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

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

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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

FRRIENDS here in this our Temple of Peace, and those of you who are afar and 'listening in' by radio-transmission:

As announced to you, our general subject of study during this present course of lectures has been 'Theosophy, the Mother of Religions, Philosophies, and Sciences.' We give to Theosophy this title of Mother-Source because it is the Ancient Wisdom which has always been the fountain-head of the great religions and philosophies of the world; and because it is the Mother of them, their real origin, therefore does it interpret them all. It explains them and elucidates them, and shows to the earnest student the truths which are in all these old religions and philosophies, demonstrating how back of them all

[Stenographic report of the fifteenth 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 27, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

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there has always existed one primeval, majestic, system of thinking: a system of religio-philosophy which expressed itself, or rather took a specific and characteristic form, in each one of these great world-religions or world-philosophies, most of which exist on earth even in our own days, chiefly in Oriental lands. A corollary to this demonstration, of course, is the equally important work that it hopes to do, and to a certain extent already does do, in proving the essential or fundamental unity of them all, thus aiding greatly in developing a finer spirit of co-operation among men and a larger respect for each religion by the adherents of all the other great systems of religious or philosophic thinking.

But while such has been our general subject of study, for each Sunday we have taken some particular aspect or branch of this general subject, and have developed it; or perhaps such particular theme has been considered for two or more Sundays together. In this manner we can explain, elucidate, and demonstrate all the particular doctrines that the great world-religions or world-philosophies contain, thereby proving to all men who are interested in these great questions and problems of the human soul and spirit that this Ancient Wisdom, this Fundamental, this Essence of them all, is something noble and truly sublime. Theosophy indeed, because it is the Mother and Origin of them all, is the only system that can satisfactorily do this.

On last Sunday — and we shall continue the same theme today — we spoke briefly on How a Man is Born and Reborn. We showed to you that in order to understand even the elements of this theme, we must first have some more or less comprehensive understanding of what man is. Do you realize that in our Occidental countries there are but two alternate explanations of man's interior nature, as well as of his outer nature, and of man's origin and destiny? These are the Christian theological and the scientific theories respectively. The former of these two holds, or has held for centuries, that man has an eternal soul, which at death will suffer one of two irrevocable destinies: eternal damnation in the flames of a never-ending hell, "in an asbestos-like body" as certain of the Church-Fathers have put it; or an endless existence in 'heaven,' in which the soul shall sit on the right hand of Almighty God, singing hymns of praise to the Eternal forever and forever. In neither case has it ever been shown that the human soul could have earned such a destiny, because, in the first place, to have merited eternal damnation in endless torture, the soul

assuredly, if we may gage by any measure of justice, must in its life on this earth have committed infinite sin or sins, so grave, so deeply staining the soul, that an eternity of suffering cannot wipe them out. Or, on the other hand, that the human soul must have been so supremely and divinely strong and good that an eternity of alleged felicity would be a reward barely sufficient for such ineffable virtue!

The alternate explanation, that of recent but not of modern science apparently, that man is naught but a physical body, and that when this body dies all is ended, seems to the thoughtful and reflective mind to be as wilfully arbitrary as is the former or theological one. I am irresistibly reminded of a remark of Voltaire in this connexion: "Même le néant ne laisse pas d'avoir du bon!"—'Even annihilation is not without its good!'

Ah! man, a thinker, an entity who feels, who aspires, who has intuitions and intimations of supremely grand and lofty things and who can exemplify noble ideals in his conduct by a self-sacrifice which is truly divine and godlike, who has spiritual and intellectual powers and faculties which never are able to manifest themselves in fulness, who can love with a love which is noble beyond words to express, yea, and who can likewise hate with a hate which is both strong and malignant, whose recognitions of and yearnings towards lovely and impersonal things are never fully satisfied, whose hunger for truth and beauty never receive full satisfaction: can man, I repeat, man, a bundle or sheaf of such energies seeking an outlet in expression — can all these truly human qualities, noble or ignoble as the case may be, exist, and then at death be cut off before these various energies are satisfied? Thus is violated a fundamental law of Nature to the effect that a cause once engendered, or a force or energy once loosed, must and will run on to exhaustion unless held in check by some more powerful energy, in which last case the weaker bides its time and bursts forth as soon as the restraining influence is withdrawn. The idea is unreasonable: and the two alternate explanations offered in Occidental countries fail wofully to meet the conditions of the case or to satisfy the intellect. Oh, what a mockery of justice either case includes!

A human being is composite of energy and substance, as I have already so often said; man is also a part of Nature — an inseparable part, because Nature's offspring, as is obvious, a child of the Universal Mother; the energies and matters of which his entire be-

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ing is composed are the energies and matters of Universal Nature as well; and to suppose, on the one hand, that all these can violate their own essential characteristics and the ensouling entity go either to an eternal hell or to an eternal heaven — neither of which the struggling and limited entity can have merited and for either of which there is not the slightest attraction for the ensouling Monad; or, to suppose, on the other hand, that such an entity, an inseparable portion of Mother-Nature and containing in itself all that the Mother does: full of unsatisfied and unexhausted energies and powers and moreover an obviously growing and learning and developing thing in the womb of Universal Nature; to suppose, I repeat, that such a being can be wiped out of existence by a mere change of condition or state and by the dissolution of its lowest and most fluid and composite part, the body, is, to say the least, the supposition of a mind or of minds blinded by enthusiastic partisanship for theoretical speculation as to the nature of matter and energy. Assuredly, to the man who is capable of thinking for himself, and who refuses to take the say-sos of other men as established facts of Nature, the notion is as amply unsupported by fact as it is likewise a violation of well-established scientific principles.

What becomes of those forces that were in action, now that we know that 'energy' or 'force' is but another word for ethereal matters or substance? What becomes of these which at death were merely beginning, so to say, to exhaust themselves? Whither have they gone? Are they annihilated? Do we human beings simply make futile gestures on the stage of life and then die into nothingness, when all is ended forever? To me this notion is like the dream of a lunatic, and profoundly unscientific and illogical therefore. But I cannot waste any more time here in discussing the fads of a now by-gone age of speculation, in which age force and matter were incomparably less well known than now, for in our days we have at least some fairly good knowledge of them, and we know that they are essentially one thing. I may merely add by way of conclusion that no really great scientist, no really great luminary of science, ever taught any such fallacy as the speculative nonsense that I have attempted to outline for you; only the smaller men, and not all of those either, were caught by that past nightmare of materialism.

What is death, to return to our theme again? Many people today who have thought over the dark riddle of life say that death is a

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change of condition or of state, and with this the Theosophist is exactly in accord. But pray note here, if you will, that the change called death does not by any means imply what is popularly called 'immortality,' for this is something quite different from the general idea that death is merely a change for an indwelling Monad which thereby and then changes its preceding condition or state of manifestation. How that which is imperfect — and the human soul is an imperfect entity, obviously, for it is a learning and growing and evolving thing, none of which courses would it follow if it were perfect in all respects — how can that which is imperfect, I repeat, become immortal merely because it lays aside the physical encasement and undergoes a change of condition or of state? This idea likewise is unreasonable and unscientific for the same reasons that I have before outlined to you. Strictly speaking, immortality means eternity; and there cannot be such a thing as an imperfect eternal entity, as I have just a few moments ago said.

But whence come to men these fine intimations of great beauty and harmony and grandeur? Whence come to us our aspirations, our loves, our yearnings for lofty and impersonal things; our love of beauty and of nobility of character, our unstinted admiration for self-sacrifice consisting of an utter giving, in which the giver is glad to give, rejoices in his self-surrender?

The ages-old Philosophy, Theosophy, this Ancient Wisdom, which has counted among its adherents the largest number by far of the grandest intellects and the most unveiled spirits of all the ages, and whose names I have often mentioned, as one or the other occurred to my mind, during the course of these lectures: all these, and the majority as well of mankind through the ages of the past, concur unanimously in the same explanation: it is our spiritual nature which is the source of them; and this spiritual nature is spiritual energy, allied at its root with the Universe Itself, and therefore drawing therefrom universal principles and consciousness.

On last Sunday I read to you a rather long extract from a remarkable article published in a popular American scientific magazine, and written by an eminent American research-engineer and scientist, Matthew Luckiesh. *The Scientific American* publishes in its June issue (1928) this article under the caption 'Men, Atoms, and Stars.' It is a very remarkable article, written by an intuitive mind, by a man of the new generation of scientific thinkers, who no longer dog-

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matize but who search and hunt for truth in Nature, and who are extremely careful in what they say about the deductions that they make from what they have discovered. In this article, Mr. Luckiesh speaks of the vast number of 'reincarnations' that the atoms of physical matter undergo, and this word 'reincarnation' is of course one of our words, as you know. I pointed out to you on last Sunday, at least to those of you who were then here present or who were 'listening in' by radio, that of course we have no objection to the use of this word in the connexions employed in this article, except one, that the use is inaccurate. 'Reincarnation' means the coming again into bodies of flesh; and therefore the proper word to use when speaking of the adventures in reimpodiment of atoms is the word 'transmigration'—transmigrations of the life-atoms we would say; and this is precisely what this eminent American engineer meant to say.

I also pointed out to you, friends, that this writer seems to have an idea that the atoms of which matter is composed are eternal, or quasi-eternal: he talks of their living for billions of years; and he makes no mention whatsoever of their beginning or of their ending as physical entities. Now of course this idea of the sempiternal nature of the physical atom is only the continuance of the ideas of the older but still recent chemistry as imbodyed in theory by Dalton during the early years of the nineteenth century. But this idea of the physical atom as being an indivisible, everlasting elementary body is now no longer held by the more modern school of physical chemists, who since the discoveries in radioactivity opened their eyes, know perfectly well that the disintegration — in other words the death — of the atom into other conditions or states of matter is the very probable cause of the birth of the various elements of physical matter. Doubtless Mr. Luckiesh knows this perfectly well also; and one can only wonder why he wrote as he did. Was it haste, or was it lack of examination of his own ideas?

In the same issue of this magazine I find another article, equally interesting in its way, extracts from which article I read to you on last Sunday. This second article is entitled 'Where Does Matter Come From?', and is in the nature of a review of Dr. Robert A. Millikan's latest work with regard to the so-called 'cosmic rays.' In this review the writer tells us in a most interesting manner that Dr. Millikan's latest researches, as interpreted by himself, show that these cosmic rays are forces which arise as the elements of physical

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matter are born from the disintegration of preceding atomic corpuscles. The writer quotes Dr. Millikan himself to this effect.

Thus, then, in one issue of a scientific magazine, we find in one article an eminent scientist speaking of 'dead' matter, which is yet, he says, 'eternally alive' or 'living'; and a few pages further on, in the same issue, another scientist, perhaps even more eminent, saying that atoms, like everything else, have their period of life, come into being, grow, reach their maturity, undergo decrepitude and decay, followed by death — disintegration; and that then they come again into being, because, as this writer shows clearly, the very point of Millikan's work is this: Creation is continuous. This is a changing, dynamic, and constantly evolving world, instead of a disintegrating one; and as some atoms disintegrate, thereby giving birth to other atoms of somewhat different kind, this rule must apply to all kinds — otherwise how came they into being?

Now all this is most excellent, and reads like what a Theosophist might write if he were discussing the genesis of the elements of physical matter from a Theosophical standpoint. Not so much in the particular, but decidedly so in the general, all the above is what we Theosophists have been teaching and talking and writing about ever since the Theosophical Movement was launched in the Occident some fifty years ago. Indeed, in very truth, this ultra-modern idea, due to the great Millikan in modern formulation, that the Universe is an evolving universe, growing, changing, composed of an infinitude of discrete, that is, individual, entities — call them atoms of many kinds and of differing grades of ethereality, of which each has its own life-term or period,— and that it grows after its birth, expands, reaches its maturity, decays, and finally dies or disintegrates: all this, I say, is extremely old as a system of thinking, or rather, perhaps, as the elements of a system of thought, and it all formed the very foundation of the religious and philosophic systems of the ancients.

Do I hear any one of you asking: What has all this to do with the question: How is man born and reborn? I tell you that it has everything to do with it; for how on earth — or rather in the human consciousness — can the destiny of man after death and before birth be understood until it is known what man himself is, of what he is composed as elements, and what the destiny of those elements is? Yes, the main reason why our wonderful doctrines are

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sometimes misunderstood is because of the fact that they are studied without adequate completeness, and without adequate preparatory introduction to their study, as I have just outlined for you. No, you cannot understand what man is, what it is that comes again into manifested life, what it is that after death goes for a time into a state of ineffable bliss before it returns into incarnation on this earth, unless you know something at least of the nature of man as a composite entity, and of the universe in which he lives and of which he is an inseparable part, for that universe is likewise a composite entity. It is but one of a number, an incomputable number I say, of other universes, which all in their incommensurable aggregate form the Boundless ALL. Obviously you cannot separate anything from the universe. Therefore, if you know what the universe is, how it is built, what its component elements are, what becomes of any portion of it when it 'dies' or disintegrates, then you have the key enabling you to unlock the doors of recondite knowledge which will tell you also what happens to man when death comes to him, as it certainly will come. The idea is that if you know the whole, you will have some more or less large knowledge of every part of the whole, generally speaking.

