aristotle's Logic. Well, why not? Maximus was an occultist as well as a student of occult sciences and as an occultist all knowledge was his province. Because today there are about a million dabblers in so-called 'occult' follies to every genuine occultist, and the latter never shows himself to the public (that's what the word means in part -- a man who can keep himself to himself!) that is no reason why there should not have been occultists who really could divine the future by the help of the gods, even though, then as now, there were hundreds of silly dabblers quite seriously thinking that they were occultists, or at least on the road to being such. And the world as usual confuses the two, not knowing the truth of the matter.

Julian had found his teacher. In later days, on the battlefield, in the camp, at the desk, the young disciple carried the precious letters from his master. He slept with them under his pillow; he submitted his literary work to Maximus for approval. At all times he wrote an account of his doings to the Ephesian adept. For Maximus was his spiritual father, initiating him into the holy mysteries of Mithras, the Sovereign Sun.

THE MYSTERIES OF MITHRAS, THE UNCONQUERED SUN

THERE were circumstances of Julian's life and character which made him an acceptable candidate for the Mysteries of Mithras. The most important of all was that his character was clean. This enabled Maximus to reduce the customary time of probation and prepara-

tion; or rather, Julian's life, young as he was, had already been a preparation for the sacred Cycle of the Mysteries. He did not escape, but merely anticipated, the purifications of heart and mind and body necessary for the real neophyte.

Since Vedic times the Mysteries of Mithras, the Sovereign Sun, the Unconquered El or Elios (Elias, Helios, Elion), had remained an inviolate secret, more so than many others of those whose legends and ritual fell into writing. Therefore all that is said of them is vague, external, exoteric, with glimpses of interior splendors through chinks in the outer garment, just as sunspots give glimpses of an inner machinery of the Sun's outer robes — so brilliant as to look dark to the eye in comparison with that outer cloak.

These mysteries had descended through the Zoroastrians and Persians and had spread to Babylon, where the Chaldaeans modified them slightly in order to meet their exoteric rituals. They identified Mithras with their Shemesh or Shamash (the later localized Shemesh-on or *Sams-on* with his glorious 'hair'— the sun's rays in their strength). It was customary to say that the rites of Mithras had passed into Rome with the Cilician pirates captured by Pompey. They brought these Mysteries fully matured to the Eternal City, during the century preceding the common era — about the time of Julius Caesar. So secret was the cult that it is said to have attained no importance in Rome for nearly two centuries — which simply means that the public knew little or nothing of the cult for that time. Better known were the Egyptian Mysteries of Isis, who in Rome and Greece became respectively Ceres and Demeter, with suitably modified ritual. So similar were many of the observances and legends that Mithraism found a very congenial soil where the Mysteries of the Virgin-Mother of the Gods were celebrated, the ritual of the bread and wine and the resurrection. In two centuries these Mysteries had spread rapidly in the army, and also among traveling merchants and slaves, many of whom were Asiatics.

But Rome was ever a center of the mystic cult, and the Emperor Commodus had been initiated. Constantine, under the influence of a rival cult, destroyed its hopes to a great extent. Otherwise it might more than probably have become the religion of Europe until the present day. In fact, much of it, in a mutilated and misunderstood sense, did.

The lodge-rooms of Mithras were not very large, being usually

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found in well-populated towns and cities where accommodation was limited. The entrance was from the street into a vestibule. Steps led down into the 'Cave' which the lodge-room represented.

Julian was led with bandaged eyes into the 'Cave' and, amid due gravity of ceremonial, the veil was removed and he found himself among the assembled brethren. Soldiers, slaves, merchants, citizens, all were equal on the rectangle that formed the lodge. Women were not admitted to the rites.

In another degree, Julian became the 'Soldier,' the 'Warrior.' In this degree he learnt dependence on the god within, not without, the human heart. He had to be saved from darkness and materiality to the light of spirituality by 'the god' who was his Real Self and a part of all other selves, as a drop is part of the ocean. He was enlisted to fight the eternal, and only true, war against his lower, selfish self. In this degree his forehead was 'marked,'— he was 'christened.'

The 'Lion'-degree raised the candidate to the height of the vault of heaven. Leo, the lion, is the sign of high summer, when the Sun reigns in his sovereign glory both in the outer heavens and in the human heart. A communion-service of bread and wine was celebrated. One small lesson it inculcated was that the spiritual Sun is the giver and producer of food spiritual, as the material, visible sun is the giver of food material: corn and wine. And Mithras is the Sovereign Sun. In the age-old legend of the ritual, this banquet typified that 'Last Supper' of Mithras and Helios, before Mithras, the conqueror of death, rose to reign with the Father-Sun in his celestial kingdom. Far back into the night of Persian and Indian symbolism and story the ritual-legend spread its perennial roots.

Another legendary ritual-story symbolized the stepping over a fossa, or ditch, filled with water, in a peculiar way reminiscent of the 'three strides of Vishnu.'

Much use was made of candles and lights; there were solemn oaths and repeated formulae. The priest could only be the 'husband of one wife.' A second marriage after his wife's death was regarded as bigamy, exactly as it was among some of the earliest Christians. There were virgins and ascetics. Perpetual fire burned on the altar of the sun. The priest turned to the East to greet the sun at its rising, as he did to the south at noon, and to the west at nightfall. Bells and music were prominent in the ceremonies. Each day was consecrated to a planet, the *Sun-day* being the *Lord's day* and the most

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sacred of all. The 25th of December was celebrated as the birthday of the new-born Sun in the 'Cave.' As the quickener of all creation in Spring, Mithras was the Redeemer of the World. His fight against the giants of Autumn and Winter, his death and resurrection, were all celebrated, and Julian went through the ritual-cycle, for he was himself Mithras, the Unconquered Sun, just as all candidates were, in their due degree.

All these ceremonies varied in importance in degree of the candidates' intuitions. To some mere ceremonies, they were to others pregnant with vital meaning, lessons to enable the candidate to mount the ladder of self-directed evolution towards his own unveiled essential divinity.

Moral rectitude was of prime importance. Without it, what chance had the intuition to act clearly? Courage, watchfulness, striving for purity, all were necessary in the incessant combat with the forces of evil and animalism within oneself. There was no time for the true warrior of Mithras to be critical of others. He had more than enough to do to be his own keeper. Resistance to sensuality was an eternal aim, and ascetism was practised by some. 'Mithras' the god within, was ever on the side of the faithful, who were certain of the final victory both in this world and the next if they kept up the struggle, true to their inner 'Mithras.' The unconquered soul ascended — like the summer sun — to its former celestial home by seven gates or degrees, while the unworthy soul descended to the realms of Ahriman, Typhon, the symbolical 'Devil,' or material Nature.

Julian passed through the degrees of the 'Persian,' the 'Sun-Path,' the 'Father.' Maximus was his initiator.

One peculiar degree — whether Julian went through it symbolically or actually, who knows? — was that of the 'Baptism of Blood.' In a narrow chamber under a wooden grating the candidate stood naked while the Mithraic Bull was slain above. The candidate was washed in the blood of the dying bull. The scene typified the revivification of Nature, the resurrection and baptism by which all things live through the sacrifice of the life of the Sun-God. The knife symbolized the penetrating ray of the sun piercing the earth, the bull. All is highly symbolical and needed no actual blood, but there was a degraded time when this degree was enacted in its full exoteric sense.

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All these ceremonies had a way of creeping out of the 'heart' into the 'head' of a system in its degradation and publicity. The bread of nature and wine of nature's blood, became the real flesh and blood of various nature-gods; the 'baptism of blood' became real blood in many old temples and some new ones; the external sun became a real god to the ignorant priests and their yet more ignorant followers; the symbolic resurrection of the soul and spirit *from* the flesh became the resurrection *of* the flesh in some lodges; 'Mithras' became an external god, an external universal god, if one can really imagine such a thing as a universal god outside, instead of *ho theos*, the god *within* all men. These degrading ideas all followed from the breach of the old rule of absolute silence until a candidate had shown himself so capable of exercising his intuitions as not to fall into a crude materialization of things which are not really concerned with words or objects of sense.

Mithras was for ever combating Ahriman. Ormazd is the supreme 'God'; Ahriman is the opposition-power of evil. Mithras is the middle-god, as one may say, the real man on his way upwards but capable of being pulled downwards by his lower tendencies. The life of the earth springs from 'the shedding of the blood' of the sun, typified by the Bull. Mithras becomes the creator of life. Ahriman produces a drought to destroy the work of Mithras. Mithras defeats him by smiting a rock with an arrow and drawing water from its stony heart. Ahriman next sends a deluge on the world, from which 'one man' escapes, with his 'cattle,' in an ark or boat. Finally the world is destroyed by fire, and only the people of Ormazd escape. His work accomplished, Mithras enjoyed a 'last supper' with the 'Sun' and was taken by him in his celestial chariot, the chariot of Helios or Elias, to the habitation of the Immortals, whence he continued to protect the faithful.

There are three 'lights' or torchbearers in the lodge, representing the morning-sun, the day-sun, and the evening-sun, or alternatively the vernal, summer, and autumn sun. What they represent in the make-up of man himself one may guess.

Confused and incomplete to the 'pro-fane,' those 'outside the fane or temple,' all this symbolism fell naturally into place with Julian, under the guidance of the grand old Ephesian adept, Maximus. Prepared by many a previous life of service and effort, Julian went straight to the kernel of those things, ignoring the outer "husks that

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swine do eat." These symbolismes and ceremonies were nothing to him but sign-posts, reminders, text-books, of the great drama of the soul which he and no other for him, not even Maximus, had to go through, live through, fight through. And it is this effort, this hidden life, that made Julian a man among men and a friend of the gods.

Henceforth all life to him was different. His feet were on the royal road and there could be no swerving nor looking backward. Maximus was his link with greater men, and he realized that the chain stretched endless to the realms where the gods abide — and beyond. If others above him thus helped him he must in turn reach down and lend a helping hand to those who knew less than he.

Henceforth Julian's life was a life of duty and purpose lived in the secrecy of his own soul. Self had to be ignored so far as the law of action and reaction operative in all Nature permitted.

(To be continued)

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

BOOK IV — VI

(1) I do not restrain myself from bringing forward all the absurdities of our people. *They affirm that there are certain persons skilled in observing the clouds, who (thus) can predict when hail is about to fall.* This they have been enabled to understand by practice, when they had noted the color of the clouds, which (*the color*) the hail regularly succeeded.