What becomes of that something which in man survives death and which is the main part of him, and how does it return to earth? You know that man is not a perfect entity — very far from it indeed. He is very imperfect; he is a learning entity; he is a growing being; obviously he has not all the knowledge that there is to have; he has not developed all his faculties and powers, which are innate, although he has developed some of them and somewhat of others of them; and he has some knowledge. But behind and above all his more or less developed faculties, there is something still more sublime — the root of all that is best and noblest in him, indeed, his own root of being, and this last we call his divine nature. It is that which is his purest, noblest, highest, consciousness, his Essential Self.

There are also in man, who, as you thus see is a composite being — not a wholly unitary entity — other faculties and powers, which, while exceedingly lofty, are yet a stage under the divine, and these we call spiritual. They are, for example, intuition, impersonal love, impersonal aspiration, and the source of the impulse for self-sacrifice — one of the noblest impulses in man's complex being.

Besides these, there are yet again other powers and faculties in man which are still lower than the preceding. He has, for instance,

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desires; he has yearnings and longings of many and various kinds; and none of these is fully satisfied in any one lifetime. In fact, you cannot satisfy them. They are like a flame — the more you feed them, the stronger they grow.

In addition to all these, man has what we Theosophists call vehicles, sheaths, garments, inclosing and embodying these various faculties and powers — his bodies inner and his outer body. Even in the Christian *New Testament* you may read of a 'natural' body, of a psychical body, and of a spiritual body. This trichotomy, or division into three, is a convenient one, but it by no means expresses in detail the entire economy of man's inner being.

Man, then, has these three general divisions: the divine which is man's own inner god, the 'immanent Christos' as the Christians say — first; then, second, the spiritual nature, or Monad, which is his higher egoic self; then, third, all the composite lower part of him which although comprising several sheaths may conveniently be grouped under the one term 'body.' Gods, Monads, and Atoms collectively represent the essential trichotomy of man, and are another way of saying man's divine, spiritual, and astral-physical parts.

Man is in the innermost of his innermost a Divinity — a spark of the Divine Fire. His intermediate or second nature, which we call the Monadic, adopting a Pythagorean term, is the offspring of the divine spark; and this intermediate nature it is which enshrines the ray from the divine spark, its spiritual sun so to say, and 'steps it down,' as it were, into the ordinary mentality of man.

Lest it be thought that these be mere asseverations without probable foundation in natural facts, I will tell you a secret: Open your minds and your hearts and you will know these things for yourselves. Do not believe anything that you hear or read simply because some lecturer or some book tells you so. Open the portals of your own souls, and see what you will receive. Your reward in so doing will be beyond ordinary imagination.

Now it is this intermediate nature, of which I have been speaking, which reincarnates. The divine part of us does not reincarnate, for this part of us has no need of learning the lessons that physical life can give: it is far above them all. But it is this intermediate part, functioning through these various garments or sheaths of the inner man of which I have spoken — you may call these garments 'astral'

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if you like, or 'ethereal'— which in this manner can reach down to and contact our earthly plane; and the physical body is the garment of flesh in contact with the physical world.

The energy which brings this intermediate nature back to birth is desire. The ancients of the Orient called it, in India, *trishnâ*, using the Sanskrit term, and the meaning of this word is 'thirst,' the thirst for manifested life, the thirst for the things which it knew and loved and also yearned for and longed for in other lives.

After death has released this intermediate nature, and given it its period of bliss and rest and psychical recuperation — much as a quiet and reposeful night's sleep is to the tired physical body — then, just as a man reawakens by degrees, so does this intermediate nature by degrees recede from that state of rest and bliss; and the seeds of thoughts, the seeds of actions which it had done in former lives laid by in the fabric of itself, whose natural energy is still unexpended and unexhausted, and which inhere in that inner psychical fabric (for they have nowhere else in which to inhere, since the man produced them and they are a part of him) — these seeds of former thoughts and acts, of former emotions, desires, loves, hates, yearnings, aspirations, what not — each one of such begins to make itself felt as an attraction earthwards, towards the spheres and planes in which they are native, and where they naturally grow and develop and expand. Yes, it is just as I have said, 'thirst,' to use our technical term,— otherwise desire and yearning—which bring the entity back to earth-life.

What is it that motivates men and women in expressing their thoughts in corresponding acts? It is the same things: the qualities, powers, faculties, inherent in you and in me. These motivate our conduct, drive us along this path or along that, lead us into joy or into sorrow, lead us to happiness and peace, or to misery and degradation if we use not our will against the downward pull.

You see here how there are valuable moral lessons to learn even in what some people may call an abstract doctrine of metaphysics; and this fact, I may say in passing, is one of the great beauties of our Theosophical philosophy; for in it no doctrine is possibly separable from any other: not one of our teachings can be considered apart from all the rest. You must, if you desire to have some true idea of what Theosophy is, take them all into consideration. Does not this same rule prevail in science? Can you adequately understand any

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part of Nature if you study only one science and neglect all the others? You cannot.

In addition to what was said on last Sunday, I have attempted this afternoon to develop my theme: for if you understand this you have the machinery as it were, the mechanism, of how a man is born, and, after his *post-mortem* period of bliss and rest, is reborn on earth.

Man remains never the same, not even for a moment. He is always changing; he is, as it were, in a state of constant flux, as Heraclitos the ancient Greek philosopher said so truly, because he is a growing entity, and a learning entity. How can it be otherwise? Man, considered as an aggregate, is a sheaf or bundle of forces. What does this mean, therefore? Quiescence? Inertia? No, the opposite: life, movement, energy, growth — what we Theosophists call 'evolution,' which, as we use the word, has the exact etymological signification of its Latin root: the unfolding, the rolling out, the expanding, the springing into manifestation, of all that man is within himself, of his latent faculties and powers in organized and successive self-expressions.

Therefore evolution means this: that the human composite entity grows, albeit slowly; man grows ever, and stays never still. This growth, our great teachings tell us, will eventuate in man becoming, through repeated incarnations on earth, more and ever more a fuller expression of what he is within himself; from a mere human being, an imperfect human soul, becoming a spiritual being, a quasi-divinity; and in the far distant aeons of the future, man will blossom out as a fully developed god.

Intelligent beings — on our earth we call them humans — live and exist throughout the boundless realms of the fields of endless space. No longer does our Occidental vanity and egoism limit the only intelligent beings in infinitude to this one speck of rocky mud, our earth. Man's ideas have expanded with growing knowledge, very largely due to the glorious achievements in research of our scientific thinkers. We are most certainly not the only intelligent beings in the Universe; and as evolution is unquestionably universal, those other hosts of beings also grow, also evolve. The same laws that work with us and through us and in us, work on and in and through all other entities, whatsoever and wheresoever you will.

Our Universe, therefore, is builded of two things: energy or force and matter; or spirit and substance; which is equivalent to saying

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that the Universe contains two classes of entities, spiritual and material, the former of highly evolved, self-conscious, intelligent beings — call them gods if you like — which formerly had evolved through what we call the human stage, where we ourselves now are in our own evolutionary journey. The other class contains the countless hosts, incomputable in number, of inferior beings, of which the lowest are atoms, and which in their aggregate form what we call matter. You see, it is a very old teaching of ours that force and matter are essentially one thing, in their essence one. It is likewise a very modern teaching of science that force and matter are in their essence one. And, finally, between these two classes of entities, each countless in numbers and in grades or stages of evolutionary perfection, and each class steadily going and forever going always higher to loftier highths, there are other countless hosts of intermediate entities between, who or which form the connecting links, so to say, between the two great classes. Our human race is one of such hosts. Finally, in this connexion, let it be said that all these entities, no matter what their stage of evolution may be, divide themselves naturally into what we call 'hierarchies,' each such hierarchy in turn running up and down the scale of relative perfection, and all such hierarchies interlocking and interblending and forming not only the divinity, the spirit, the intelligence, but also the nerves as it were of the Kosmos, and forming the entirety of that Kosmos — which is but the generalized expression of them all.

Thus, then, a Universe full-filled with divine beings existing in all grades of their respective general state, and in all degrees of relative divine perfection; and, on the other hand, the vast hosts, equally incomputable in number, of all the classes or rather hierarchies of other, inferior, and more limited yet learning beings, of which so far as our own particular Home-Universe is concerned the very lowest grades on our physical plane are the atoms of physical matter. In man's own physical body are countless hosts of such atoms; and he is as a god to them, their over-soul; his flesh, his bones, all of him physically — and interiorly for that matter — are composite of just such atoms, just such beings, just such minor learning things; for man, to use the archaic metaphor, is a 'little world,' a 'microcosm,' a copy of the 'Great World' or 'Macrocosm.'

In half an hour of speaking it is not possible to give to you anything but the remotest idea of what our wonderful doctrines teach

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us. All I can do, therefore, is to speak in very general terms: to drop, as it were, thoughts and hints and suggestions into the minds of those of you who are interested, and who really desire to know what Theosophy actually does teach. In our books you can find these thoughts more fully developed by our writers; and a study of those books will well repay you.

Before closing for this afternoon, I will remind you that man is in part physical or material and in part composite or builded of energies or forces, which latter actually form the greater part of him. We say that Spirit is the source or origin of the forces and energies at play in man's being, and that Matter is the source or origin of the various sheaths or garments in and through which these forces or energies play in him. Some of these energies or forces express themselves as love, hate, aspiration, yearning, the emotions of all kinds, and man's various intellectual and mental activities, as well as all the impulses, good and evil, which express themselves in his life.

Thus, then, we see that a man is born and reborn, not by the command of anyone outside of himself, nor through any merely automatic action of soulless substance; but solely from the causes set up by himself within himself, which draw him back to the fields whereon he labored in other lives on earth. In this our present life, all of us are setting in motion causes in thought and action which will bring us back to this earth in the distant future. We shall return to physical incarnation at some future time because in this present life we are sowing the causes that will eventually draw us back, as I have already explained this afternoon, to a new life in human form on this our mother-earth. We shall then reap the harvest of the seeds of thought and action that we are in this present life planting in the fields of our human nature.

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A Lecture delivered in London on January 19, 1931,

BY A. TREVOR BARKER, HON. D. THEOS.

FRRIENDS: You heard tonight that the Theosophical Movement, of which this Society is an integral part, is an ethical and spiritual one; that it has existed all down the ages; and also that it has nothing but a feeling of friendliness, a feeling of brotherhood and fraternal sympathy, for all movements that strive according to their

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own methods and ways for the elevation, even to the smallest extent, of humanity. Therefore I want to say right at the beginning to those of our Spiritualistic brothers — some of them I see here tonight — who may or may not have come in contact with Theosophical teachings before: I want to say to them that we have just as much sympathy; but that we have furthermore the feeling that for them Theosophy has a very real message — something of vital importance to them as individuals.

Now the first object of this Theosophical Society is to promulgate a knowledge of the laws inherent in the Universe. That means, of course, a statement of that knowledge of the inner constituents of Nature and man which exists in the keeping and in the knowledge of those who are called the Elect among mankind, those who have always preserved it, and who from time to time come to restate it in language comprehensible to the age in which it is particularly given. Now this being one of our main purposes, friends, we have to study the problem of psychic phenomena in the light of that Ancient Teaching.

Psychic phenomena have always existed, and the fact that they play a very large part in the lives of an increasing number among an interested public means that the teachings that Theosophy has to give on this subject should fill some vital need in that public. One of the first statements is that there is no such thing as miracle; that that which looks to us like a marvelous and extraordinary and otherwise inexplicable happening or phenomenon is actually explainable in terms, if not of the physical Universe, then of the unseen and occult Universe, provided that you understand the laws involved. But many of the phenomena that we know of, from the New Testament down to our own age, especially those that are the constant happenings in Spiritualistic circles, do arouse in very many people a sense of wonder, if not of awe, and, friends, even of reverence for the powers which produce these mysterious phenomena. If we understand this, the great element of wonder is largely reduced as we look at the problems sincerely and say: "Well, now, there must be an explanation of this phenomenon." The Universe is a Universe of Law. Things do not happen fortuitously; and if we do not understand them, well then, The Theosophical Society provides another object amongst those which you have heard tonight, whereby in studying the laws and the powers innate in man we seek by an unfolding of

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those powers to understand what those hidden forces and hidden laws may be.

Now according to the Theosophical philosophy the Universe is guided, the Universe is evolved, under the direction of conscious and intelligent beings. The teaching is that every part of boundless Space is instinct with the life of the One Great Reality, the Great Breath of all existence, which pulses eternally throughout the heart of things, and throughout every living creature. Every one of the forces of Nature is actually the expression of the life-force of some group of beings that inhabit the inner spheres of Nature. The fact that we cannot see them matters not at all. That man is not the only conscious thinking being in this Universe does not need a great deal of substantiation possibly, but the Theosophical teaching is that beyond man, in an endless series of progression, you get rank after rank, hierarchy after hierarchy, of still more exalted beings. Descending also in a progressive scale into the depths of matter, you get different types of entities even lower than man, who still act as some of the unseen but intelligent agents and forces of Nature.

Now man himself is built upon the same plan as Nature. Just as Nature is not only the external appearance that we all see in all its phases — some beautiful, some terrible — he also has within himself a thinking, conscious, intelligent, directing influence: that which we call Soul in man — the real man as apart from his body. Man is not made up of merely that which we see. We have only to look inside ourselves to observe that we are made up, for example, of emotions, of passions, of thoughts, of a more or less material nature. Understand that to be the constitution of what you might call the animal-soul in man. Then you have what we call the Human Soul — that which makes a man a human being. It is in the Human Soul that repose the capacities of man to think, to know himself as a god. It is in that capacity that he is distinguished from the beast creation. Over and above those three principles — if you will and like to look upon them as such — you will find a fourth: that over-brooding and Divine immortal principle in man, with which it is possible for the Human Soul to identify itself.

Now with that fourfold division you have sufficient for our evening's study as regards man, and you will find that the great community of the Spiritualistic movement do believe (I think I am right in saying this) that the inner realms of the Universe are guided by

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unseen and intelligent forces. It is that really which gives them the right to be termed 'Spiritualists' in contradistinction to that other section of the community (which happily is far less strong than it used to be in the early days of the last century, or shall we say in the middle of the last century?) the Materialists. Really the two words are the opposite of each other: one believes in the spiritual, energizing principles in Nature that we do not see but believe in, so to speak, if we cannot observe them. The other believes there is nothing beyond that which we can see and feel and touch.

Now the second great — shall we say belief? — that distinguishes those who come under the category of Spiritualists from other thinking people, is the belief or conviction that it is possible to communicate, or have communication, between the living such as ourselves, and those who have passed over into the Great Beyond. It is their belief, and therefore arising out of that you get their own activities, which result in what we call 'psychic phenomena.' You have only to examine the daily newspapers towards the week-end, principally the Sunday papers, to discover that even in one city like London there is a great, a large, body of people who call themselves the Spiritualistic Community. There are a tremendous number of them. It is estimated that there are something like twenty million in all the world, and I should think that is probably a conservative estimate. There are twenty million people who to some extent believe in the possibility of communication with the dead, and who no doubt practise the various methods which they believe in to that end.

Now there is an enormous variety, an almost endless variety, of psychic phenomena that could be described and discussed, but so vast is the field that it would take not one lecture but many, many volumes — days and weeks of time — to describe all the possibilities of variety in psychic phenomena. They are indeed endless, and therefore tonight we shall have quite enough to do to examine that sphere or field of psychic phenomena which is possible for us all to examine somewhat; and I refer therefore principally to the field which has been brought to the notice of the world through the activities of these same Spiritualistic communities. That is the subject which we want to consider for a little while; and we want to understand, if we can, in the light of the Ancient Teachings, what is the real nature of these phenomena. We want to see whether the interpretation that is usually put upon them can possibly give place to

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a better interpretation — to a different interpretation, if you will — and so let us consider really what is the purpose and the possible use of psychism and psychic phenomena today.

I will tell you that from the Theosophical point of view they have two possible uses, both of which are somewhat qualified by results. But two things this interest in phenomena has done. One is that many people have become convinced — as we think, on quite insufficient evidence, but nevertheless convinced, in themselves — that the survival of man's individuality, his Soul (call it what you will) is a fact. Now for those people no doubt it is useful if it has, as it were, raised their thoughts at any rate to the extent of believing or discovering that the material existence is not the only one. Probably that is the best that can be said of psychic phenomena. It is the object with which most people investigate, and I think that many Spiritualistic communities would tell you that their main purpose in carrying on their meetings and activities, is to give a demonstration, as they call it, of the facts of survival. Then you have a corollary of that, which is that many people who have lost those that are dear to them have sought comfort, if they were able to find it, in the revelations of the séance-room; and we are told on excellent authority that these people *have* felt comfort, that they have derived a great deal of satisfaction from the teachings or rather the various messages and supposed communications that they have received from those who have passed on.

Now that is one aspect of it, and we want to go rather more deeply into these questions, and examine them, and discover their real nature, and to see whether in reality these people have received something by means of those psychic experiments which has led to nobler living; which has taught them, as they used to say, to die grandly; which has given them a philosophy of life that embraces the whole of Nature, leaving out no part of it; which has given them a strength for their inner spiritual needs that can only be regarded as the Bread of Life. Now we want to see. I mentioned those few words simply because if those experiments do not bring that result, well then, really, they are empty shells, husks, which do not feed the inner Spiritual Being in man at all.

Therefore let us first of all examine what is the nature of mediumship. There are no psychic phenomena, as we understand the term today, without mediums, and you will find the principal character-

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istic of mediums is that they make no bones about the fact that they have a peculiar, abnormal, and unusual faculty of, shall we say? stepping aside, paralysing their mechanism of consciousness, their body and normal faculties, and that they are then taken possession of, or controlled by, some force or entity outside themselves. They speak of this familiarly as their 'guide' or their 'control.' This for them is a fact of considerable importance, and they consider that by the mere fact that they are being controlled and guided by this mysterious unseen entity, therefore the results of that activity will be more useful to their fellows than if they were doing it in some way by their own conscious direction. A medium, in other words, is a passive instrument of forces which control and guide him.

That is the definition of mediumship, and I want to show you for just a minute (I believe you will agree with me) how it is a misunderstanding of a very wonderful truth in Nature. There is always a light and a dark side to everything. If you see one side of a medal you can also see the other side. Now the medium has got something in his idea. He has got the notion that if he steps aside, so to speak, and lets something motivate and activate through him, he is going to be useful in some way.

Now let us turn to what we Theosophists call the Light, the Wisdom-side of that picture, and what do you find? We find that the definition of the Adept in Arcane Knowledge is as different from the definition of a medium as light is from darkness. The Adept in Arcane Wisdom is one who is able, by the self-conscious powers of his own spirit, to do under the direction and control of his own will every single one of the phenomena — and an infinitely greater series — every single one of the things, that the mediums do unconsciously to themselves. He knows how he does it and he knows why he does it; he merely makes use of certain occult laws in Nature with which he has learnt to co-operate by the understanding of the powers of his own being.

Now take another further development of that idea, and you will find that those Adepts of Knowledge work in the world by means of certain disciples — if you like to use the term — certain individuals who are connected with them, under their instruction, and who at certain times are able to transmit to their fellows ideas of spiritual value. Possibly, if one had had a great acquaintance with Spiritualistic views and teachings, it might be thought when such Adepts

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in knowledge work through one of those individuals in the world who are their disciples, that they do it in a similar way to the medium and his guide or control; but, friends, it is not so; and this is where I am going to suggest to you that there is, so to speak, a shadow of truth in the idea that has perhaps given rise to the idea of the value of mediumship.

Actually a great Master of Wisdom will not permit himself to interfere with the conscious control of any individual who may be under his instruction. On the contrary, when such an individual is performing a task under the direction of a Master of Wisdom, what happens? Why, the inner spiritual nature of the disciple is so energized that the actual connexion between the inner spiritual real man and the body he works through is ten times, a hundredfold, stronger than in the ordinary man and woman of the world. *Adeptship is in every way the opposite of mediumship.* Such an individual is ten times more positive and non-mediumistic than his psychic brother. What he is taught is not to get out of his body, if he can, and give it up to some extraneous entity. On the contrary, he is taught to forget himself in the service of the race to which he belongs; and as he lays aside the personal idea of himself and raises his consciousness to the realization that the Great Soul — the Great World-Soul as it is called in this philosophy — is actually that of which he himself is an integral part; as he begins to manifest in his daily life the powers of that infinite Universe by forgetting himself, why! as he forgets himself, all power and knowledge and the infinite love and wisdom and compassion that lie at the heart of Nature itself, because of his self-forgetfulness, begin to manifest through him.

Do you see what a different picture it is; how entirely different that conception is from the idea of the medium who is negative and who allows some other entity to disinherit him of his divine potentialities?

Now what is it that those Ancient Teachers of the race have to say upon this whole question of psychic phenomena? We said that we should have to limit ourselves this evening to a very brief consideration of the phenomena attending a Spiritualistic séance; and in order to understand the problem I want, by a series of comparisons if possible, to make the Ancient Teaching clear to you simply for your consideration, to show which is more reasonable. Every psychic phenomenon that I have ever heard of is certainly suscepti-

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ble of two explanations: one according to the accepted Spiritualistic theories, and the other the teaching of the Arcane Knowledge upon that particular fact in Nature. And get this one point clear: that no Theosophist, no occultist, no mystic, would ever deny the facts of Spiritualistic phenomena. He knows for a certainty that they happen, that they do exist.

You can go to the Queen's Hall, to the Groatrian Hall, you can go to a dozen places this very evening, and see demonstrations of these psychical happenings; and, now, in order to understand the comparisons which will be drawn, in a few moments let us very briefly consider what happens to man after the death of his physical body; because after all, friends, it all turns upon that.

If there is any reliable source of information to which we can go to find out what actually is the Law of Nature operating at the time of the death of the physical body, we can learn a lot and save ourselves a great number of mistakes; we can save our feet from wandering from the spiritual path altogether; and that teaching very briefly is this: in the case of the average normal individual who lives an ordinary, everyday life — neither very good nor very bad — such an individual comes to the natural term of his life, say around about sixty or seventy years of age, and passes on. The body dies, and immediately the body, the framework upon which it was built, and the life which energized it, begin to fall to pieces. The body is either burnt under cremation, or it goes into the grave and begins to disintegrate. So much for the body.

Now do you remember that a little earlier this evening it was mentioned that man consists not only of that body, but also of his emotional and passional nature, his lower thoughts and desires? Everybody has that constitution to a greater or less degree. Then you have the higher thoughts, the higher spiritual emotions and aspirations that go to make man what he is as a human being with a human soul: and over and above you have the immortal brooding Spirit. It is the human being in the man, the thinker, the conscious entity that we all love, that we have affection and reverence for. I think that you will all agree with me that it is not the animal part of our friend that we have any affection for. We say to ourselves, "Well, we are all human," and we just accept that as a necessary evil, but it is really the truly human-divine qualities which show through the outer casing that go to make up what we love in any

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human being; and therefore it will come as no shock to us at all when we realize that the animal nature is destined to immediate disintegration after the close of the earth-life.

As long as life persisted, the emotions, the passions, the lower thoughts, were all in a state of constant flux; but directly the life is closed, that inner, real man falls into a state of unconsciousness. Gradually that human soul is separated from its animal nature, and directly that separation, friends, is complete, the individual begins to regain his consciousness and wakes up to the ineffable bliss of that spiritual world wherein he will reap fruition of all those causes of a spiritual kind that he generated in the life that has just closed. Take that as a broad idea for the general run of humanity. There are certain exceptions, and we cannot touch upon them more than to say that the exceptions concern those who have been shot forth from this life as a result of accident, suicide, murder, or something of that kind — anything which cuts short the life so that there is a premature death. Then the individuals concerned go into the Great Beyond in a state that is not really death. They retain their consciousness in a way that the average individual does not.

Now think just for a moment: you have that inner, real man in the ineffable bliss of that heaven which in the language of the Ancient Knowledge is spoken of as Devachan; you have in the region of what the Roman Catholics call Purgatory (the region of Kâma-loka as they call it in the East) the material remnants of the being that was, disintegrating, but still for a considerable period hanging together — remnants or characteristics of the material man that was, in life. This is a tremendously important thing to remember, because in terms of the gross living of the departed entity will be the persistence and longevity of the remnants of his material life in the shape of his passions, his desires and his lower thoughts.

Let us turn to an examination, very briefly, of the phenomena that take place at the Spiritualistic séances. You get a tremendous number of supposed messages from the individuals whom you have known who have departed this life. According to the Ancient Teaching it is quite impossible for a normal average human being to communicate with this earth's sphere once he has passed into the state of unconsciousness and entered the bliss of that period which lasts between earth-lives, and it is impossible for a particular, definite and beneficent reason. It is mechanically impossible from a psychical

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point of view; but let us look at it from the moral point of view.