(2) It is incredible that at Cleonae (*a small place in Argolis, Greece*) χαλαζοφύλακες — watchers for hail — were publicly appointed. When these had given warning that hail was at hand, what dost thou look for? That men should run for their woolen overdresses or their leathern? Nay, rather that every other man sacrificed a lamb for himself, every other one a chicken: forthwith the clouds moved off elsewhere, since they had tasted somewhat of blood!

(3) Dost thou laugh? Here is something at which thou mayest

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laugh still more: if anyone had neither a lamb nor a chicken — which might happen without injury (*accruing to him*) — he laid hands on himself, and lest thou imagine the clouds to be greedy or cruel, pricked his finger with a finely-pointed writing-style, and sacrificed with this (*his own*) blood: nor did the hail turn away the less readily from his little field, than from that (*field*) in which it had been appeased by greater sacrificial victims.

VII

(1) They investigate the reason of this matter: some, as befits really wise men, deny that such (*a thing*) can happen as that a man may strike a bargain with hail or buy off storms with insignificant gifts: as if presents might constrain even the gods! Others say that they themselves conjecture that there is in the very blood a certain energy powerful in averting the cloud or in repelling it.

(2) But how can there be such great energy in such a small amount of blood, that it penetrates on high, and that the clouds feel it? How much easier it was to say, It is a lie and a fable! But the decurions passed judgment on those to whom had been delegated the care of foreseeing storms, because by their negligence the vineyards might be stricken (literally, *cudgeled*) or the standing crops might fall flat. And among us, in the Twelve Tables (*this*) is guarded against: *lest someone shall have charmed away another's crops* (*excantasset — had sung out*).

(3) Uncultured antiquity believed also that rains can be attracted or repelled by songs (*— enchantment*); but that nothing of these things can occur is so publicly known that the subject (*causa*) of this matter is not to enter into the discourse of any philosopher.

VIII

I will add yet another thing, and it will be pleasing to have thee favor and applaud it. *They say that snow is produced in that part of the air which is near the earth*; this (*part*) having more heat from four causes: One, because all evaporation from the earth, since it has a great deal of heat and dryness in it, is the warmer proportionately as it is the more recent; second, because the rays of the sun rebound from the earth and run together, their reflexion warms whatever things are nearest the earth, which, accordingly, have the more warmth because they feel the sun twice; the third cause is that things

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at a greater elevation are more blown upon, but whatever things are lower, are less beaten by the winds.

IX

The reason of Democritus accedes to this: "Every body in proportion as it is more solid, receives heat more rapidly, and retains it longer. Hence, if thou hast put in the sun a brass, a glass, and a silver utensil, the heat would more rapidly enter into the brass, and would longer cling (to it)." He then adds how he imagines this to occur. "In those bodies," he says, "which are hardest and most compressed, of necessity the apertures are smaller and a thinner spirit is in each one; it follows that, just as the smaller rooms in baths and the smaller miliaria (*a tall and narrow vessel for drawing and warming water*) are more rapidly heated, thus these hid apertures which escape the eye, both feel the heat more quickly, and, on account of the same narrowness, give up more slowly whatever they have received." These matters being now at length settled, lead to that concerning which we are now inquiring.

X

All air, in proportion as it is nearer to the earth, is thicker; just as in water and in all liquid the dregs are at the bottom, so in air whatever things are densest, settle downwards. But already it has been proved that all things, in proportion as they are of a thicker and more solid material, the more tenaciously hold the heat received. The higher air, in proportion as it has receded farther from the impurities of the earth, is the cleaner and the purer; accordingly it retains not (*the heat of*) the sun, but transmits it as through a vacuum, and is in consequence less heated (*by it*).

XI

(1) Against (*this*), some say that (*if that were the case*), in proportion as the summits of mountains are nearer the sun, they must therefore be the hotter; but they seem to me to err; because they suppose that the Apennines and the Alps, and other mountains known for their great elevation, so greatly rise that their highth can feel the neighborhood of the sun;

(2) these are very high, so long as they are compared with us; but, indeed, when thou considerest the universe, the insignificance

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of them all is manifest. Among themselves, they are overtopped and overtop; besides, nothing is elevated so greatly that, in comparison with the all, there is any proportion — not even as regards the greatest; for if it were not so, we would not say that the entire orb of earth is a sphere (*pilam — ball*).

(3) The peculiarity of a sphere is rotundity with a certain evenness (*aequalitate*); but the evenness thou must understand to be that which thou seest in a playing-ball: the seams and cracks affect it but little in those places where it may be said to be less even with itself in any part. In the same manner as these inequalities in this ball are in no wise detrimental to the appearance of rotundity, indeed, so in the universe, neither are the lofty mountains of the earth, whose highth is overwhelmed by comparison with the entire world (*mundi*).

(4) He who says that the highest mountain, because it receives the sun at a nearer distance, must be more hot, he it is who says that a very tall man can necessarily be heated more quickly than a small man, and his head more quickly than his feet: but whoever will have gaged the world by its (*real*) size and will have reflected that the earth holds the situation of a (*mere*) point, will understand that nothing on it can be so elevated as to feel more greatly the heavenly bodies — just as if it had advanced into their neighborhood!

(5) Those mountains which we look up at and which hold their peaks in eternal snow, are, nevertheless, at the lowest part; and of course, a mountain is nearer the sun than a field or a vale, but only so in the way that a trifle is thicker than another trifle; in the same manner also a tree may be said to be nearer the sky than another (*tree*) — which is untrue, because among very small things there can be no great difference except while they are being compared among themselves. Where one has entered upon a comparison with an immense body, there is no contrast, however much one may be greater than the other, because, although the difference is great, yet the very small are overwhelmed.

XII

(1) But to return to my theme. On account of the causes which I have brought forward, it has seemed good to many that snow is formed in that part of the air which is near to the earth and therefore is less bound, because it (*the air*) thickens in less cold; for the

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neighboring air is, on the one hand, too cold for it to pass over into water or rain, and, on the other hand, is not cold enough for it to harden into hail. In this medium of cold, which is not too intense, snows are produced by waters being condensed.

XIII

(1) "Why dost thou pursue so laboriously," thou askest, "those trifles, in which everybody is quite learned, but (*for all that is*) not a better man? Thou tellest how snows are produced, when it concerns us much more to be told by thee *why snows should not be purchased.*" Dost thou order me to strive *with luxury*? That strife is a daily one, and without effect. *Let us strive*, nonetheless, and, if it is to be the stronger, let it overcome (*us*) (*but*) struggling and reluctant.

(2) What next? Dost thou believe that this very investigation of nature contributes nothing to that which thou wishest? When we question in what manner snow is produced, and say that it has a nature similar to hoar-frost, (*and that*) there is in it more of spirit than of water — dost thou not think that it is a reproach to those (*people*) if they do not buy even water, since it is disgraceful to buy water?

(3) But, indeed, let us seek rather how snows are produced than how they are preserved, since, not content (*merely*) with pouring out (*our*) wine, we have found out how to class aged (*wines*) by flavors and years, how to pack snow so that it may conquer (*the heats*) of summer and itself be kept safe against the year's heats in a cold place. Why have we pursued (*the subject*) with such diligence? Obviously that we may traffic in water which is free (*to all*)! We grieve that we cannot buy spirit, nor the sun, that this air comes to the fastidious and to the rich so easily, and is not bought. Oh! what an evil it is to us, that anything from the nature of things (*— in nature*) is left open to all!

(4) This thing that it (*nature*) willed to flow and be open to all, whose draught of life it made common (*to all*): this, that it poured forth largely and blessedly for use, as much for man as for the wild beasts and birds and the most sluggish animals, ingenious luxury has, against its own interest, reduced to a price: so greatly can nothing please unless it be expensive! This was the one thing which the rich equally with the multitude could draw upon, in which they were un-

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able to outstrip the poorest; but by him to whom riches are annoying it has been thought out how even in water he might seize upon luxury.

(5) When it reached the point that no water that flowed was sufficiently cold for us, I will (*now*) tell. As long as the stomach is healthy and suited to wholesome food and is filled (*by it*), it is not overloaded and is content with natural foods: when by daily indigestions it feels not the heats of the season but its own (*burning*), when continual drunkenness settles in the viscera and burns the entrails with bile into which it is turned, of necessity something is sought for by which the heat may be lessened: he who begins to burn from this very water, by remedies aggravates the disease. Hence, from this cause, not only in summer but in midwinter, they drink snow (*iced-water*).

(6) What is the cause of this thing if not an intestinal disease and entrails corrupted by excess, to which no interval is ever given in which they can repose; but luncheons, continuing into dinners prolonged until the (*morning*) light, are devoured, and the revelry still more deeply overwhelms the (*feeders*), distended from the abundance and variety of the courses. Finally, whatever intemperance, never interrupted, had greedily cooked, renders it (*the disease*) malignant, and constantly influences it with the desire for new cold.

(7) Hence, however much they may protect the dining-hall with awnings and window-panes and control the cold with much fire, nonetheless the stomach itself is relaxed, and, languid in its fever, seeks something whereby it may be aroused; for just as we sprinkle water on those who have fainted or are stricken senseless, so that they may return to their senses: thus the viscera of these (*people*), torpid from excesses, feel nothing, unless thou burn them through and through with unusually violent chillings (*frigore — cold*).

(8) Thence, is it, I say, that they are not content [even] with snow, but demand ice, just as if a more certain chill were in it from (*being*) solid; and they melt it with repeated (*pourings*) of water, which (*the ice*) is not taken from (*any*) high place, but is dugged out of storehouses (*abdito — hid places*) so that it may have greater energy (*of cold*) and a more lasting chill. Hence, there is not even a set price (*for it*), but water has peddlers, and, for very shame! a variable market-price!

(9) The Lacedaemonians expelled perfumers from (*their*) city,

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and ordered them immediately to depart from their frontiers, because they were spoiling oil: what (*would*) they (*do*) if they saw the houses for storing snow, and so many beasts of burden devoted to the carrying of water (*ice*) whose color and taste they pollute with the chaff by which they preserve (*it*)? Yet, good gods! how easy it is to satisfy healthy thirst!

(10) But what can dead gullets feel, indurated by burning foods? Just as nothing is sufficiently cold for them, so nothing is sufficiently hot, but hot mushrooms, greedily dipped into their sauce, they send down almost steaming, and extinguish them afterwards with snowed drinks. Thou wilt see, I say, certain slender fellows, wrapped in hood and neckcloth, wan and sickly, swallow down not snow only but actually become it (*snow*) and throw bits of it into their cups during the very intervals of drinking.