Which, friends, do you consider is wiser, grander, more just in every way, to the being that was? He has done his day's work, has he not? He has passed through the tribulations of earth-life. He has 'done his job,' and of necessity that human soul needs rest, needs peace, needs spiritual refreshment before taking up the toil of earth-life again. What kind of rest would it be to you if you were forced to look down from a purely mythical heaven and see the sorrows, the trials and tribulations of those that you had left behind — if the bonds of sympathy and love were very great? I do not need to pile illustration upon illustration, but I think that you can recognise for yourselves that it certainly would not be a period of unalloyed rest and bliss; and this is quite a sufficient reason to understand that Nature in her great mercy does not permit such a disturbance of the peace of the soul that has passed on.

Now actually where do these messages emanate from? They are sufficiently genuine, they are sufficiently accurate, they bear what is called 'evidential value' of their source; so much so that if you have ever attended a Spiritualistic séance you will always find a number of people who will immediately testify to the fact that what the clairvoyant or the medium has told them — the description that has been given them of their father, or their mother, or their sweetheart, or something of that kind — is perfectly just and accurate; that moreover the medium described characteristics that were so peculiar to that individual that they could not possibly doubt. Now where have these come from?

The mediums have a faculty, by virtue of their peculiar constitution, of doing a number of interesting things; and one of the faculties of the mediumistic nature is that they have a power of attracting the remnants, the left-off clothing if you like to call it so, of the emotional nature of the beings that were — to attract them: that is all. They can get it, so to speak, into the sphere of their own magnetic influence, and having done so, that bundle of memories, of thoughts and feelings, of emotions, is galvanized into a state of activity, very much as a gramophone record is made to play an old tune, and the tune it will play will be in accordance with the particular memories evoked by the thoughts and memories in the mind of the individual in the audience at a séance with whom they are connected; and therefore since those molecules and atoms which compose those bodies con-

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tain a complete record or memory of all the incidents that happened in that past life, they are able to say a whole lot of things which only that person knows about. One of the peculiar characteristics of the evidence which they always advance is: "It was such a remarkable thing that that medium said to me, because I had never been there before, she did not know who I was, and yet she said that particular thing that I knew about." *Precisely*, that was why the medium was able to tell them.

Friends, not only does Nature herself have a great and marvelous record and memory, a great picture-gallery preserving the record of every event that ever was, but each individual one of us has what is called an 'atmosphere' — a surrounding aura or sphere in which is recorded every slight thought and feeling and action that we have ever done. Is it not natural that those we have loved — ay, and those we have hated, too — will have left a clear imprint and picture, not only in our own atmosphere but in the corresponding memory of Nature? Again, the mental and emotional relics that we leave behind us when we pass on will also bear that same connexion with the memory of Nature and with the magnetic sphere surrounding our friends that we have left behind.

It is a fact that a competent, good medium is able to read the magnetic sphere that surrounds us all. She is able to read there all that took place between you and the departed entity, tell you the names, give you an accurate description, because they are all in front of the medium — she can see them there. Do not think that by that statement I mean to suggest that the medium is in any way deceiving you. Not at all. Mediums do not know how they get their results, and one of the most curious phenomena is that of the photograph — of what is called a 'spirit-photograph,' when an extra face appears upon the photographic plate in the background. You have all heard or seen illustrations of it. It is a very interesting fact. What is called a 'photographic medium' gets to work and takes your photograph, and sure enough there on the plate you have a picture of somebody you have lost.

Lady Conan Doyle in today's *Sunday Despatch* gives a description of how a scientific friend went to the British College of Psychic Science — and he went with a perfectly open mind to see what he could find out about the 'spirit-photograph,' as they call it. The

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medium was leaving the hall when he arrived, but he asked him to come back and take a photograph for him and he did, and to his (the friend's) great delight he found a perfectly accurate representation of a daughter he had lost, a far better photograph than had been done in life. Well, friends, where did it come from? You can understand that anybody who had not a knowledge of the ancient teachings, the ancient laws inherent in Nature itself, would be deceived by such a phenomenon. He would say, "That girl is alive, conscious, and I have not lost her at all; survival is a fact," never dreaming that it was possible by means of that peculiar characteristic of mediumship to evoke from the memory of Nature or from the memory of the individual, or however you like to put it, the exact image, to densify that image and produce what is tantamount to a materialization that it is possible to photograph; but that is the process.

Do they question it? Not at all. They are mediums. It 'just happens,' from their point of view. For them it is a wonderful power, and it *is* a remarkable faculty — you cannot get away from it — and to them it is a very spiritual and significant event in their lives.

I will give you one other illustration that Lady Conan Doyle gives in this same journal. It shows this more clearly yet. As you know, Sir Arthur Conan Doyle died some considerable time ago — I do not know when: possibly it was not so very long ago — and since then they have been holding Spiritualistic séances, and Lady Conan Doyle is completely satisfied and convinced that her husband is communicating with her definitely and in fact. She gives one illustration which she says is a very homely one, but she considers it very comforting. I will tell you what it is and you shall judge for yourself what this thing is, stripped of its sentimental value.

These were the facts: just before her husband died she had put into their country-house a new sort of glass in the windows. It was that particular kind of glass which does not interfere with the ultra-violet rays of the sun. She did it as a gift to him, hoping it would strengthen him when he went down there in the summer. He never lived to see what she had done; he never knew anything about it in fact. Now they had a communication from an excellent medium. She said the late departed Sir Arthur took control of the medium and had communication, and among other things said that he was constantly in the house and benefitting from the ultra-violet rays that came through the windows!! Now she said, "The critical will say 'How

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trivial!' but," she adds, "it is very comforting to think that he knew about it."

Now, friends, what is the explanation, the interpretation, from the Theosophical point of view, from the point of view of facts in Nature? That had made a very great impression on Lady Conan Doyle's mind; the record was there in her own mentality, and it was the simplest thing in the world, and perfectly natural, for that medium quite unconsciously to reflect that fact from her consciousness, and it appears in conjunction with the literary remains of Sir Conan Doyle in the form of a 'spirit message' which to her is very convincing; but, friends, has it any real spiritual value at all? I think we must admit, since we have no sentimental connexion with this case that it has no value at all. It is a very interesting psychic happening, and that is about all you can say for it.

Every one of the different psychic phenomena that occur — I do not care what they are — is susceptible of a different interpretation from the one that is put upon it. I am not going to take time to illustrate for you the innumerable instances that have occurred in the fifty years since the coming of Madame H. P. Blavatsky. They are almost endless, but if anything you have heard has stimulated your interest to the point of realizing that after all there may be another side to this question, then, friends, I say, Go to work with a book and learn for yourselves what are these laws in Nature, and you will develop a background of knowledge for your investigation of the hidden powers of Nature which you will never get in any of your Spiritualistic séances.

I want to leave one main idea with you, and it is this: in going to work in the particular way that the Spiritualist does he actually denies himself the power of direct spiritual perception. He denies to himself the grand realities of the priceless knowledge of himself as he essentially and divinely is in his own innermost nature. Try to get at the meaning of that state, because Spiritualists are people who in the majority of cases are tremendously sincere; they want something more than they can materially contact and get from the materialistic point of view, and because of their past Karman, if you will, perhaps owing to a slight development of mediumistic faculties in past lives — I do not know what it might be — they are led to believe that the next stage in their spiritual development is to open that back door of their consciousness into these unseen realms of

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Nature. Remember that they are opening the door into the realms of the emotional and the passional nature, the realms inhabited by nature-spirits, by elementaries, by spooks, by ghosts, by the *relics* of all that we have loved and lost, as we think. By stepping aside from the conscious control of their own mechanism of consciousness they are actually turning their back upon the light that lighteth every man in the world if he will only look for it in the right place.

Now that is a terrible thing. It is a mighty serious one, too, believe me, friends, because an increasing number of human souls are being drawn into the vortex of mediumship and psychism.

The whole object of the Theosophical Movement, and the work that we are doing here, is to state over and over again, in different ways, in differing aspects, that at the heart of every living thing the Divine Light exists, pulsing, burning brightly, and if you look and search into the innermost depths of your being it is possible to discover that Light. Not only that, but in the discovery, provided your motive is selfless, true and sincere, you will find that those Great Beings who have passed along the path of human evolution ahead of us, are there waiting, watching, for every single one of us who lights the Divine flame in his own heart by that search for truth, by sincerity, and by his desire to place his whole being, his whole nature, at the service of the human race, once he has discovered that Light and that it is a matter for him of conscious knowledge. Have no fear; once the Light is seen by those distant watchers, friends, it will not be allowed to go out — it might flicker but it will not be allowed to go out. It will be tended and helped and made to burn steadily and more brightly according as we act in terms of that higher nature within us, and provided we do not abdicate to any agency outside of ourselves. That is the message of Theosophy upon this great subject.

H. P. BLAVATSKY: THE GREAT TEACHER OF ETHICS

GERTRUDE W. VAN PELT, M. D., M. A.

HELENA PETROVNA BLAVATSKY must have come out of a purer, cleaner atmosphere than breathes our present human family, to have brought with her such clear vision, such high and noble standards. Her voluntary descent into our murky air must have been

for her verily a descent into hell, and even the little that we can measure of her greatness makes clear that only motives unadulterated with the slightest touch of selfishness could have brought her to our shores.

As the years pass, the magnitude of her work seems ever more stupendous. It is not that she came to work in one, two, or a dozen directions that needed it, but with a lever such as only a Titan might move, she undertook to lift, turn over, and remodel, the whole modern civilization. Minds had become set in molds which held them as in a vise. These molds she came to break and thus liberate the human mind. The various religions, for the most part, had either put men to sleep, drugged their spirits, or turned them into fanatics or atheists. For these she substituted Religion pure and simple. She turned her searchlight, the sweet, penetrating searchlight of Truth, into every corner of this civilization she came to refashion. Nothing escaped her, and with the disinfecting power of this mighty weapon, she undertook to purify the Augean stables which she found so numerous. We call her 'lion-hearted,' which she truly was. How shall we speak of her will, her courage, her endurance, her titanic strength, her utter self-sacrifice?

Her mission was to teach men to live as brothers, to be at peace with themselves and all that lives. But there was no real basis for ethics known when she came, and without this, results must be barren. Thus the Ancient Wisdom was once again brought to the world and this time through her as the Messenger. In *The Secret Doctrine* which she wrote, it was formulated to reach the minds of this age.

This wonderful work, which appeals so strongly to the higher mind, has perhaps a little overshadowed for the public the full meaning of her mission, which was, in its essence, ethical. It is necessary to know, in order to live aright, but it is useless to know unless one applies this knowledge to right living. Thus she worked with her pen unceasingly to burn this truth into the consciousness of men. Her writings are voluminous. She seemed to be possessed with a passion for service to mankind. Nothing daunted her. In face of misunderstanding, cruel persecution, physical suffering, she worked with Promethean endurance, as if she held some secret knowledge of what must be done before the hour should strike.

Her magazine, *Lucifer*, which she edited from 1887 to her death, is rich in material intended to arrest men's attention and cause them

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to turn from the direction toward which they were headed. The reading of these early articles gives one at least a faint idea of the stupendous task she assumed in breaking the soil and planting new seeds in the heart of our nineteenth century civilization.

In *Lucifer*, IV, 104, in the article "The Struggle for Existence," after speaking of the apparently cruel and constant war in the lower kingdoms, she explains that in the human, after passing the balance-point of its cycle of evolution, it is the God and Animal fighting for existence. We are also at the balance-point of our race-cycle, and

Now, at the close of the nineteenth century, in our enormously over-populated cities and in the accentuated individualism of modern competition, we see this deadly struggle in the white heat of its fury.

Then follow pages of practical suggestions as to what might be done at once in a physical way to express and bring about the feeling of Brotherhood.

In Vol. V, 173, in "The Tidal Wave," she is more specific as to this balance-point. She says:

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end — so says a mystic prophecy — either for the weal or the woe of civilized humanity with the present cycle which will close in 1897.

Then she calls upon all to *look* and *see* what is happening! It is so clear to her eyes. She sees a death-struggle raging between Mysticism and Materialism. The tidal wave on which we are riding is spiritual in origin, and she also *foresees* with her clear vision that the winner in this struggle will become master up to the close of the twentieth century. She says on page 175:

But woe to the twentieth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age.

To prevent this awful fate for humanity, she gives her life and all that she is. To this end she is relentless in holding up the mirror to our civilization. In *Lucifer*, Vol. V. in "The Fall of Ideals," she pictures in flaming language the eternal, the divine battle. She explains the failure of modern religion; she turns to our courts of law, now to this system, now to that. Nothing is spared. With penetrating nicety she puts her finger on the exact weak points in any sub-

ject considered. She shows the duality in human nature and never fails to expose hypocrisy. Oh! she groans, the unspeakable hypocrisy of our age! She sifts motives with the genius of a master. If we are better than we were in the last century, let us thank her for her shaking up.

Again, in Vol. VI, 354, in "Diagnoses and Palliatives":

Yea, 'gentle reader,' we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing — namely, in the art of whitewashing our moral sepulchers.

In Vol. I, 426, in "What is Truth," she says:

to reach the Sun of Truth we must work in dead earnest for the development of our higher nature.

She fights insincerity with all the force of her nature, and says on page 429 of the same volume:

Selfishness is the impassable wall between the *personal* self and Truth. . . . Selfishness kills every noble impulse in our natures, and this is the one deity fearing no faithlessness or desertion from its votaries. . . . As a result, we live and move and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

She is always fearless in attacking evil, however high in the social scale she may find it. In Vol. II, of the same magazine, in "Our Christian XIXth Century Ethics," she exposes rottenness in high places. The respectable potentates of the time had not the courage to do this.

"Let Every Man Prove his own Work," (in Vol. I) is a plea for altruism. It shows how to help wisely without weakening the one helped. It reveals H. P. Blavatsky's deep understanding of human nature and closes, with the words of the Master:

HE WHO DOES NOT PRACTICE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER-MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENSE AS HE WOULD UNDERTAKE HIS OWN — IS NO THEOSOPHIST. (p. 169)

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In "Our Cycle and the Next," in Vol. IV, one feels her whole nature aroused to awaken men to their true situation. As so often, she protests against hypocrisy. Her sarcasm is stirred against the intolerance she meets so frequently. She says this age judges everything by appearances only and cannot see itself because of its satisfied complacency. On page 185, we find:

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality*, to sever the golden thread that links it to immortal INDIVIDUALITY.

On page 188 she raises her voice eloquently in warning:

If, Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

Imagine the burden of responsibility that this Teacher bore, weighted as her soul was with this knowledge; and knowledge it was with her for she came as the Messenger of those for whom the near future held no secrets. No wonder this fearless, heroic soul worked without rest to awaken men to realities.

Thus again in "The Dual Aspect of Wisdom," Vol. VII, 2, she says:

Our age, we say, is inferior in Wisdom to any other because it professes, more visibly every day, contempt for truth and justice, without which there can be no Wisdom. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every 'best thing' under the Sun . . . has no encouragement to offer to morality; . . . slavery to state and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways.

Is it any wonder that this indefatigable would-be destroyer of pet idols, who went about, torch in hand, to expose the dirt and decay

which modern veneer sought to conceal — is it any wonder that she made enemies? But these could not silence her. She had a duty to Those who sent her, and to humanity, whose fate was in the balance. In “The Devil’s Own,” Vol. VIII, 5, speaking of the deadly strife between Light and Darkness, she says:

Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins. . . . Man . . . has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*. . . . To accomplish this difficult task . . . above all, one has to crush *personal vanity* beyond resurrection.

In Vol. II, in “The Theosophical Society; its Mission and its Future,” she gives a comprehensive statement of its high aims and ends with a letter from the Master.

Before closing these scattered notes, which emphasize H. P. Blavatsky as a teacher of ethics, we will mention one more article written in different vein, “The Mystery of All Time” in *Lucifer*, Vol. I. All who have not read this exquisite revealing of the heart’s secrets, will feel rewarded by so doing. In it we find in what true growth consists; we feel the greatness of life, its unutterable pain, and the way out of pain through impersonal love. Behind the beautiful, poetic language, one senses her intimate sympathy with human suffering, her profound understanding of the human heart, and reads within the lines that she has passed through it all and conquered.

All hail to thee, Beloved Teacher; Friend of Humanity, and its Helper in dire need. May thy last life of suffering and unremitting toil some day bear fruit which shall refresh thy heart even as it has been torn! May humanity drink of the wine thou hast offered, and drinking, gain the strength to atone!



A new hope is dawning on humanity. This hope is the mainspring of progression and the evidence of it can be seen everywhere. . . . For hope incarnates from age to age, and where hope dwells, beauty and love abide for ever.

KATHERINE TINGLEY

THE PANAMA CANAL

Kenneth Morris, D. Litt.

GREEN isles of subtlest mystery
Strewn on a gold and turquoise sea:
Man, seeking only utility,
Yet brought this loveliness to birth?
Or was it you who quite forbade
His making hideous what you made
So fair, and with strange arts betrayed
The mechanisms of humankind
To loveliness, Spirit of Earth,
Who watched him labor, mute with mirth,
Hidden in the blue light and the wind?

Here, from a peak in Darien,
(Wrote Adonais' sacred pen)
Stout Cortes gazed, with all his men,
Bewildered, on the bright Unknown:
With what witchcraft did you, from here,
So twitch young Adonais' ear
That he, with intuition clear,
Knew how the worn soul finds release
From known things' bonds, and, bright and lone,
Old Mystery still unoverthrown
Here, and the spirit's ancient peace?

For, wandering down these shadowy ways
With opal paved and chrysoprase —
Haunting these green-reflexioned bays,
With blue lake-vistas still to see,
And plummy mountains lifting high
Their breathless forests toward the sky —
Were to come, ere one's hour to die,
And all life's grimness left behind,
To Eden-lands in Faerie,
And all alone with Beauty be
Beyond the limits of the mind.

THEN AS NOW

The following two editorials appeared at the beginning and end of the first year of THE PATH (now THE THEOSOPHICAL PATH) the magazine founded by WILLIAM QUAN JUDGE in April, 1886. These are of peculiar interest as clearly defining the ethical standards of the magazine.

The Path

(Reprinted from *The Path*, April, 1886)

. . . BUT while the founders of THE PATH are Theosophists, they do not speak authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is now Kali-Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Râja-Yoga, which is the highest science and the highest religion — a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have erred in favor of the letter of the teachings. Such are some of the mendicants of Hindustan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

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At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but it is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveler, in going from one city to another, has, perhaps, to cross several rivers; maybe his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. The electrical current, which when resisted in the carbon, produces intense light, may be brought into existence by any ignoramus, who has the key to the engine-room and can turn the crank that starts the dynamo, but is unable to prevent his fellow-man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech and right action.

True occultism is clearly set forth in the *Bhagavad-Gîtâ*, and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

A YEAR ON THE PATH

We appeal, therefore, to all who wish to raise themselves and their fellow creatures — man and beast — out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less.

Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajâpati to his sons: "Be restrained, be liberal, be merciful"; it is the death of selfishness.

A Year on the Path

(Reprinted from *The Path*, March, 1887)

THE present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular phi-

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losophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvâna, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult, and strait path. By the ancient Brâhmans it has been called, "the small old path leading far away on which those sages walk who reach salvation"; and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem — the *Bhagavad-Gîtâ*. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Îśwara) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower.— *Bhagavad-Gîtâ*

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes

of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The 'Christian' nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the nineteenth-century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even

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death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

OUR ATTITUDE TOWARDS CHINESE ART

OSVALD SIRÉN, PH. D.

Curator of the National Museum, Stockholm

IT is a remarkable fact that in spite of all our interest in the ancient art of China we have as yet made our own so few of the Chinese view-points and ideas in regard to art. We go on beholding their art from the outside, as it were, appreciating it for its more or less decorative qualities, such as form, color, and style, but we have very little interest left for the inherent qualities which to the Chinese themselves constitute the criterion of artistic merit.

Our conception of the manifestations of art as well as of most other ideal values is, to a large extent, dependent on considerations of personality. We look for the reflexions of the creating or executing personality in works of art; we inquire for the man behind the work rather than about the latter's real importance — the soul of it, which may make it live long after its creator has been forgotten. One of the consequences of this attitude, which in later years has become so wide-spread, is that a work of art nowadays is valued chiefly on account of the more or less famous name with which it may be connected.

The ancient art of China is to a large extent a nameless and, in a certain measure, timeless art. It is great because it is impersonal, growing out of the connexion between the individual and the spiritual forces of the Universe. It reflects ideas, emotions, and concepts nourished by its intimate sympathy with Nature in the widest sense of this word; and therefore it also acquires a religious significance. This is true of the ancient ritual bronzes and the tomb-sculptures as well as of the sculptures and paintings which were executed for the temples, and it may also apply to the less formal kind of religious devotion which consists in individual contemplation of art. The *motifs* in Chinese art

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are, as is well known, almost entirely traditional, often repeated and almost unchangeable in their essential features. They represent ideas derived from man's intimate connexion with Nature (though not directly conditioned by this) in a more or less abstract symbolic form, and even when these symbols assume human or animal shapes they are never emphasized in a naturalistic sense but in such a way that the general or typical significance is brought out at the expense of the particular phenomenon.

If we think more specially of sculpture and painting, which in Western countries are mainly devoted to the representation of the human figure, we cannot help noticing that it is not the single individual who is brought out, not the portrait, nor the beauty of the human shape, as such, which is manifest, but rather those features which connect the individual with other forms of organic life, with Nature and the Universe. This becomes perhaps most obvious in Chinese sculpture, where we vainly look for such ideal representations of human beings as are found in Greek art, or for busts and statues such as make up the bulk of the plastic arts of the Renaissance and later times in Europe. Emperors and generals were not glorified by sculptural monuments. Their memory was often preserved in immense tombs, and sometimes in religious statues dedicated in their name. The only real portrait-statues to be found in Chinese sculpture represent holy men, philosophers, or teachers, and they are as a rule executed not from living models but *post mortem*. The same is true of the so-called ancestral portraits in painting. These, too, are a kind of religious art, with a symbolic significance and are intended to represent the departed at the occasion of memorial services or sacrificial ceremonies in the private sanctuary of the clan or family.

The great mass of Chinese sculptures represents religious ideas, mainly of Buddhist origin, and not infrequently including the human figure. The Buddha and Bodhisattva ideas are expressed with many variations in the shape of figures placed in postures of symbolic significance calculated to convey different aspects of that spiritual consciousness which pervades the Universe. They are not to be interpreted as personal beings in the ordinary sense of this word, but rather as portrayals of consciousness, or as symbolic indications of the successive stages by which the human approaches the divine.

In order to become intelligible these symbolic statues had to be

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made in accordance with certain iconographic formulae which had developed simultaneously with the Buddhist scriptures and which the artists could not ignore or modify if they wished to be understood. But in their treatment of the traditional iconographic *motifs* the sculptors had opportunity to introduce something of their own sensibility — individual shades of interpretation, a more or less free or rhythmic transcription of the particular theme. They were at liberty to modify the form, to emphasize certain lines, and particularly to stylize the wide and richly adorned garments in which the figures are draped. The treatment of the folds came thus to comprise essentials of the artistic transcription, and it is particularly in the arrangement of the mantle-folds that we may trace the stylistic development of Chinese sculpture. As a matter of course the facial types, and also the modeling of the figure, are modified during the successive periods, yet it is pre-eminently in the style of the folds that we must look for the criterion. Here it is that the artists most freely introduce their individual accents, regardless of the traditionally fixed iconographic shapes and postures. This is no doubt of the greatest interest from the art-historian's point of view, but to the Chinese themselves this decorative transcription was never an end in itself or a criterion of the significance of the work. This they sought rather in the reflexion of the spiritual idea or state of consciousness which the sculpture was intended to suggest.

To what extent the Chinese sculptors actually approached such ideas in their religious statuary is a question which we are hardly in a position to decide. Our verdict will largely depend on our own attitude towards the problems of religion and art. Formal analyses are no longer here of much value; they must give way to an intuitive penetration similar to that which may be observed among the Orientals themselves. And yet nobody could deny that this anonymous art has a power to awaken a response in our spiritual consciousness quite independent of our more or less insufficient knowledge of its historical or ritual significance.

A particular group of Chinese sculpture which is most interesting to Westerners consists of representations of animals. They are, as a rule, less closely tied by iconographic traditions and less marked by abstract symbolism than the Buddhist cult statues. They have, of course, not the spiritual significance of the latter, and their expressiveness is mainly dependent on the artist's power of represent-

ing living organisms in repose or in movement. Chinese animal-representations are by no means 'naturalistic' in the ordinary sense of the word. Most of the beings represented never walked our earth. They are fantastic, weird, picturesque, but nevertheless convincing, owing to the sure sense of style in the construction of form, the elasticity of their limbs, the vitality and mobility of their pose and shape. In this kind of creation the Chinese sculptors give us something more than ordinary copies of Nature. They reveal a stronger and greater form, a more intense life, and a more complex movement than we ordinarily are able to observe or conceive. It is as if they had penetrated further into the secret mechanism of Nature than most of us have done.