(11) Thinkest thou it is thirst? It is fever, and in fact the more consuming in this, that it is detected neither by touching of the veins nor by heat which has spread over the skin; but excess (*luxuries*) has dried the very heart — an invincible disease, hard and unyielding, (*arising*) from a soft and fluid (*cause*). Dost not thou understand that all things lose their energy in (*excessive*) use? Hence this snow, in which already ye even swim, has reached such a point in use and in the daily slavery of the stomach, that it has taken the place of water. More, ye seek something colder than it, because the familiar chill counts as nothing!

BOOK V

(1) *Wind is flowing air.* Some have defined it thus: *Wind is air flowing in one direction.* This definition seems the better chosen, because air never is so motionless that it is not in some (*kind of*) agitation; thus the sea is said to be tranquil when it is lightly moved and is not moved in one direction. Hence, if thou read:

When the sea stands placid under the winds,

thou wilt understand that it is not still, but is lightly heaving, and is said to be tranquil because it has no impulse either hither or thither.

(2) The same thing is to be declared of air: that it is not ever motionless, even if it be still. This thou mayest understand from the following: when the sun is caused to shine into some inclosed place, we see tiny corpuscles rushing forward, some darting variously upward, some downward.

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(3) So that he comprehends with insufficient care what he wishes (*to understand*) who says: "The tide is an agitation of the sea," because, though tranquil, it yet is agitated; but he is abundantly careful (*in his speech*) whose definition is this: "The tide is an agitation of the sea in one direction." So in this thing which we are just now examining, he will not be deceived who so frames his thoughts (*qui ita se gesserit*) as to say: "Wind is air flowing in one direction," or "air flowing with impulse," or, "an energy of the air moving in one direction," or "a very rapid course of the air somewhither."

(4) I know what can be answered for another definition: of what necessity is it to show thee further "In one direction flowing air"? for assuredly that which flows, flows in some direction; no one says that water flows if it is moved only within itself, but (*only*) if it be carried somewhither. A thing, therefore, can be moved and yet not flow; and, on the contrary, it cannot flow unless in some direction.

(5) But whether or not this brevity be sufficiently safeguarded from chicanery, let us employ it; if anyone be more cautious, let him not be sparing with the words whose addition will be able to exclude all cavilings. Now, let us approach our subject itself, since there has been enough discussion about the formula.

II

Democritus says: When in a restricted void there are many corpuscles, which he calls *atoms*, wind follows; but, on the contrary, a quiet and peaceful state of the air ensues, when in a large void the corpuscles are few; for just as in the forum or in the street, as long as there is no crowd one walks about without disturbance, but when a crowd runs together brawls occur from some colliding with others. Thus in the space by which we are surrounded, when many bodies have filled a small part, it is inevitable that some collide with others and drive them forward or be repelled (*by them*), and that they be entangled together and compressed; from which wind arises, since they (*the bodies*) which were struggling together press upon (*each other*), and vacillating and wavering for a long time, (*at last*) take a certain direction (*inclinavere se*). But when in a large space few corpuscles are whirled about, they can neither ram (*one another*) nor be driven.

III

(1) That this is false, thou mayest even gather from the fact

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that sometimes there is least wind when the air in a cloud is heavy, since then very many bodies have collected together in a small space, and thence is the heaviness of the dense clouds.

(2) Add, also, that around streams and lakes clouds are frequent from contracted and congested bodies, and yet there is no wind. Occasionally, indeed, a heavy fog is spread out, which hides the view even close to the observers, which would not happen unless many bodies (*corpuscles*) assembled themselves together in a small space; yet no weather lacks wind more than when it is cloudy.

(3) Add, again, what happens to the contrary, that the sun thins on its rising the thick and humid morning air: then the breeze arises when the bodies relax their (*union*), and their thronging and crowding are dissolved.

IV

(1) "*In what manner then,*" thou sayest, "*are winds produced, since thou deniest* that they are produced in that [manner]?" Not in one manner only: sometimes, in fact, the earth itself ejects a great energy of air and breathes it forth from secret places; sometimes, when a great and continuous evaporation from * the depths raises aloft what it had exhaled, the very interchange of the mixed vapor is turned to wind.

V

(1) What then? Do I think that evaporations of waters and of earth are the only cause of wind? And that the heaviness of the air (*derived*) from these is then dissolved by the violent motion when what had stood dense, being thinned, of necessity strained to get greater room? I do, indeed, so conclude (*that such is*) the (*cause*); besides, this (*cause*) is by far more powerful and more true, that the air has a natural energy of self-movement which it does not receive from elsewhere, but that it has in itself its own power just as (*the case is*) with other things.

(2) Dost thou then think that to us energies are given, indeed, by which we move ourselves, but that the air has been left inert and immovable? Since water has its own motion, so (*is it*) with winds in repose; moss, too, is inborn in waters, and we see certain vegetation floating on their surface. Hence there is some vital power in water.

VI

Do I speak of water? Fire, which consumes all things, also be-

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gets certain things, and what cannot seem like truth, is yet true — that living things are generated in fire. The air, then, has some similar energy, and on that account now thickens itself, now expands itself and purges (*itself*), and at other times contracts, diffuses, and scatters. There is, therefore, the same difference between air and wind as between a lake and a stream. Occasionally, the sun by itself is the cause of wind, softening stiffening (*chilled*) air and developing it out of dense and compact (*air*).

(*To be continued*)

A REALIZED IDEAL

The Lomaland School

REATA V. H. PEDERSEN

THE search of parents for a proper school to which to intrust the education of their children can be a most disheartening experience. It can develop many humorous situations; but the thoughtful person, the real child-lover, will be saddened and his laughter may come through lips just a little awry.

There are few schools in which complete trust can be placed, the reason being, so it seems to me, that there is so little connexion between the theory of what is to be done for the good of the child and that which is actually accomplished.

In our search for a school, we, two average persons with two average children (impersonally judging them), found the claim most common to all of them to be that always there was some responsible adult in charge of a child or group of children; but we had the misfortune to prove the statement untrue on three occasions.

It seemed to us that a school must provide a home and the safety of a home as a first requirement. Our second was that the other pupils be of the same moral standing as our own children. The third, that proper food be provided, and the fourth, that the system of education offer preparation for living and the making of life something more than a sordid struggle for existence.

We met comprehension of our requirements as to home-atmosphere and diet-needs, but when we came to consideration of the other two we met "the psychologist who is connected with our school."

Now as one having had a nurse's training I know that it is some-

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times necessary to consult such a specialist so that a child may be helped to health and happiness; but I also know of cases where the child has suffered actual harm from a visit to one, because he was presented to himself as different from other children and became terror-stricken through belief in his 'unbalanced growing.'

When we refused the services of the psychologist we were thought to be hiding something much worse than an inferiority-complex in our youngsters. It seems there are things worse, although considering the emphasis put upon it and the surprising methods used to do away with it one would hardly think so. We, poor innocents, thought it was not present in either of our children.

At this particular school I think we must be remembered still as the 'great refusers' because we did not wish the test for this, and the inoculation for that, given; nor yet the adenoids, tonsils, and teeth of our children removed. You see, we liked 'em the way they were.

Because of the advantages of the European schools regarding the acquirement of languages, we sought the ideal school in England, France, and Germany. But first the children had three months at a nursery-school in a New England state.

The pupils at this school were taught to call the charming woman and splendid man at its head, Aunt Mary and Uncle Dave. Aunt Mary and Uncle Dave had three children of their own and the other forty pupils suffered considerably at the hands of these three, who in the minds of their parents could do no wrong.

The diet was very well planned and would have been satisfactory had it been followed. The excuse that good cooks were difficult to find and that fresh vegetables and choice of meat almost out of the question in 'the delightful country-town in which the school is situated' did not make it easier for me to correct the evils following upon an almost steady diet of pork. And the fact that my small daughter loudly proclaimed her appreciation of the pork made it no easier to feed her spinach, instead.

The charge made at this school was one hundred dollars a month for each child, with doctor, dentist, chaperone, transportation to and from the office of the dentist or doctor, and orange-juice, buttermilk, laundry, and mending, all a matter of extra charge.

In England we placed our children in a preparatory school which had a record of never having had a fatal illness among the pupils in forty years. It was a boys' school but as the head-master had three

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small girls our daughter lived at his home and attended the school.

The cost was five hundred pounds the year for the two, but many extras, such as fires and chapel, library and baths, were charged, and the expense of the 'tuck shop' would have been large, I feel sure, as oranges and other fruits were to be had only there. However, the boy became so ill through being caned and hazed by being thrown into a tub of icy water that the record of the school as to a fatal illness almost was lost.

In Germany, the windows of the dormitory were kept so tightly closed that the little girl in search of fresh air found a nice but purely ornamental balcony held in place by plaster and there slept for hours, *sans* covering, while a frantic head-mistress and an ashen-faced mother searched for her.

We tried one more school abroad but it closed for lack of patronage, and this brought an end to two years of search.

Returning to America, the children entered a school in the West whose principal was young and enthusiastic and where the consulting physician was a relative of ours whom the children adored. Here they were left for five months while their parents made a necessary journey to Asia.

The investigation of this school had brought out the fact that the children were allowed to develop naturally, were taught to think that being ill was just a little bit of a disgrace (with the object of preventing our old friend the inferiority-complex from sunning itself in the dramatic orb shining upon an invalid).

With our faith based on the sanity of our relative, the consulting physician, and the children themselves satisfied that the natural-development clause meant that they would just naturally be allowed to do whatever they wished, we sailed away.

Nothing much of moment can be inserted in the record here other than mention that the boy was allowed to suffer several hours with a broken ankle while he was examined (figuratively) as to his inferiority. In other words he was thought to be shamming. The child put an end to the matter by telephoning for the doctor.

The 'natural' development resulted in mob-rule in the dining-room, and all in all I should not call it a successful school.

In summing up these experiences the writer must in fairness admit that most of these incidents were exceptions, adding that she feels sure they would not have had much chance for repetition, for

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even schools with psychologists attached thereto, can profit by experience. Yet when parents are forced to absent themselves from their children they like to feel that the possibility of neglect in illness, illness through wrong diet, danger because of lack of watchful care, severe punishment, cannot occur at all; that hazing will not be tolerated in the school and that manners will be taught, especially the table-manners which it is said is the one claim America can make to distinction in that direction.