I once heard a Chinese painter in Peking give a talk about his art, and among other things he said: "Most Chinese painters attain to a great age, because in order to become a master one has to banish all evil thoughts from his mind, and cultivate a great love for the beauty of Nature. Good painting and evil habits do not go together." This statement may perhaps strike Westerners as rather naïve, or even meaningless, but rightly understood it throws an interesting light on the ideals of Chinese artists, and their attitude towards their calling. Quite apart from the theory regarding the influence of the good thoughts on the duration of life, which is outside of our present subject, the speaker seemed to imply that the painter's art should not be simply a decorative play with form and color, or designing done according to certain esthetic principles, but an activity through which the artist expresses his spiritual and ethical personality (if any distinction can be made between these two concepts). In other words, there should be a certain correspondence between the life and the work of the painter. If he is to attain harmony and beauty in his creations he must strive to express similar ideals in his life. This contention is of course nothing extraordinary, nor is it exclusively Chinese. It has been expressed by European artists as well — for instance by Leonardo da Vinci — but it has nowhere reached the same general acceptance and significance as in China, because here the art of painting is in an unusual degree a symbolic form of expression.

Painting never was in China a craft in the same sense as in Western countries. The majority of the great painters were highly cultured men who belonged to the intellectual *élite* of their times. Among

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them were found prominent statesmen, generals, philosophers, poets, and high officials, when they did not belong to the clergy or live in the monasteries. Their reputation and social position depended as a rule not on their skill as painters, but rather on the degree of learning and culture which they had acquired, or, as the case might be, on their success in their official capacity. Painting was pre-eminently an occupation for gentlemen and for highly enlightened minds, often associated with such pursuits as religion, philosophy, poetry, and music.

Chinese commentators have often called painting a 'dumb poetry' and poetry, 'painting in words.' These two arts were, according to their ideas, corresponding means of expression for similar creative impulses. The well-known painter of the Sung-period, Li-Kung-lin, is reported to have said:

I paint because I wish to give expression to my feelings in the same way as a poet when he composes verse, but people cannot understand that; they only wish to amuse themselves at my expense.

The connexion between poetry and painting does not rest simply upon the corresponding spiritual conditions; it becomes apparent also in the means of expression used by these two arts, or, in other words, in the correspondence between the abstract ideograms on the one hand and the highly concentrated and simplified ink-paintings on the other hand.

Poetry was to the Chinese not only the composition of verse; it was the art of calligraphy as well. A good poem should be so written that it had a certain expressional value from a calligraphic point of view: it should suggest something more than the intellectual meaning of the written characters. This point of view has often been emphasized in connexion with the discussion of the art of Wang-Wei, the great painter-poet of the T'ang-period, whose works have induced one critic to make the following remarks:

In painting and in calligraphy the most important thing is soul and not form. Most people who look at pictures can point out some defects as to their form, position or coloring; but they cannot go further than this. People who understand and appreciate the fundamental principles are very rare indeed.

When this critic speaks about the soul of calligraphy or painting he does not mean the ideas but rather the manner in which the symbols are used.

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Painting and writing are one and the same art. Whoever heard of a good calligrapher starting by making a sketch,

is the pronouncement of another famous artist, and in full accordance therewith the Chinese often used to provide their paintings with long inscriptions, poems and comments which, so to say, formed a kind of text to the music, but at the same time served to complete the composition in a decorative sense.

For us Westerners who are slaving at the typewriter, it is well-nigh impossible to fully appreciate the importance attached by the Chinese to proficiency in calligraphy. In their opinion their symbolic ideographic writing was one of the finest and purest forms of art and at the same time a *sine qua non* of real culture. In other words, it was necessary to practise this art, to be able to properly use the brush, to wield it with the right faculty of expression, in order to be considered a cultured man and efficient in the service of the state or in any kind of intellectual pursuit. Thus the art of writing became the fertile soil from which the flower of painting grew.

For the Chinese, painting is indeed, to a much less extent than among ourselves, a creation in color and line. They do not follow such decorative aims as are usually of decisive importance in European art. Their art is eminently expressionistic, directed by principles which become manifest in highly simplified and rather abstract form. In the majority of the ink-paintings there is no color whatsoever; or color may be used as a kind of subsidiary element to fill out such features as buildings, costumes, etc. It received independent importance only in the large temple-pictures and frescoes which were executed in a decorative or didactic manner, and which with the Chinese did not rank as 'art' in the same sense as the more intimate pictures in ink.

The Chinese sometimes divide their paintings in three categories with a view to the manner of execution. The first is the *kuo-shan* manner, according to which the outlines are first drawn and then filled in with color; the second is the *mo-ku*, or 'bone-less' manner, *i. e.*, a flowing technique of the brush dispensing with all outlines; the third is the *hsie-i* manner in which only lines and dots may be used. It was this manner (which by the way is described with the same character as writing) which obtained the widest vogue and reached the highest refinement. It includes a number of varieties in respect to the handling of the brush and the nature of the lines,

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determined by subjective as well as by objective conditions. The lines may be drawn either long and flowing or wide and swelling, softly curving or sharply broken. They may be ragged like the scars from an axe or undulating like billowing waves, etc., all dependent on school-tradition, the *motif*, the individual tendencies of the painter, etc.

But whichever of these styles the artist may follow, the stroke of the brush remains always of paramount significance in his work. A painting without strength, impetus, and firmness in the brush-strokes is dead. This is the primary condition. It was also placed first and foremost by Hsie-ho, the well-known artist who as early as the sixth century A. D. formulated his Six Principles of Painting. He calls his first condition "Spiritual beauty and Movement of life," which has been translated 'Spiritual rhythm' or 'the resonance of spirit.' This was something the artist must produce out of his inner Self and never could develop through study alone.

The rest of Hsie-ho's principles refer to the calligraphic manner of the brush, the resemblance to objective Nature, to color and tone, to composition, and to the importance of classic models. All these requirements could be learned by dint of study, but the first and foremost principle could be realized only by those who were fired by the divine spark. In order to rightly express 'the resonance of spirit in objective Nature' the artist had not only to master perfectly his instrument (the brush and the ink) but also his theme. He did not paint from Nature but from his consciousness. He composed or indited a poem according to a theme, a certain mood of Nature, or some association of ideas which he had acquired by a contemplative penetration into the secrets of Nature. His work was to reflect something of the fathomless depth in which he had seen reflexions of a creative light.



When the conquest of self is made, the whole aspect of the universe changes; we move with divine affection close to the Mighty Mother, and realize that all these years the silence and the stars in heaven have been pleading with us, that for us the trees have put forth their leaves. . . . and that for our sake all beauty has been.— KATHERINE TINGLEY

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R. A. V. MORRIS

I — THE IDEAL IN THE FLESH

EVERY one of us carries deep down in his heart the image of the ideal man. Anon it emerges into consciousness, and anon it is forgotten; but it is always there to spur us to renewed effort and as a reproach if we wander from the Path.

In other words, the real self in us knows the evolutionary goal at which it is aiming, just as, in its way, the acorn may be said to carry in its innermost center the picture of the oak tree into which it is destined to grow.

It is the presence of this image of the ideal man in the heart that inspires us to recognise and to revere the ideal man when, at long intervals, he appears incarnate in the world.

Example is far more potent than precept. Great as has been the influence down the ages of the teachings of the Buddhas and the Christs, the models of perfection exhibited by the storied lives of Gautama and Jesus have had a molding effect upon their contemporaries, and the generations that followed them, far deeper than have the written records of their words.

In the case of Christianity, it is almost true to say that the dogmatic religion of that name, built up by the decrees of Councils and the ingenuity of theologians, has little or nothing to do with the precepts of the Sermon on the Mount or the parables; and that whatever beneficent results Christianity has produced have come from the efforts made by men and women to model themselves upon the life of Jesus.

In Buddhism, the Hīnayāna school is based upon the teachings of the Buddha as set forth in the collection of books known as the Pāli canon; while the more mystical and spiritual Mahāyāna school is founded, not alone on the traditional words of the Master, but also on the contemplation of and imitation of his life.

Among lesser men, the preacher who does not practise has but little influence upon his hearers, for how can a man enlighten others if the light does not shine in and through himself? It is true that words of wisdom, uttered by a man who does not live wisely, words exhorting to right conduct spoken by a man whose deeds contradict

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them, may fall upon the ears of one or two here and there who are karmically ready to receive and profit by them; but for the most part such words are sterile and bear no fruit.

Would any one attempt to follow the Path that leads to perfection if there were no assurance that others had reached its summit — that that summit was no mirage, but a splendid reality? Would any one have listened to H. P. B. if she had merely urged men to essay a spiritual adventure, the end of which no one had ever achieved? The enormous strength of her appeal was due to the fact that she came, not only to urge men to enter the Path, but also to bring to them tidings of those who had trodden it and won through to its goal. Without her revelation of the Mahâtmâs, she would have been but one more preacher, one more voice crying in the wilderness.

When she came, the memory of the Buddhas and the Christs had grown dim and hazy behind a cloud of legends; and the tendency was growing up to deny that at the back of the screen of legends were any real men at all, but only 'sun-myths' and the like. Even in India, the motherland of the Rishis, the self-styled rationalism of the West was rapidly sapping, among the educated classes, all belief in the spiritual potentialities of man. In East and West alike, the rising flood of materialism threatened to stifle the religious aspirations of mankind, and to sweep away indiscriminately the foundations of truth and the superstructures of mixed truth and error in all the great world-faiths.

Unlike King Canute, for whom the waves refused to halt, H. P. B. achieved the seeming miracle of turning back the tide of materialism. She reminded the world, and she backed her words with evidence strong enough to convince all but the wilfully blind, that there were men actually living who had realized in themselves the ideal humanity. In this way she proved that perfection was no mere dream, but a reality, and the most vital of realities. She showed us the ideal in the flesh, and taught us how to realize it in ourselves; for each one of us is potentially a Mahâtmâ, and to become so actually depends solely upon our own efforts.

The message that the ideal had been, and could be, realized; that the image of perfection in the hearts of men found its counterpart in the living perfection of the Mahâtmâs — for "the Master-Soul is one" — came as a burning flame of inspiration to thousands, and its influence upon human thought and endeavor has been spreading in

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widening circles ever since. But, while the announcement of the existence of perfected men came as an inspiration to some, to others it came as a challenge. If it were true, then materialism and dogmatic religion alike were, *ipso facto*, false. Their votaries would have tolerated H. P. B. if she had been a mere propounder of theories, even though they disliked what she taught; but when she confronted them with a *fact*, their dislike was fanned to fury, and they would fain have dealt with her as the fanatics of Alexandria did with Hypatia.

II — THE MAHÂTMÂS AND 'GREAT MEN'

THE balance of his faculties, and the entire subjection in him of the lower to the higher, distinguish the Mahâtmâ from the ordinary 'great man.' The 'great man' is nearly always a person who has developed one-sidedly: either his mental powers have expanded without the love which alone can transmute intellect into wisdom, as lead into gold; or he has become strong and, lacking wisdom, may, like a Caesar or a Napoleon, use his strength for selfish ends. There are those also in whom love has increased in advance of mind, as in some of the 'saints' of the great religions. If the love be unselfish, like that of a Francis, a Râmakrishna, or a Jalal uddin Rumi, one may surmise that development in other directions will follow quickly, will be aided, perhaps, by those who have already achieved mastery; but often in the hearts of these good but unbalanced people, a lower, kâmic element intrudes to discolor the pure flame of the higher, unselfish, buddhic love. Compassion gives place to sentimentalism; and the work for others, which they so often undertake, is marred by un wisdom.

In the Mahâtmâ, on the other hand, love, wisdom, and strength are all perfectly developed and perfectly harmonized — the universal love that knows no thought of self; the love-illuminated intellect, which is wisdom; and the unshakable strength that comes from complete self-conquest.



May not society, here and now, be made regenerate by the power of pure religion? For that is the deeper issue.

— EDWARD J. URWICK, in *The Message of Plato*

A SCIENTIFIC VIEW OF HISTORY

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

WE have recently come across the remark that he who accepts Theosophy must say "good-bye to all scientific ideas of human history." This, we say, is entirely wrong, and depends on (1) an erroneous conception of what Theosophy actually teaches about human history, and (2) an inadequate idea of what the word 'scientific,' as thus applied, really means or should mean. We maintain, on the contrary, that Theosophy takes the only really scientific view of human history; and that all that is needed, in order to validate this claim, is an adequate and impartial study of Theosophy and a better notion of the meaning of the word 'scientific.'