IN 1930 our search came to an end when the children were entered as resident-pupils at the Lomaland School. This is the school founded by Katherine Tingley more than thirty years ago.

The system of education is based upon the thought of the child's unity with himself and with the Universe of which he is a part. It is not a new thought, for in the groves where Plato taught it was held a basic principle of learning.

With the knowledge that the nature of each child was the result of an individual choosing and refusing of certain desires in ages past, the Foundress decided upon individual training.

That this training, this directing of the child's thought to the fact that he is one with the Universe, the teaching of self-control of body and mind through recognition of the spirituality of the Real Being, result in a balanced growth of mental and physical and spiritual faculties, the writer can attest.

It has been my privilege to live in the grounds of the Lomaland School and to come in daily contact and to work with the teachers, and these teachers are with few exceptions men and women who were themselves trained in this school from childhood or early youth, or have been many years in training under the Foundress, Katherine Tingley.

They are devoted men and women whose interests are here, whose life-work is here, and whose purpose in life is to pass on that which they were so generously given by Katherine Tingley and her teaching-staff.

It is possible to bring forward the testimony as to the almost immediate result of this training upon children by reason of the evident improvement in health, in perception, in reaction to superior social

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contacts, in desire to learn — and in character — of my own boy and girl.

They are happy children, my two, even during my absence. They associate with other children who are happy, who feel as do my own that they have in their home a school and in their school a home.

It is the intention of their father and myself to leave the education of our children in the hands of the directors of this school.

IN Lomaland there are no servants, and in consequence the pupils have the privilege of learning that those of gentle breeding who are their example in manners are also an example of the dignity of self-service.

Neither fear nor familiarity is observable as between pupil and teacher. Discipline is indeed constructive but the elder brother and big sister attitude of the teacher to the child is the outstanding feature of their contact.

The curriculum is well suited to the child and to the needs of modern living. The classes held out-of-doors when weather permits, which in California is most of the time, give opportunity, first of all, for exchange of thought between pupil and teacher.

The language-classes are in charge of teachers who thoroughly understand the idiom of the foreign tongue. (It is not at all unusual to hear a student translate letters from German, French, and Spanish, one after the other, that others may enjoy the correspondence carried on with friends in other lands.)

There is something of the air of a cosmopolite in a graduate of Lomaland School and yet there is a flavor of the classic schooling too.

Music holds high place in the education-system as does the study of the drama; and plays are studied and acted in the beautiful open-air theater — the first Greek Theater built in America.

A current-events class, which even the young child attends, is a bi-weekly delight. Newspapers are not found in the reading-rooms but carefully chosen magazines are there; so that the student at home for the week-end is not as one from another world, but one most surprisingly able to take his part in the conversation of his family.

The arts-and-crafts work finds much favor with the young child. He is happy in his activities, too, and the games in the play-room and in the playing-fields are carefully supervised.

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The attention of physicians to ordinary routine of health is not made an extra charge and each child is given the diet he most needs for right growth — the only extra charge is for dentistry and personal laundry.

The school is an all-year-round one, with vacations at frequent intervals and special ones by arrangement with parents.

Our old friend, the inferiority-complex, isn't much heard of in Lomaland. But I remember an amusing thing told me by the father of two boys who brought them here with long and detailed reports from a most expensive psychologist.

The directress to whom he offered them said: "I'll take them and keep them in our files if you insist, but I'd really rather not read them. It seems like taking advantage of the boys and I'd like to wait for knowledge of them to be given to me by themselves."

The father smiled as he told me this, saying that he had kept the record in his own files to remind him how foolishly he had spent several hundred dollars.

As for the boys — well, they're just the average, little bad and little good, thoughtful and thoughtless boys — but with a firm faith in that directress and much love for their home-school.

As I have been writing this I have tried to name the reasons for the success this school has been proven to have in the training of the child; I have asked myself why in this day of revaluations, made necessary by change of forms in social control, in this age when education is in such a state of confusion, why this school is able, so serenely, to endure.

It teaches now as it taught thirty years ago. Other hands than those of Katherine Tingley control its destiny — hands that are friendly and tender and firm — but its destiny is so evidently that which was planned thirty years ago.

So I find myself looking deeper into the thought upon which it was builded and I find that thought to be the religion of the school — indeed, the religion which is Theosophy. In it there are no dogmas to teach to children, or to their elders for that matter.

Unity with oneself and with all that is — it is beautiful as thought or as a religion.

And it seems to me that it is that thought, that religion, which has made of the Lomaland School and its system of education — a realization of an ideal.

THE WORLD AROUND US: SCIENCE AND DISCOVERY

C. J. RYAN, M. A.

SIR ISAAC NEWTON captured the imagination of the thinkers of the seventeenth century by the exactness of his ideas and the accuracy with which they could be applied to the large and the small phenomena of visible Nature. During the following centuries the belief that natural phenomena are simply affections of particles of solid matter increased, and toward the end of the nineteenth century scientists had almost persuaded the world that they had reached a satisfactory conception of the constitution of the universe; only the details remained to be fitted into the picture.

About thirty years ago Lord Kelvin suspected that something was wrong with this pleasant and materialistic theory. His anxiety arose from two causes; one being a *negative* result from the 'Michelson-Morley Experiment' of which we will speak later, the other the new discoveries about the structure of atoms. We might add as an additional factor, particularly because of the sensational nature of the discovery, the X-Rays. Probably, to the general public, the X-Ray is a more prominent landmark in the transformation of scientific research and theory than the others, for it demonstrated that apparently solid, opaque matter was as transparent as glass to these new radiations. Everyone was impressed by seeing the bones of the hand by means of the X-Rays!

It is important to Theosophists, who are often asked what reason exists to show that H. P. Blavatsky foresaw the coming of a new era of thought and a real advance of Science toward the Ancient Wisdom in the twentieth century, to be able to point out her clear indication of the coming discoveries in support of Theosophy. The 'permeability' of matter is guardedly but clearly mentioned. References will be found in *The Secret Doctrine*, Volume I, pages xxxviii, 258, *et seq.*

Soon after Kelvin's suspicions were aroused, the orthodox ideas of Physics began to crumble, and as Professor J. Rice says:

When we speak of Modern Physics we mean the body of experimental knowledge concerning the atom and its parts which has been gained in the past thirty

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years, and the body of laws which we have had to create about these ascertained facts.

The Newtonian theories have not been destroyed in so far as they deal with great masses of matter, generally speaking, but entirely new ones have had to be found to cover the phenomena of the minute, the building-blocks of the universe; and the new theories are being modified as new discoveries are made. The atom with its nucleus of protons surrounded by revolving electrons has already almost disappeared. We are told that no mental picture or 'model' of the atom is satisfactory. The favored idea is 'waves,' light-waves, electron-waves, etc., but Sir James Jeans warns us:

We know next to nothing of the true nature of any of these waves, but they all satisfy the supreme test of reality. They all possess a definite 'wave-length,' a distance from wave-crest to wave-crest, which it is possible to measure with accuracy.

Dr. Dirac made a great impression at the recent meeting of the British Association of Science by advancing the hypothesis that the positive electron in the atom is only the 'vacant place' left behind by a negative electron that has moved away, an illusion that moves about precisely in the same way as positive electrified particles would do.

Dr. Jeans says the Dirac theory is very like Benjamin Franklin's 'one-fluid' theory, in which electricity was of two kinds only in appearance, one kind really being a deficiency of the other, the latter pervading all matter much as Dirac's negative electrons pervade the universe.

When will our scientists discover the missing key to the atomic theory in the '*life-atoms*,' consciously pervading the physical universe that science recognises, and the infinitely more conscious states of being which it has yet to discover? Perhaps it will not be very long, for certain minor so-called 'occult phenomena,' hitherto derided and ignored, are actually being regarded as serious matters by many of the leaders in science and philosophy.

It may be long — so strong is prejudice — before all the more startling, though genuine, claims of occultism are admitted, but the believers in telepathy have won their case, although they have offered no plausible theory in explanation of the facts. Quite recently Upton Sinclair's book *Mental Radio* — his experience in telepathy, in which he gives detailed records of hundreds of experiments — was

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most favorably reviewed. *The Times Literary Supplement* (London) says:

This is a sensible and, in its broader conclusions, a convincing book which may be warmly commended to the consideration of those psychologists—a dwindling remnant, we fancy—who still hold that the existence of a telepathic faculty in the human subject is not proven.

It is gradually beginning to dawn on a few leading scientists that a hidden world of living forces, of conscious intelligences, exists invisibly right in our midst. It is usually unseen and unfelt because we have not yet learned how to tune in to its vibrations. It is not *super-natural*—nothing can be that—but is of a different order from our physical plane. Telepathy provides a kind of link in the logic of the comprehension of the inner world; its problems are not answered by familiar methods.

For example, we know that the power of such emissions as light, heat, etc., diminishes rapidly according to the square of the distance from the source. Telepathy seems to act differently, for many experiments show that a thought-image reaches the human receiver with undiminished intensity at the greatest distances. It seems, also, to travel directly to its goal like a current along a wire: but where is the wire? Other curious problems are presented by telepathy that are not less insoluble by known methods of radiation.

When still more recondite occult phenomena are studied it becomes evident that modern science knows little of the Cosmos as a Whole. Even on the plane of our physical senses the mystery of Nature has hardly been surface-scratched, and entirely different methods—those taught by the Adepts to their chelas throughout the ages—must be adopted before the veil of Isis can be raised. These methods are not selfishly hidden; they are available to those who have been tried and not found wanting.

When Dr. R. A. Millikan, the eminent physicist, says neither he nor Sir James Jeans *knows* anything about the creation or destruction of the Universe, though both may have very different *opinions*, he expresses the position of science on almost everything today. It is honest and healthy and gives us a greater respect for science than we had when it claimed a kind of infallibility. The following excerpts, chosen from a much larger number, illustrate what we mean:

The new planet may compel us to abandon our views as to the origin of the sun's family. (Sir James Jeans)

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The Universe is melting away. (Sir James Jeans)

Creation is always going on in the Universe. (Dr. R. A. Millikan)

There are various reasons for doubting whether Einstein's Universe is quite right. (Bertrand Russell)

Nothing is faster than light-waves. (Professor Einstein)

The waves that accompany an electron do not travel with the speed of light, but much faster. (Professor G. P. Thompson)

The electron is a dummy. (Sir A. Eddington)

The mathematician may play all kinds of tricks with Space; with a few strokes of his pen he can create a space with almost any properties you may order. (Sir J. J. Thomson)

Commenting on such remarks, Arthur Mee says:

There never was a time when the men who lead in scientific thought were so doubtful of the ground on which they stand. . . . Let us entertain a philosophic doubt as to the inspiration of dicta on the heavens and their affairs, their constituents and boundaries, and their ultimate destiny, which pursue one another down the columns of our journals. . . . As Cromwell said, "Gentlemen, remember, in the name of God, you may possibly be mistaken."

That criticism would have been more effective in the last century, and would have required more courage than it does today when the greatest scientists are in so many cases distinguished as much for their modesty and readiness to scrap old ideas as for their genius.

In the nineteenth century, the heyday of materialism, certain Theosophists who trembled because Science and Theosophy differed in so many points were taken to task by William Q. Judge, who pointed out that as Science had shifted its ground so many times already it would surely do so again, and that to try to harmonize the teachings of Theosophy — the result of ages of research and experiment by titanic intelligences — with the scientific theories of the moment would be foolish. He pointed out that in the twentieth century scientific discovery would compel the building of theories far less materialistic and far more Theosophical. We all know how fully this has been justified.

Professor Einstein's visit to Pasadena, California, has attracted world-wide attention, and his reception in the United States was extremely cordial. It is encouraging that such a man, who is not only a great scientist but a man of peace and good-will, who has used every effort to promote the brotherhood of humanity and to condemn war, should be received with the enthusiastic public appreciation usu-

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ally associated with successful military men, prominent politicians at election-time, or even 'movie-stars'! Few out of the thousands of cheering enthusiasts could have given even a faint outline of Einstein's work in Science, but somehow the crowds received a true idea that here is a man who has made the whole world think on new lines, and who has carried the race a step higher toward real civilization. Scientists say, "He set men thinking."

During his visit Professor Einstein will be present at the great experiment of measuring the velocity of light in an approximate vacuum. A few years ago Dr. Michelson made new measurements of great accuracy, but with new apparatus he expects to do much better. A large vacuum-tube has been built, one mile long, and the rays will be flashed from one end to the other five times before being timed. This experiment is of considerable interest to students of Theosophy on account of certain statements in our literature to the effect that Science had not (when the statements were made, about fifty years ago) ascertained the speed of light quite accurately in interstellar space. The experiment now being made will give the speed on the surface of the earth in as perfect a vacuum as can be created. It is generally assumed that interstellar space is a vacuum as far as physical matter is concerned, but there is yet much to learn about it. We know that the velocity of light varies according to the density of the medium through which it passes, but if Dr. Michelson's experiment shows that the speed in his vacuum tube is markedly different from the supposed velocity in interstellar space, some modifications would have to be made in the estimates of the distances of the stars.

It is desirable to discuss the question of the speed of light a little more fully here, as it frequently crops up in Theosophical literature.

For convenience, astronomers commonly reckon the distance of the stars (not, of course, the planets) in 'light-years.' One light-year is the distance in miles that a ray of light travels in one terrestrial year — a little under six trillion miles! Physics has reasons to assume that light moves in the spaces between the stars at practically the same rate as it does within our earth's atmosphere, where we can actually measure it over distances of several miles. Dr. Michelson's new experiment will provide a more accurate measurement than has yet been made.

The point that interests the Theosophical student is whether the astronomers are right in assuming that light travels in the spaces be-

tween the stars at the same rate as it does close to the earth. Much depends on this. If they are wrong and there is a marked difference, the estimates of the distances of the more remote stars and the Island Universes beyond our Home-Universe, will be wrong also.

Furthermore, is science right in claiming that light travels within the *Solar System* at the accepted speed, but wrong in assuming that the velocity is the same in the *inter-stellar* spaces — regions entirely removed from the magnetic or other influences and conditions prevailing in the neighborhood of the Sun and planets?

From the Theosophical teachings we learn that a change takes place in the velocity of light when it approaches us from interstellar space. In *The Mahatma Letters to A. P. Sinnett*, page 166, the Master says Science has not ascertained the true speed of light in interstellar space, but he does not say whether it is faster or slower than the scientific estimate. Dr. de Purucker, in *Questions We All Ask*, Series I, No. 3, clears this up by telling us that it goes more rapidly. In *The Secret Doctrine* H. P. Blavatsky refers to the mysterious 'laboratory' far out in space where transformations occur. *Inter-planetary* space is not referred to, and it seems likely that the accepted estimate of the speed of light within the Solar System is not seriously out.

On the basis that Science is practically (though not necessarily exactly) right in its estimate within the Solar System, but a good deal wrong in the estimate for interstellar space, we can see our way out of certain difficulties.

In *The Mahatma Letters to A. P. Sinnett*, page 165, one of the Masters says many of the stars are at least 500,000 times as far from us as we are from the Sun, and others as many times again. Translating the lengthy rows of figures into convenient light-years, it would seem that the nearest stars are about seven or eight light-years away, while others are three or four million light-years off. The last statement, if it had been published when written — in the early 'eighties — would have been received by the astronomers as utterly preposterous. Now they are speaking of measuring nebulae ten, twenty, a hundred million light-years from us!

According to Science, the nearest stars are rather more than *four* light-years away, half the distance mentioned by the Master, *i. e.*, about 250,000 times as far as the Sun. Now, if the speed of light in interstellar space, beyond the confines of the Solar System, were, say,

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double the rate given by science, the distance traversed by light in four years would necessarily be double what it is supposed to be, and the nearest stars, instead of being 250,000 times as far as the Sun would be 500,000 times. This is the distance given by the Master. It is true that he does not say that *no stars at all* exist nearer than his minimum, but he gives no hint that they do, and as it is now definitely stated that light travels *much faster in outer space* than the accepted rate, the above seems reasonable enough.

There seems no reason to doubt, from the occult standpoint, that astronomy is correct in its general delineation of the Solar System, the planetary distances, sizes, etc., and the phenomena produced by the accepted speed of light are in harmony with the distances of the planets from us. This is not surprising because the speed of light was discovered by observation of the unexplained irregularities in the movements of Jupiter's moons, and afterwards confirmed in other ways. The knowledge of the planetary distances was obtained by the ordinary surveyor's method of triangulation and is not dependent on the velocity of light. Of course this velocity changes a little when light penetrates our dense atmosphere, but from the little we have been told, the serious difference must take place when light enters the confines of the Solar System.

In considering this subject we have not forgotten that the astronomers' estimate of the distance of the *nearest* stars depends mainly upon surveying triangulation and not upon the velocity of light. Limitation of space will not allow further discussion of this point; we can only remark that the smallest error, whatever its cause, in the extremely refined measurements, or some new factor hitherto overlooked, would modify the distances, perhaps radically. Many of the greatest scientific discoveries have been made as the result of re-checking apparently firmly established formulae and finding extremely minute errors or unnoticed factors. The recent discovery of the composition of the air we breathe is an outstanding example.

Another problem in which Professor Einstein is greatly interested is the question of the passage of the Earth through the ether of space. If there be an ether — which is not called for by the Einstein-theory — and the Earth moves through it according to the ordinary hypothesis, a visible effect should be seen. This would be something like the apparent movement of the water of a lake in the opposite direction from that of a boat, or rather a fish, in motion. This is called the

'ether-drift' and Dr. Michelson devised his famous instrument, the Interferometer, to measure it. The result of the 'Michelson-Morley Experiment,' a landmark in science, was that no ether-drift was found. In 1900 Professor Einstein accepted the result as final and started on the investigations that have resulted in the revolutionary changes in modern science. Since that time several experiments of a different nature have confirmed the Einstein theory to the satisfaction of a large part of the scientific world.

In a reception to Professor Einstein at Pasadena, Dr. Michelson said that he had no idea, when he made the experiment more than thirty years ago, that the results would be so important or revolutionary.

But not all of the leading scientists who are qualified to judge have accepted the Einstein theory entirely. In fact, some very eminent mathematicians and physicists have criticized not only parts or all of it, but even some of the experimental supports upon which it rests. For instance, Professor Dayton C. Miller of Cleveland tried experiments in which he declared that he found conclusive proof of an ether-drift, and he has lately come forward with records to show that the original Michelson-Morley experiment did show an effect of the ether-drift, though extremely small. The followers of Einstein attributed this to errors, instrumental and otherwise.

But Dr. Miller went farther and tried thousands of experiments with improved instruments and found that the 'effect' persisted, and, he believes, cannot be the result of 'error.' Doubt has also been thrown lately on another Relativity-experiment — the photographs of stars during eclipses of the sun that are depended upon to demonstrate the 'curvature of space.' The result of the new experiments by Dr. Michelson in the presence of Professor Einstein is looked for with intense interest.

Scientists today are dealing with problems so far in appearance from ordinary common sense — the curvature of space, a *finite* yet *boundless* universe beyond which there is 'nothing,' and the rest — that Theosophists may take heart in face of the criticism that certain teachings of Occultism are beyond ordinary comprehension and may therefore be ignored. It is true that a special training is needed to understand the higher teachings of Theosophy, but what of that? Do we expect the beginner in elementary algebra to understand one of Einstein's equations? As we pointed out above, telepathy, now

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an established fact, cannot be explained on familiar laws; it cannot be controlled; we do not know what conditions are necessary for its manifestation nor how to prevent it. Yet it is open to observation; it is easy to find cases; and fraud is rarely, if ever, an element to be discounted. Yet hundreds of acute minds have studied it without learning more than the percentage of successes to failures in each case! The same may be said of psychometry which is nearly related though still more mysterious.

The key which turns the lock that guards the occult world is not that of brain-mind reasoning, however brilliant; it is the key of divine charity, brotherhood, impersonal love, and helpfulness. In proportion as these are developed in the character, intuition is aroused and not only do we see the course of right action but Nature begins to unveil her inner wonders and laws; the whole man is purified and enlightened. The lives of the greatest scientists give illustrations of the effect of high character and impersonality upon their ability to perceive truth.

To understand the laws of the occult world and to tread safely in that mystic land we must begin to learn just as little children; and the first and last lesson is, in the words of the Delphic Oracle, repeated by Socrates, "Man, know thyself." In the words of our Teacher, "Each one of you is an incarnate God. Be it."