It would be interesting to know just what the critic himself understands by his phrase. From what we have been able to discover, scientific history, like science in general, is in a state of continual flux, change, and growth. Different times hold different views; the dogmas of yesterday are the heresies of today. What particular point of time, then, shall we select as voicing the scientific view of history? But let us be fair: perhaps it is not any particular view which we are to accept as being the scientific one, but the method. Perhaps the critic intended to imply that an acceptance of Theosophy means abandonment of the scientific method as applied to history. In this case we shall have to consider (1) to what extent the historians have been loyal to the scientific method, and (2) whether Theosophy has shown itself worse or better than they in this respect.

Theosophy must begin by boldly challenging the historians', or anyone else's exclusive claim to a legitimate use of the word 'scientific.' And if there has somehow unfortunately grown up a notion that Theosophy and science are mutually opposed, it is now high time to relegate that notion to the lumber-room of outgrown ideas. For the thinking world is coming to realize that Theosophy is a matter worthy of the most serious attention. Those who do not think so include people who are ill-informed or misinformed, and probably some who dare not let themselves think so; the latter comprising those who do not wish to have their ideas unsettled.

Now, if the Theosophical idea of history is opposed to the scientific idea, we should expect to find documentary evidence of the alleged fact; whereas what we do find, instead of bearing out the state-

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ment, contradicts it flatly. Bearing in mind that our appeal is to the candid truth-seeker, we invite his attention to what H. P. Blavatsky, the Founder of the Theosophical Society, said in her writings on the subject of human history, in *Isis Unveiled*, published in 1877, *The Secret Doctrine*, published in 1888, and in magazine and other articles. They will then discover that H. P. Blavatsky, speaking in the name of Theosophy, actually anticipated the orthodox historians, by proclaiming, in the face of their opposition, certain views of history which were then considered unscientific, but are now accepted as scientific. This is a fact which it seems to us utterly impossible to challenge on any fair and reasonable grounds. Think of the great and characteristic change which has come over the generally accepted views of human history, evolution, anthropology, and the whole group of related topics, within the decades marking the turn of the centuries. Then turn to the above mentioned books and decide whether Theosophy was in the wake or in the van, whether it has resisted science or pointed out the way to science.

It is not a great while ago since human history was conceived on the scale of the Biblical chronology as fixed by the redoubtable Archbishop Usher; and science may well claim, by its candid investigation of nature, in geology, palaeontology, and archaeology, to have gotten us out of that particular rut. But what has Theosophy done in the matter? Has it, by opposing science, tried to drive us back to a limited view of human history, or has it on the contrary applied the method of science towards a still further amplification of our historical views? If it is scientific for a geologist to demolish Archbishop Usher, why is it not scientific for H. P. Blavatsky to demolish the historical views which prevailed in her day — when both movements were in the direction of expansion?

Nobody has contended with more ardor than the Founder of the Theosophical Society for a recognition of the vestiges of ancient civilizations and for a due admission of all that these vestiges imply as to the history of mankind. Since she thus contended, every year has witnessed a continuous progress towards such recognition and admission. Not only have countless new discoveries been made by archaeologists, but an ever-increasing liberality of view in interpreting their significance has been achieved. And all this progress has been in the direction indicated by H. P. Blavatsky. How then can Theosophy be called unscientific?

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And the process still continues, so that the conclusion is inevitable that science will continue as before to enlarge its view of human history in the direction indicated by Theosophy. We leave it to the reader to pronounce whether in this case it is more proper to say that Theosophy is becoming more scientific or that science is becoming more Theosophical. One thing is certain — that the two are approaching the point where they will be considered one and not two.

Theosophy has urged science to be true to its own declared principles. The author of *The Secret Doctrine* insists strenuously that we shall discriminate between legitimate scientific induction and so-called scientific theories which have been founded mainly on preconception. She has pleaded for a greater respect for the testimony of antiquity, as against the frequent practice of reckoning the value of historical testimony by our own prejudices as to who and what are worthy of belief. And how often in recent times has the spade of the archaeologist proved that what the 'scientific' view of history has rejected as myth was after all genuine history? We have only to recall the instances of Schliemann's discoveries of the sites of Tiryns, Mycenae, and Troy; the discoveries of Evans in Crete; and, at the actual time of writing these words, the vindication of Biblical testimony which is being afforded by the discoveries of the British-American expedition at Ur of the Chaldees. Or take the single case of the discoveries as to the great civilizations of the past in Central and South America. Every fresh fact, candidly weighed by science, renders more difficult the old ideas (? scientific) that humanity, or at least civilization, originated in the Old World; and forces us nearer to the conclusion that the views expounded in *The Secret Doctrine* are right. Is Theosophy so unscientific after all?

All this hinges on the question of evolution. And here Theosophists have surely some warrant for suspecting that the 'scientific' views of history have been considerably influenced by 'scientific' doctrines as to evolution. It is not long since the more rigid form of Darwinism restricted our views of history by fixing in our minds the idea of a single-track end-on evolution from the beasts to man through the anthropoid apes and certain conjectural 'missing links.' This view still colors many of our books, especially school-manuals, which linger long in the wake of progress; but the foremost minds have largely emancipated themselves from it. Which, in this case, is scientific history? So long as we have a predetermined notion that

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ances of humanity preceding our own must have stood lower in the scale of progress, we shall find ourselves in conflict with the facts which archaeology reveals, and be under the necessity of ignoring or twisting the evidence. But with minds freed from the dogma, we can estimate the evidence of the facts fairly, thus applying the true scientific method, and consequently being on the road to finding the truth. The fact of those ancient civilizations will no longer be unwelcome, since we have no preconceived theory to conflict with it.

Now, turning to the Theosophical teachings as regards evolution, especially human evolution, we shall find that in this respect also Theosophy has anticipated the more recent findings of science. Without attempting here to go at any length into this point, we may remind the reader that the present tendency among the leaders of thought is to regard the human stem as of great antiquity, and the animal stems as being offshoots or side-issues from that stem. Such is also the teaching of Theosophy, proclaimed many years prior to its adoption by science. Thus we have sufficient ground for our claim that Theosophy promotes a scientific view of history by giving a more adequate picture of the biological history of the genus Man.

This matter of evolution and biology is but one instance out of many in which history (? scientific history) is colored by the preconceptions of historians. To take an illustrative instance : we are mostly aware nowadays that the historian Gibbon has greatly misrepresented the history of the Byzantine Empire, as also that of the early Christians, because his prejudices — honest enough, doubtless, but not the less dangerous for that reason — influenced his *selection* of facts, and also the relative *emphasis* which he places upon facts. We realize that Macaulay gives a false impression by the violence of his opinions, by his exaggerations, and by his habit of amplifying particular instances into generalities. But what effect must the materialism of past centuries have had upon the selection of the materials of history, in causing the historians to reject, and to leave unrecorded, many things founded on adequate testimony, but regarded as superstitious and unworthy of belief because they did not fit the scientific views of the day?

Here again, therefore, we may say with justification that Theosophy promotes a scientific view of history by clearing the mind of the historian from many cramping prejudices. The story of science, in the matters of history, anthropology, etc., has been one of adopting

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certain positions, then being reluctantly forced out of those positions by the weight of fact. But such a method is one of groping, and would not within any reasonable time, if at all, get us anywhere; and we find that the real progress is due to men of vision, who are usually resisted at first, but afterwards hailed as pioneers. They cast induction and deduction to the winds and use their powers of intuition or direct perception of truths. These truths are afterwards duly verified by the application of exact scientific methods, but would not have been arrived at by the method of groping. In other words, it is far easier to arrive at a distant mountain, if you can get a glimpse of it beforehand, than if you grope blindly over the plain until you chance to run up against the mountain.

Theosophy tells you that the history of humanity is on a far larger and grander scale than the tentative, narrow, and over-precise theories which have usually been entertained. Nor is this a very strange claim for those who doubt whether Nature can be crammed into a mental satchel. Human civilization is to be reckoned in millions of years — a far more likely estimate, on the face of it, than the usual timid theories; especially when we consider the vastness of the figures dealt with by astronomers and geologists. History is not a single-track affair, but is vastly more complex. Race after race passes over the earth in successive waves, each race having its periods of birth, growth, maturity, decline, and extinction. Great races are subdivided into minor races, and these again into smaller divisions. The law of cyclic progress or ebb and flow prevails everywhere; but throughout all there is continuous progress. With this view in mind, we can fearlessly welcome the testimony of explorers as to the vestiges of ancient civilizations; for they merely confirm our general belief.

DISCOVERY AND THEORY IN RECENT SCIENCE IN ITS RELATION TO THEOSOPHY

C. J. RYAN, M. A.

ANALOGY IN MODERN SCIENCE

ANALOGY is defined as 'resemblance of properties or relations,' 'similarity without identity,' and, according to Theosophy, analogy is the rule throughout the universe. By means of a judicious use of analogy the most hidden laws of nature may be discovered. H. P. Blavatsky says:

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In Occult Science this law [analogy] is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it.—*The Secret Doctrine*, I. 150

Modern science has hitherto made little use of analogy, but many new discoveries are forcing it to recognise the truth of the ancient aphorism "As Above, so Below." Only yesterday we learned that the atom was a miniature solar system, *i. e.*, a central sun, with planets circulating around it at almost incredible velocities; and even though the electron as a solid particle is abandoned in favor of a knot of 'waves,' the general outline of the atom still resembles the solar system.

Within the solar system the analogy continues in the subordinate systems of planets and satellites.

What is the solar system, as a whole, doing? Recent observations tell us that this immense family of sun, planets, satellites, comets, etc., is traveling in an enormous orbit round a center in the Southern constellation Carina, and that numerous other suns (many of them doubtless with planets like ours) are taking part in the same general rotation round that center, the entire group forming a star-cloud or minor galaxy.

The next step? A combination of such star-clouds — the super-galaxy which we call the Milky Way — so enormous that its gravitational center, which lies in the direction of the constellation Sagittarius, is about forty or fifty thousand light-years from us. A light-year is rather less than six trillion miles!

Is this 'Home-Universe' also in motion? Yes, it has lately been found to be rotating around its mysterious center — which is partly or wholly veiled by enormous masses of nebulous cosmic dust. Dr. G. Stromberg, lecturing before Professor Einstein at Pasadena on January 14th last, said that during the last billion and a half years our solar system had traveled round this galactic center six times, a single revolution taking 250,000,000 years, a galactic 'day' as he called it.

Only a few decades ago H. P. Blavatsky said in *Isis Unveiled* that the Hindû time-cycles "would make a mathematician stand aghast at the array of ciphers." At that time science did not speculate daringly on the infinitudes of space and time; now it is calmly discussing galactic 'days' lasting a quarter of a billion years, and distances of

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universes of more than a hundred million *light-years!* The Brâhmânic cosmic periods — the *yugas* and *kalpas* — from the present age, Kali-Yuga, the Dark Age, of 432,000 years, to the Kalpa or 'Day of Brahmâ,' 4,320,000,000 years, up to the 'Age of Brahmâ,' 311,040,000,000,000 years, seem in no way remarkable.

Does the analogy of the rotating atom, the planetary, solar, and stellar systems, and the Galaxy, close with the last and greatest aggregation? There are almost innumerable outer or 'island-universes,' galaxies far beyond the limits of our Milky Way system. Are these associated with our Galaxy in an inconceivably tremendous rotation round some unknown super-cosmic center of gravitational control? Dr. Shapley and other eminent astronomers seem to think so. The former says:

In addition to the galactic rotation, we have obtained evidence through recent investigations that our super-galaxy [our 'Home-Universe' within and including the Milky Way] is rotating in relation to outside super-systems, indicating that there may be a single unified cosmos . . . it is a natural inference that all the galaxies and super-galaxies that come within range of our telescopic vision are members of a higher order — a unit, material universe that obeys the same natural laws that control material affairs of galaxies, star-clusters, planetary systems and the planets themselves.

So it seems that modern Astronomy justifies the Ancient Wisdom, Theosophy — the Above is analogous to the Below as far as we can stretch our imagination, from the infinitely small to the infinitely great. A few years ago nothing of this was known in the West.

Another interesting analogy or symbol, much used in the Orient, comes to mind: the Dance of Krishna and other deities, which typifies the vibration of life in the Universe, its rhythm and endless cycles within cycles.

Professor Einstein, while at Pasadena, advanced many new ideas that are expected to keep the mathematicians and physicists busy for years. His abandonment of the spherical, finite theory of the universe is extremely interesting to the non-mathematical layman as well as to the expert, for he cannot help asking the question "How can the *whole physical universe* (not merely our Galaxy or group of Galaxies) be *unbounded yet finite?*" Professor Einstein finds it impossible to retain the spherical, finite, theory in view of his new Unified Field theory which unites all physical phenomena, including electro-magnetism and gravitation, in one logical equation. Mathematicians will now work on this theory and then the physicists will

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try to obtain physical confirmation. The results may be great and undreamed of practical discoveries.