In *Theosophy and Modern Science* Dr. de Purucker points out that "our modern metaphysical scientists, many of them noble-minded men, are moving steadily in the direction of fundamental Theosophical postulates, which we have been teaching for the last fifty years." This tendency is increasing, as we can see by such examples of recent thought as the following. Sir James Jeans, in spite of certain pessimistic speculations about the ultimate death of the physical universe, dares to say:

There is a wide measure of agreement, which on the physical side approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine. . . . We discover that the universe shows evidence of a designing or controlling power that has . . . the tendency to think in the way, which for want of a better word, we describe as mathematical. . . . 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.

A controlling power of a mathematical tendency — a great ad-

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vance from 'blind force and dead matter'! For mathematics means a great deal: order, and arrangement, and perhaps — Cause and Effect in the Theosophical sense, Karman. Dr. Jeans comes still nearer to Theosophy, in fact he comes the whole way, when he says:

I incline to the idealistic theory that consciousness is fundamental, and that the material universe is derived from consciousness, not consciousness from the material universe.

Dr. Schrödinger, another famous physicist, has just said the same thing, and Dr. R. A. Millikan, speaking at the American Association for the Advancement of Science, showed he was no materialist when he said:

Evolution raised doubts about the theory that the universe will come to an end through 'heat-death' [Dr. Jeans's favorite lament] when all the heat and energy of the suns and planets has been radiated into space beyond all recovery. Instead, it tends to help support the belief that new energy and heat are being created somewhere out in space, to replace that which is lost.

While it may be hard to see how this can be done if we hold to the old mechanistic systems:

acceptable and demonstrable facts do not, in this twentieth century, seem to be disposed to wait on suitable mechanical 'pictures.' Indeed, has not modern physics thrown the purely mechanistic view of the universe root and branch out of its house?

Then we have the famous mathematician and philosopher, Dr. Whitehead, who tells us that the fundamental nature of 'God' is poetry and beauty, and another scientist and deep thinker, Capt. Young-husband, saying that the fundamental principle in the universe is Love. Unite these propositions: the mathematical or thinking aspect, with the binding force of Love — the Cement of the Universe, as Dr. de Purucker says — and we have a very fair idea of some of the fundamentals of Theosophy.

We could quote extensively from the most distinguished leaders in the New Science, proving that H. P. Blavatsky's prophecy of the approach of twentieth century thought and Science to Theosophy is taking shape, but the above will serve.

Yet these open-minded thinkers have something fundamental to learn yet, something that the leaders of the Theosophical Movement are never tired of emphasizing, such is the need. It is that mankind — every individual man, woman, and child — is an integral part of the Universe, not an accidental product of the 'survival of

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the fittest' and 'natural selection' and 'the struggle for existence' on a small and insignificant planet in a corner of the Universe, doomed to perish when the earth grows uninhabitable. Man is a spark of divinity, literally; moving onward through imbodiment in all kinds of forms toward a glory of consciousness that we can hardly dare hope for. Man is not the form, mineral, vegetable, animal, or even human, through which he learns, he is the Divinity behind, and his object in life is to find Himself.

MORE LIGHT

A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32°

(Secretary General of The Theosophical Society)

CHAPTER II — THE SEARCH FOR TRUTH

BALANCE! Equilibrium! These we must attain if we would answer the question: What is Truth?

Let us then pursue our inquiry further into the lessons to be learned from the records of the past, and the study of Comparative Religion. What criterion have we of the truth of those records, and of the teachings of the great religions of the world? What proof have we of the statement which we have made, that the great religions of the world are all founded upon and are varying expressions of Truth: — expressions of the same spiritual truths regarding man and nature, given under varying guise of imagery and illustration because given to different peoples, differently evolved? Whatever corroborative evidence we may be able to adduce; whatever argument we may put forth; the fundamental question will still remain: How do we know that these are true, or founded upon Truth? To answer this question or any similar question, we must be able to answer it in its most general form: How do we know that any statement is true?

This question reaches to the very heart of philosophy, of religion, and of science. It is a question that every Mason, every true man, must some day face and answer for himself, if he would know that his faith and trust are 'well-founded.' For the Mason, and every true man, must, if he would have knowledge, study philosophy, religion and science; and only to the extent that he realizes, using this word in

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its full meaning, that his philosophy, his religion and science, so far as he knows these, are founded upon truth: only to that extent is he a true Mason, and an enlightened and true man. Hence this question is the very basis of our inquiry, and of our search for Light, and More Light.

How then may I, and do I, know that any statement is true? Do I accept it because I trust the one who makes the statement, or because it is taught and held by all who are universally regarded as the great Teachers and Saviors of Humanity, or because it is universally held to be true, and has been so held throughout the ages? In other words because it is to be accepted "on authority"? But this is not *knowledge* of the Truth. It is not *knowing* the Truth. And yet we are told: "Know the Truth; and the Truth shall make you free." This brings us again to the heart of Freemasonry, as also to the heart of Theosophy; for the true Freemason is one who in a measure has attained freedom — and the true Theosophist is one who in a measure of his evolution has attained to Divine Wisdom — such wisdom as is possessed by the gods; and hence to the degree that he has attained Divine Wisdom, he has also to that degree attained freedom; for again, Wisdom, which is Truth, and Freedom, are coexistent and inseparable.

It will be seen therefore that the consideration of this question is vitally important and fundamental. What is Truth? How may we recognise Truth? What criterion is there that any statement is a statement of Truth, that it is true? Can anyone prove to another the truth of what he himself regards as true? In other words, if I am challenged to prove that what I say is true, can I, can any one, rightfully accept the challenge; can I prove it to another? A little thoughtful consideration will show that the answer to this last question is No! And if it be asked, Why not? I answer, Because, although it may be true to me, it is not and cannot necessarily be true to another until and unless that other himself finds it so, and so accepts it. It may be possible to show preponderance of evidence in favor of it, even to show its acceptance by good, intelligent, high-minded men, or the fact that it has been accepted and taught by the greatest seers and sages throughout the ages, from remotest antiquity; yet that does not necessarily and cannot *prove* it true to another, albeit it may establish for him a probability of its truth, and may and should predispose him to a thoughtful consideration of it.

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Only when one's heart and mind can accept a statement fully and unreservedly, with no active or latent doubt or question, can it be Truth for him. For there is something, some faculty, a divine faculty, within us that recognises Truth when it is presented — if and when we are prepared to receive it; and once so recognised, nothing can shake it. As Browning makes Paracelsus say:

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in.
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape.
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray. . . .

Hence may not truth be lodged alike in all,
The lowest as the highest? some slight film
The interposing bar which binds a soul
And makes the idiot, just as makes the sage
Some film removed, the happy outlet whence
Truth issues proudly?

Is this not so? Do not our hearts and minds respond to the truth of Browning's words? And if so, do not we have in them an intimation of the answer to our question: What is Truth? and what constitutes the recognition of Truth? Browning's words, indeed, hint at one of the greatest of occult teachings, one of the deepest of the mysteries of life.

Let us consider the question however from another angle. Whether or not Browning was a Mason, he gives utterance to one of the first lessons of the Entered Apprentice degree, for the conquest of the passions, the breaking of "the baffling carnal mesh" that hems in man's intellectual and spiritual nature, must be made before the neophyte can receive even the measure of Truth and Light which are conferred

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in this degree. Else it is for him but a mere form, an empty ceremonial, however beautiful and outwardly impressive, and not an initiation. If he show proficiency as an Entered Apprentice he may be admitted after further preparation, to the Fellow Craft degree, wherein he receives further Light and a greater measure of Truth, but again only if he is prepared and competent to receive the lessons of that degree; and similarly in regard to the 3rd degree, that of Master Mason: else, as said in regard to the 3rd degree, these are for him but mere forms and empty ceremonial. Thus we see that the three degrees constitute stages in the receiving of Light and Truth, the receiving of which depends upon the ability of the neophyte to see the greater light and apprehend the deeper Truth. It is understood, of course, that we are speaking only of those who truly and worthily pass through these successive initiations. Attention is called to this for the purpose of making clear this fact: namely, that we do not, in any one degree, receive the full measure of Light and Truth — which terms are used here as synonymous — but only in successive and increasing degrees, as we become at each stage worthy and well qualified; and to make clear, further, that the Master Mason's degree likewise is but a stage in the receiving of Light. Similarly, all the Higher degrees, even the highest which we or any one may have received, are Halls of Learning, stages of progress in which, if we truly learn their lessons, we receive progressively more Light, more Truth, with still more Light and Truth ahead. In other words, there is and can be no finality; never, if we are honest with ourselves, can we say we have learned all that is to be learned, whether of Freemasonry, or Theosophy, or of Truth, or that there is not more Light yet to be attained.

If, as Browning says, "Truth is within ourselves," we should now be prepared, in view of the foregoing, to answer more fully the question, "How may we know the Truth?" and successively, the greater and greater Truth as it is presented to us in successively higher degrees; or, in the language of Freemasonry, how may we prepare ourselves to receive more Light, and progressively more and more Light. At the door of each of the Halls of Learning we must give actually or symbolically the right knock and the passwords of that degree. Without these we cannot be admitted. What are the first words? What is the first question that is asked by the Tyler? Always the same question, although the actual wording may change: the commonest

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and simplest of all questions, and yet the one that evokes the most significant of all answers. It is the same question with which we are greeted when we knock at any door: — “Who is there?”; “Who is it?”; “Who knocks?”; “Who comes here?”; or with which the sentry greets a passing stranger: “Who goes there?”; or when we enter an office for the first time: “Your name, please?” And the proper answer, which is the natural answer, is always the same in essence, whatever the words in which it is couched: it is a declaration of one’s self, a self-declaration, self-identification. With this difference, however, in respect to real initiation, (and we shall later discuss the significance of some of the answers given when we specifically consider the three degrees), namely, that in each successive degree of real initiation, the self-identification is not in respect to the outer but to the inner self; in other words, it has to do with the degree of self-knowledge to which we have already attained or which it is the purpose of the degree to unfold by the revelation of deeper Truth and the unveiling of more Light. The purpose of initiation, in short, is self-revelation; and, in each successive degree, deeper self-revelation; more complete self-knowledge; the successive unveiling of Truth which “is within ourselves.” Each degree is a further step in the knowledge of Self, which is the key to all knowledge; and the teaching of every degree, the purpose of every Initiation is: “Man Know Thyself!”

“Truth is within ourselves!” Therefore if you would know Truth, if you would develop the power to know Truth: study yourself! “Man know Thyself!” In the degree that you come to know yourself; in that degree you come to know Truth and have the power to recognise Truth. Yet we are wise if we take what all the great ones, the Sages and Seers of all the ages have taught, as a working basis and as a guide in our search for Truth and Light. But we must test it ourselves and in the light of our own self-knowledge if we are to make it our own. And here is a secret, the secret of the attainment of self-knowledge, and hence of the power to recognise Truth and to receive Light. It is this: the more a man loves, and the more forgiving and compassionate he is; the more he comes to know himself, and the nearer he comes to being a living expression of ever-living Truth, the nearer he comes to the Heart of the Universe. This is the teaching of Theosophy, the teaching of every one of the great religions of the World, for as expressed again and again in the words

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of the present Leader of The Theosophical Society, Dr. de Purucker: "Love is the cement of the Universe." Hence, to know the Universe, to know that which keeps the stars in their courses, to know ourselves and our fellow-men, we must "learn to love; learn to forgive."

The more a man loves, and the more forgiving he is, the nearer he comes to being a living expression of the Truth, the more he mirrors in himself the Light and Beauty of the Universe. And therefore it is that one of the cardinal principles of Freemasonry, as also of Theosophy, is Brotherhood, which is of the very essence of love and forgiveness, and is the basic keynote of action in our relation to our Brother-Masons and Fellow-Theosophists. "For if a man love not his brother whom he hath seen, how shall he love God (the Divinity, which is at the heart of all things) whom he hath not seen?"

This then is the first step in Freemasonry, as also in Theosophy; and without it, unless we take this step and travel ever along the pathway of Brotherhood and Love, there is no finding the Light, there is no coming to Truth and real Knowledge. It is the first step in the Great Adventure on which we have embarked. And here is an open secret, and yet a secret still, namely, that the Great Adventure is forever closed to him who does not take this first step of Brotherhood and Impersonal Love for all. It is the first lesson to be learned if we would pass through the Secret Gateway and enter upon the Path that leads to the Heart of the Universe.

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(Translated from the text of Brasseur de Bourbourg)

P. A. MALPAS, M. A.

PART IV — CHAPTER X

HERE are now the names of the sixth generation royal, of the two great kings E-Gag-Quicab, the name of the first king, and Cavizimah, the name of the second. And here are the great things which Quicab and Cavizimah did, and this is how the Quiché were made illustrious because of their really marvelous quality.

This then is the story of the conquest and destruction of the ravines and the cities of the nations great and small, all very close to one another. Among them was the city distinguished in recent times as the country of the Cakchiquels, which today is Chuvila, and also in

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the mountains of the Rabinalians that of Pamaca; in the mountains of Caokeb that of Zakabaha; and also the city of those of Zakuleu, of Chuvi-Migina, of Xelahu, of Chuva-Tzak, as well as those of Tzolohché.

These cities abhorred Quicab. He made war on them, and truly he conquered and ruined the ravines and cities of the Rabinalians, of the Cakchiquels, and of those of Zakuleu. He carried away and subdued all the peoples, and far and wide Quicab spread the power of his arms. One or two nations not having brought the tribute of all their possessions, he entered their cities by force to make them bring their tribute to Quicab and Cavizimah.

They were made slaves. They were tortured and their citizens were fastened to trees and pierced with arrows. There was no more glory or honor there for them. Such was the destruction of these cities, swiftly destroyed from the face of the earth. Like the lightning which strikes and breaks the stone, so by terror he crushed the nations in a moment.

Before Colché, as a sign of one of the cities ruined by him, there stands today a mountain of rock, and it is almost as though it had been cut with his axe. It is there over by Petatayub, still visible today, so that everyone sees it in passing, and knows it for a sign of the valor of Quicab.

They could neither kill nor conquer him. Truly he was a hero, and all the nations brought him their tribute. Then, all the princes having taken counsel, they went to fortify the contour of the ravines and the cities, when they had swept away the cities of all the nations.

Then they sent out the outposts, those whose duty it was to observe the enemy at a distance from the capital. They made them into new tribes which had to dwell like colonies in the conquered countries, in case the people should return to occupy the city again, said all the princes, meeting in council.

So they went out to their appointed posts. They will be there as though they were our entrenchments, as though they were our tribes, our walls and castles. Let them stand as pledges of our power and valor, said all the lords when they went to the posts which had been appointed to each for his tribe, there to combat its enemies.

When they were thus directed what to do, they set out to take possession of the countries of the conquered nations which were appointed to them, and they departed to these countries for that purpose.

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Be not afraid if there are still enemies and they should come to kill you. Come and inform me without delay. I will go and kill them. Thus said Quicab to them all when the chiefs were dismissed with the Galel and the Ahtzic-Vinak.

Then the Chief-of-the-lances and the Chief-of-the-slings, as they were called, departed with arms and baggage. They spread themselves everywhere, the ancestors and fathers of the Quiché nation; there were some of them in each of the conquered countries to guard the mountains, to guard the lances and the slings, and to be on guard in war, when they departed. For they had not a different origin, any more than they had a different god from that of the mother-country. They went for the purpose of protecting their cities.

Then there went out from the capital all the princes designated as lords of Uvila, of Chutimal, Zakiya, Xahbaquieh, Temah, Vaxalahuh, with the lords of Cabrakan, of Chabicak, of Hunahpu and the lords of Pamaka, of Xoyabah, of Zakcabaha, of Ziyaha, of Migina, of Xelahuh and of the countries of the coast. They went out to be on the watch against war and to guard the land where they were sent by Quicab and Cavizimah, the ahpop and the ahpop-camha, of galel and ahtzic-vinak, the four sovereigns.

They were despatched to keep watch upon the enemies of Quicab and Cavizimah, the names of the two kings who were at the head of the house of Cavek, of Quema, the name of the king who was head of the house of Nihaib, and of Achak-Iboy the name of the king who was head of the house of Ahau-Quiché. And those were the names of the kings by whom they were despatched, when their vassals went to establish themselves in these countries and on each of these mountains.

They set out at once. Captives and prisoners of war were brought by them before Quicab and Cavizimah, the galel and ahtzic-vinak. Everywhere the Chiefs-of-Lances and the Chiefs-of-Slings made war, always bringing in new captives. They became heroes in their turn, those who went merely as guardians of posts and frontiers. They settled down with pride, and their language became hardened like their thoughts, for the sake of the kings, when they brought their prisoners and captives before them.

After this the council was called by the order of the kings, of the ahpop, the ahpop-camha, of galel and ahtzic-vinak. There went forth from that council the decision that whatever might happen, they were

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to be the highest dignitaries, as they were there representing their families.

I am the ahpop, I am the ahpop-camha! they cried. I am the ahpop, and I hold that office just as you hold yours, O Ahau-Galel. As for the galels, they will be nobles, replied all the lords in making their decision.

Those of Tamub and Ilocab did the same. From that time forth the rank of the three races of the Quiché was equal when the chiefs of the people assumed the royalty and made themselves nobles.

That was the outcome of this assembly. But it was not there at Quiché that the power was seized. The name of the place exists where the chiefs of the vassals laid hands on the power after they had all been sent each into one place, and when they assembled all together.

Xebalax and Xecamac are the names of the place where they assumed the power at the time when they entered into their dignities, and that took place at Chulimal.

That was the nomination and the installation and recognition of the twenty galels and the twenty ahpops, who were installed by the ahpop and the ahpop-camha, by the galel and the ahtzic-vinak. All the galel-ahpop assumed their dignities as well as eleven nim-chocoh, galel-ahpop, galel-zakik, galel-achih, rahpop-achih, rahtzalam-achih, utzam-achih. These were the titles of the warriors which they obtained when they were given names and titles on their thrones and their ceremonial seats. They were the chiefs of the vassals of the Quiché nation, its watchmen and its listeners, chiefs-of-lances and chiefs-of-slings, ramparts, doors, walls, and towers to defend the Quiché.

Those of Tamub and Ilocab also acted in this manner, the chiefs of the people in each locality having seized the power and assumed titles. Such was the origin of the galel-ahpop and of the dignities which exist today in these places. That was their origin when they put themselves forward in the names of the ahpop and the ahpop-camha, also the galel and the ahtzic-vinak, from whom they derived their origin.*

*The four supreme chiefs certainly conferred these dignities, but it was a concession extorted by violence. Yet it strengthened the royal power at the expense of the feudal aristocracy, as the Cakchiquel MS. very well remarks.

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CHAPTER XI

Behold now we will tell the name of the house of God. In reality his house was called by the name of the god, the Great Building of Tohil, the name of the edifice of the house of Tohil, the property of the Cavek.

And Avilix was the name of the edifice of the house of Avilix, the property of the Nihai. And lastly Hacavitz was the name of the edifice of the house of the god of Ahau-Quiché.

Tzutuha or the Flowery Fountain, which can be seen at Cahbaha, is the name of another very great building where there was a stone which was worshiped by the kings of Quiché and which was worshiped by all the nation. The people first brought their offerings to Tohil and then they went next to salute the ahpop and the ahpop-camha.

Then they brought their precious feathers and their tributes to the King. And they maintained and fed this king also, the ahpop and the ahpop-camha.

These were they who had founded the city, they the great kings and all the men who were workers of marvels, the marvelous king Gucumatz, and also the marvelous kings Quicab and Cavizimah.

They knew if war was being prepared and all was clear to their eyes. They saw if there was death or famine and if a quarrel were about to take place. They even knew where that was which revealed everything to them, that which was called by them the National Book, the Popol Vuh.*

But it was not only in this manner that the kings showed the greatness of their quality. Great also were their fasts with which they paid for the possession of their palaces and their kingdom. They fasted a very long time, making offerings before their god. This then was the manner of their fast.

Nine men fasted and nine others burned incense; thirteen more men were occupied with fasting and thirteen others offered and burnt incense before Tohil; and before their god they ate only sapotes, ahaches, and jocotes.†

*The Popol Vuh, the National Book, containing the mysteries mentioned in the first two parts of this work, and without doubt also the science of astronomy, judicial astrology, the art of magic, the rules of the ritual, etc.

†See note in chapter I, Part III.

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For they had no bread at all to eat,* although there were seventeen men offering and ten occupied in fasting. In that great holy work that they did, they really ate nothing, and that work was the special prerogative of the kings.

Nor had they any wives, but they dwelt alone to keep themselves continent, fasting in the house of the god, where they were each day occupied only in worshiping and sacrificing and burning incense.

Thus they were there from night to morning, groaning in their minds, groaning at the bottom of their hearts, imploring light and life for their subjects and also power for themselves, as they raised their eyes towards heaven. Here then is the prayer which they uttered before their god when they prayed to him, and here is the groaning of their hearts:

Hail, Beauty of the Day, O Hurakan, heart of heaven and earth! Thou who givest glory and felicity, thou who givest daughters and sons! Turn towards us and shed on us prosperity with all thy benefits. Give life and being to my subjects. Let them grow and live, they, the sustainers and nourishers of thy altars; who invoke thee on the way, on the roads, on the river-banks, in the ravines, under the forest-trees, under the lianas.

Give them daughters and sons. Let no disgrace nor misfortune come upon them. Let the tempter, the deceiver, not come behind them nor into their presence. May they not slip nor hurt themselves; may they be neither fornicators nor men adjudged to be criminals. May they not fall to the bottom of the road nor on the road itself. Let there be no stumbling-block nor peril behind them or before them. Prepare for them a united way and open paths. May no unhappiness or misfortune come to them from thy rays.†

May their existence be happy, they, the sustainers and nourishers of thy house, before thy mouth and before thy face, O Heart of Heaven, O Heart of the Earth, thou, the Enveloped Majesty, O Tohil, Avilix, Hacavitz, who fillest heaven and earth at the four extremities, at the four cardinal points. As long as the light exists, may they be before thy mouth, before thy face, O God!

Thus spoke the kings, whilst within the nine young men fasted,

*Va, generic word for all solid food, but in particular for the maize-cake, called tortilla.

†Lit. from thy hair.

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the thirteen men and the seventeen men. They fasted by day, their hearts groaned for their subjects and for all the women and children when the latter brought their tribute to each of the kings.

That was the price of the civilization which they enjoyed, and the price of power, that is to say, the power of the ahpop, of the ahpop-camha, of the galel and the ahtzic-vinak. Two by two they entered and changed their clothes, charged as they were with the burden of the nation and of all the Quiché people.

(To be concluded)

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WHO OR WHAT WAS JEHOVAH?

QUESTION: I have read with interest your article in *THE THEOSOPHICAL PATH* for December, 1930, entitled 'The Case for the Serpent and the Tree.' I greatly wish you would follow it with another article explaining *Genesis*, iii, 14 and 15. Your explanation has been accepted by a friend of mine, but the questions called up by those verses in *Genesis* have occurred to her and I am unable to answer them. (*Mrs. C. H. L.*)

Grace Knoche: The verses in question are as follows:

14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The questioner is a student of Theosophy and presumably wants Theosophic light on this subject, the most obvious source of which is *The Secret Doctrine*, H. P. Blavatsky's masterwork.

For a subject of this kind a lengthy paper would not provide space enough, while a book could be packed full. Moreover, the writer should be not only a student of the esoteric philosophy but a Hebrew scholar, able to settle with authority all questions of translation, for the word *Elohim*, which is translated 'Lord God,' is a plural word meaning 'gods.' But this is a side-issue here; the crux of the question is 'who's who' in Jehovah, singular or plural as you please. Where stands he (or they) in the great hierarchy of gods of the Cosmic Ladder of Life — on a high rung, or on one that is lower, or even

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low? For that the gods or invisible beings that infill the vast spaces of Space are of many degrees and grades is one of the fundamental teachings of the esoteric philosophy, now being given out by the Leader of The Theosophical Society and the Head of its Esoteric School.

In *The Secret Doctrine* H. P. Blavatsky writes at length on the subject of Jehovah, which she shows to be the generic name of a "group or hierarchy of creative planetary angels"—"Elohim of the regent-group of Saturn" (II, 217) — a star, by the way, that has *not* the best possible reputation! She says further:

The appellation Sa'tan. in Hebrew *sâtân*, 'an adversary' (from the verb *sâtan*, 'to be adverse,' to persecute) belongs by right to the first and cruellest "*adversary of all the other gods*"—Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom. — II, 387 (Italics by H. P. B.)

Considerable space is given in this masterly book to the Gnostic teachings about Jehovah. By the Gnostic sects he was held to be a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the *highest God*, though he was no better, and in some respects far worse, than *his brethren Elohim*.— II, 389 (Italics by H. P. B.)

Of the Gnostics themselves, H. P. Blavatsky says that

Each of these sects was founded by an Initiate, while their tenets were based on the *correct knowledge* of the symbolism of every nation,—II, 389 (Italics ours)

and she also points out, especially in *Isis Unveiled*, that the "primitive Jewish Christians," the Nazarenes and Ebionites (the latter numbering among their members some of the relatives of Jesus the Christ), all held to the Gnostic view. From which it appears rather clearly that if this is the person (or persons) credited with pronouncing a 'curse' upon the 'Serpent' and sowing enmity between it and humankind, his authority as a *spiritual* creator may be questioned.

There is no likelihood that a Theosophical placement of Jehovah will give offense to our Jewish brothers — an increasing number of whom, by the way, are students of Theosophy — for as H. P. Blavatsky points out, the Jew of today is not the Jew of Mosaic antiquity. The beliefs of many modern Jews are based upon the *Kabalah*, a book that like the *Upanishads*, the Orphic teachings, and similar texts, sprang from primeval Theosophy, the ancestral Wisdom-Religion of the world. According to the *Kabalah*, Jehovah was an Earth-Spirit, with all the attributes of matter and personality; and this is good Theosophy, as *The Secret Doctrine* shows.

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Let us suppose, however, that Theosophy and the *Kabalah* are quite wrong. What then? The obvious recourse in such case is to let Jehovah speak for himself, and he has done this already in the Hebrew *Bible*. We will refer to a few passages only. In the creation-story, for instance, we read that IHVH ALHIM (Jehovah-Elohim) formed man out of the dust of the ground and breathed into his nostrils the breath of life. But being of the earth himself, Jehovah could give only what he had to give — earthly, physical life. And this the sequel shows when came the ‘Serpent’ (age-old symbol of the bestower of the Light of Mind, the Spiritual Teacher, the Initiator). Man was animal-human only until dowered by this ‘Serpent’ with the Light of Mind — and old Earth swung then and there into new spaces as a ‘mind-bearing planet.’ The ‘Serpent’ promised the created human thing that he would make him immortal, divine, “even as the gods themselves,”— and he kept his promise.

This would seem to most of us to be very splendid help in a creation-problem, but Jehovah did not think so. According to the *Genesis* account, he became angry, jealous, wrath, cursed the man who was no longer animal-human merely but now divine-human, and cursed the ‘Serpent.’ The story is familiar; but we ask: considering all the circumstances, would such have been the course pursued by a truly *divine* god, a *spiritual* friend?

To continue: out of his own mouth, Jehovah describes and places himself, in the various *Bible* accounts. He is the “god of battles,” maker and encourager of material, bloody war. We look through ancient lands and in the temples of many gods of pagandom, and we find the altars sweet with fruits and flowers, the atmosphere, how often, sunny and fragrant with love. Jehovah’s altars reek with blood. Read in *Leviticus* the accounts of elaborate ceremonies prescribed, all of them centering around the slaughter, by unnecessarily painful methods, of helpless dumb creatures. Jehovah’s protest is summary and harsh against kings or cities who would bar the way of war’s advance, but when his servant Jephthah slays his innocent young daughter, and makes of her quivering body a burnt offering upon the altar raised to the worship of this god,— no protest from Jehovah is recorded, at least.

As students of the *Bible* are aware, out of his own mouth Jehovah is made to declare himself a “jealous god,” who will send the teeth of beasts upon those who forsake his worship; who will heap mischief

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upon them; who will spend his arrows upon them, and burn them with hunger, and visit upon them bitter destruction.

I will make mine arrows drunk with blood and my sword shall devour flesh.
— *Deut.*, xxii, 42

What a contrast to the words of Krishna, the Logos or manifested god of another and pagan people:

In whatever way men approach me, in that way do I assist them; whatever the path taken by mankind, that path is mine, O son of Prithâ!— *Bhagavad-Gitâ*

If the ancient text is to be believed, Jehovah hurled his arrows not only across nations, but even across the barrier of Time. What was the slogan and the buttress of perhaps the wickedest persecution recorded in American history? *Thou shalt not suffer a witch to live!*

“Spare nothing alive” was the keynote of his every war’s advance. It is all in the Hebrew texts, in measure heaped up and running over: Jericho, city of Rahab, of espionage, and other fame; Ai with its slaughtered twelve thousand; Libnah, Makkedah, Lachish, and the rest — sacked, ravished, burned, razed to the ground, their kings hanged at the city-gates, all within put to the sword. No cruelties were too ingenious to be untried:

And Joshua did unto them as the Lord bade him: he houghed their horses.
— *Joshua*, xi, 9

We read, also:

. . . the Lord was with Joshua; and his fame was noised throughout all the country.— *Ib.*, vi, 27

All this, and much more of the same tenor, is recorded about one who declared himself to be the only God, Deity, about one who gave out on Horeb the commandment: *Thou shalt not kill*; about one who instructed his best-loved servant Moses to . . . but these pages are stained enough now. Read for yourself, if you wish, the injunctions given — and see another arrow flown across the high wall of Time. (*Numbers*, xxxi, 15--19.)

The accounts in the Hebrew *Bible* are, as testimony, familiar to all and unquestioned — whether rightly or wrongly so we would not presume to decide. The whole question is one of vast scholarship, to which the writer makes no least claim. But it may be pointed out that this testimony, so damaging to the — shall we say defendant in the case? — is not that of witnesses who are unfriendly, but the testimony of advocates and devotees. Therefore it must be given addi-

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tional weight as a *declaration against interest*, the modern law-definition of which, by the way, is by no means a digression at this point:

Declarations against interest, as a general rule, must be made by a deceased stranger (through his writings, book-entries, etc.) who must have had peculiar means of knowing the facts concerning which he testifies.

The declarations, to be admissible, must not be self-serving, but must operate against the interest of the declarant at the time written or spoken.

The reasons for the admissibility of declarations against interest rest upon the utter improbability of their falsity, the absence of any motive for misrepresentation affording a strong assurance of their truth.—PUTNEY on *Evidence*

Much more might be said; many more angles might be touched upon; but the question seems to require no more than a settlement of any qualms in the mind of one who would like to feel free to examine the testimony in *Genesis*, iii, 14-15, on its merits. What would such examination *not* do to lift the black psychology of the ages?