To the Theosophist, however, the interest lies in the fact that the greatest intellects of the twentieth century are finding their way to the wisdom of the Sages and Seers of old. The principle of the unity of all natural forces has always been a fundamental in occultism. H. P. Blavatsky continually refers to it in her writings; but there is far more behind it than the physical or mathematical scientists yet suspect — Intelligence and Control.

Certain curious natural phenomena, fairly well explained under the discarded theory, will now have to be reconsidered. For instance, the almost incredible observation that the distant galaxies are all flying away from our center in every direction as if by an explosion, and that the farther away they are the faster they go, until the farthest yet measured rushes from us at *seven thousand miles per second*, a velocity immensely exceeding planetary or stellar speeds. The earth travels in its orbit at about nineteen miles per second.

EINSTEIN'S THEORY OF SUN-SPOTS

ONE of Professor Einstein's new ideas opens a field of special interest to students of Theosophy; he suggests that possibly the temperature of the sun is not the same at the equator as at the poles, and that this may help to explain the mystery of the sun-spots.

The sun-spots are known to be gigantic whirling vortices in a strongly magnetic field, and in several respects they act like terrestrial cyclones. The latter are supposed to be caused by currents of air aroused by the changes of temperature from poles to equator in relation to the distribution of land and sea. But the conditions on the sun are so different that its cyclones demand another explanation. The chief thing positively known about their nature is certain extraordinary cyclic *magnetic* changes which they undergo during the sun-spot periods of about eleven and a half and twenty-three years. Now if Einstein is right in his suggestion that the solar equator is either warmer or colder than its poles, there would be some reason to think that temperature as well as magnetism was connected with their formation.

Terrestrial cyclones have not been suspected by modern scientists to have a magnetic origin, but, according to the Masters in Theosophical science, weather-changes depend more largely upon

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magnetism than upon the sun's heat. This subject is carefully considered in *The Mahatma Letters to A. P. Sinnett*, page 146.

The position, then, is this: The only clue so far to the mystery of the solar cyclones has been magnetism; Einstein suggests varying temperatures. The explanation of terrestrial cyclones — not altogether satisfactory — has been varying temperatures. The Ancient Wisdom, Theosophy, teaches that all terrestrial weather-conditions depend primarily upon local *magnetic* causes. Students of Theosophy should watch for future developments in scientific discovery on the lines of Einstein's suggestion, leading directly to another confirmation of Theosophy, of which we have already had so many in the last few years.

In connexion with sun-spots and magnetism it is interesting to note that H. J. Nichols, Chief Engineer of General Motors, has discovered that sun-spot activity and radio-reception show a definite relationship. The quality of reception falls off in proportion to the increase in sun-spots. Even though night-reception may be fair, it is always better when there are few or no sun-spots. Other observers have shown that the position of the moon also affects radio-reception. The aurora borealis has also a powerful effect.

M. Helbronner of the French Academy of Sciences recently investigated the effects produced by a striking display of the northern aurora last September, and found that radio-telegraphy was greatly disturbed during the whole time it was visible. Transmission by short waves between Paris and New York was entirely stopped and it was necessary to employ 17,000 meter waves. Still longer ones were needed to reach Japan. Transmission to the southern hemisphere was not interrupted but only weakened for a short time.

HOW LONG CAN DORMANT LIFE PERSIST?

WE all know the tradition that Egyptian mummy-wheat has germinated in modern times, but also that botanists declare such a thing to be impossible on the ground that the vitality in the seed cannot last more than ten years or so. Alleged cases are explained by fraudulent substitution. There is, however, something to say in favor of the very circumstantial claims made that mummy-wheat does germinate under rare conditions, but it is apparently impossible to test all the accounts. Anyway, here is a new and well-attested fact that

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throws light on the possibility of life persisting for ages in a dormant state without perishing.

Dean C. B. Lipman, of the University of California, recently told the American Association for the Advancement of Science that he had found living organisms (bacilli) in the interior of anthracite coal from deep mines in Pennsylvania and Wales. Every possible test was made to prove that the living cells had been in the coal since it was formed, and the greatest care was taken to avoid contamination. The pores of the coal were too small for the organisms to have penetrated into the interior that way. His conclusion was that the minute organisms that had resumed animated life and had multiplied "are descendants from cells which have lain dormant in the anthracite from the time of its formation," which may be as much as two hundred million years ago.

If minute organisms can live so long, why not an occasional mummy-wheat grain under peculiar conditions of warmth and dryness such as are found in certain Egyptian tombs?

WAS PLATO RIGHT ABOUT ATLANTIS?

It has long been known that there are high submarine ranges of mountains in the Atlantic Ocean. Quite recently an expedition conducted by Professor Desant, Director of Göttingen Geographical Institute of Oceanography, added greatly to our knowledge of the largest mountain-chain in the world, the Atlantic submarine range, by many months of deep-sea soundings with the sonic depth-finder, the newly-invented apparatus for finding the depth of water by timing the echo of a sound reflected from the bottom. This method is far more economical of time than the old cumbrous method of casting the lead and slowly pulling it up. The Atlantic ridge, which extends from the Antarctic Ocean to some distance beyond Iceland, was found to be practically continuous. Its lowest part, 8000 meters below sea-level, is near the Argentine Republic, while the highest peaks are represented by the islands between Europe and America. It is said that the material is of volcanic origin.

How was that range formed, below or above the ocean? Is it a relic of the lost continent of Atlantis, or was it thrown up from within the earth during the convulsions that destroyed Atlantis? A few years ago, M. Pierre Termier, eminent French geologist, wrote the follow-

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ing about some splinters of rock torn from the mountainous bed of the Atlantic:

They were brought to the notice of the Academy of Sciences in 1899. At that time few geologists had any idea of their great significance. *Such lava, entirely vitreous*, similar to the basaltic glass of the volcanos in the Sandwich Islands, *could only be solidified into its present condition under atmospheric pressure*. Under the pressure of several atmospheres, still more under 1700 fathoms of water, it would certainly have crystallized. . . . The part of the earth, then, which forms today the bottom of the Atlantic, five hundred miles north of the Azores, was covered with lava at *a time when it was still above water*.

M. Termier gives many strong reasons for accepting Plato's account of the destruction of Atlantis.

EARTH'S UPPER ATMOSPHERE

THE subject of the earth's upper atmosphere is arousing increased interest. Efforts are being made to bring down samples by means of rockets which ought to be able to rise far higher than the lightest balloons, but so far without success. Reporting to the National Academy of Sciences, Mr. O. B. Wulf of the Smithsonian Institute says he finds that light entering the atmosphere is affected by the ozone-layer, which is about thirty miles up. The spectroscope shows that certain rays are absorbed, and that the temperature of the atmosphere affects the amount of absorption. By a careful study of the spectra of these rays he thinks we can accurately measure the temperature of the high regions of the atmosphere without sending up rockets.

To Theosophical students this is another tribute to the statement of H. P. Blavatsky and her Teachers that our atmosphere so greatly modifies the quality of the light coming from afar that we cannot entirely rely on the evidence of the spectroscope for *proof* of conditions in the distant stars.

In the same connexion we must not forget that during at least two separate total solar eclipses the sun's chromosphere and the prominences or so-called 'red flames' visible on such occasions, when studied from great heights above the earth, were silvery white, instead of rose-colored as seen from lower levels. One of these observations was made from Pike's Peak (14,147 ft.) on July 29, 1898, when Professor Langley said, "the absence of red surprised me"; the other was made in England from an airplane 11,000 ft. above the

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earth, on June 29, 1927. At *sea-level* on the latter occasion the color of the prominences was described as very red.

The extent of the alterations made in the solar spectrum by the total thickness of our atmosphere is not known, but the fact that a few thousand feet can produce such a remarkable change as that just mentioned, brings an element of uncertainty into conclusions and theories derived purely from spectroscopic evidence. This must be borne in mind when we hear dogmatic statements about cosmic physics that differ from the Theosophical teachings.

WHAT KIND OF EVOLUTION?

A CURIOUS headline in the papers reads: "Blames Evolution for Girl's Death." The teaching of so-called 'evolution' at a certain great university so changed this young girl's viewpoint on religion that she had a nervous breakdown and died.

What kind of evolution can it be that deprives a sensitive soul of hope and comfort? Presumably the crudest interpretation of 'nature red in tooth and claw,' the 'struggle for existence,' the 'survival of the fittest,' *i. e.*, the strongest and cunningest. We hoped that these outworn ideas were no longer taught in reputable institutions of learning, now that a more spiritual aspect of the universe is taking the place of the materialistic revolt against the crude theological dogmas of the nineteenth century.

The evolution taught by Theosophy is very different, and if the poor girl had studied it she would not have lost faith in the spiritual life and the beauty of the Cosmos. Evolution means advancement, progress, the unfoldment into activity of the hidden wonders within, all under just and merciful law. Evolution, so-called, by blind chance, by haphazard hit-and-miss processes: evolution that ignores an inner world of causes and Intelligences: is a nightmare indeed, and has no right to the name. To quote from Dr. G. de Purucker's *Theosophy and Modern Science*:

Evolution, with us, on the contrary, is as said before, the unwrapping, the unfolding, the flowing forth, of that which is sleeping or latent as seed or as faculty in the entity itself, and this works on all the three lines of evolution, the spiritual, intermediate or mental-psychical, and physical. Evolution, in other words, is the drive or urge or effort of the inner entity to express itself in vehicles growing gradually and continuously and steadily fitter and fitter for it.

A THEOSOPHICAL INTERPRETATION OF EASTER

KENNETH MORRIS, D. LITT.

WE should pay a poor compliment to the earth we live on, if we took no notice, in a reverential or religious sense, of her annual arraying of herself in flowers. This is a declaration, on the part of Nature, of belief in the Beautiful. It is all very well for your materialist to say that she has no aesthetic ends; that all is for strictly utilitarian purposes: as, to advertise to wandering bee or butterfly, *Here is honey for you!* and so get pollen carried inexpensively. Nature is quite capable of making insects attractable by ghastliness and foul stench; again, when we human folk want to advertise, we erect hideous hoardings and bedeck them with shrieking posters — showing how Nature might have gone to work, had she known no better. But no; there is something divine in the heart of things; something that corresponds to the colors of the rose, the California poppy, the violet and the carnation, and to their scent; and this divine and beautiful something presses for expression out into the world every year, every spring. Then, when the days are at their loveliest, when the sun's power is increasing, but has not yet increased too much; when the rains are over, but the sweetness left in their wake has not yet dried away; then the gentlest vision of God, the most exquisite, takes actuality and appears before us, and the flowers break into bloom.

Of old, the people, unspoiled by materialism and false doctrine of one kind and another, and living far closer to Nature and to truth than we do, apprehended the spiritual significance of this yearly phenomenon. Beauty is not a matter of opinion merely, whose standards vary in varying lands and ages, but a cosmic fact. Of course, it depends on what you understand by beauty; perhaps that which appeals to our lower and animal instincts, and which we sometimes call beauty, because we desire it — the standards in that may and do vary. But we know of no cultured age, no undegraded race, that has not felt the same delight in flowers.

Long ago, in the Great Age of ancient China, when the Chinese were a highly civilized, highly intellectual and artistic people, and our ancestors in Europe were artless barbarians, the great Chinese

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artists, whose works have never since been surpassed by our own great painters, made a cult of flower-painting. They held that there were deep inner correspondences between qualities expressed in flower-beauty, and qualities in the soul of man. An emperor of China, himself one of the greatest painters of all time, founded an art-academy, and acted personally a teacher in it. On one occasion one of his pupils brought him a picture of a spray of plum-blossom he had painted, and the emperor, ill satisfied with the work, requested him to paint the flowers again, and to paint them "so that their purity shall seem human."

That emperor had, I think, the secret of beauty. He understood that man and the universe were not two separable things — that you could not rightly consider them apart; that all things and men are, as it were, the leaves of one tree, the expression of one spiritual essence. All the beauty, all the glory and loveliness that Nature shows forth in her sunsets and dawns, in her mountains and rivers and lakes and seas, and in her myriad blossoms, is also expressible through man as divine qualities of his heart and soul. We grow perfect roses, blossoms that are complete, a world of beauty and utter perfection in themselves; you could not add to them or take away from them; they are revelations of the *ne plus ultra*, born in the Golden Age, and incarnations of the whole Glory of God. What about ourselves? Why should we not emulate the roses: give out compassion, courage, and generosity, as they give out scent and color, and arrange our lives as consummately as they arrange their petals?

An allegory, you will say: a mere metaphor or figure of speech? No, I think not; but an attempt to put into crude words a spiritual fact. The links between ourselves and the natural world are far closer than we imagine: and the beauty of that is an affirmation of the possibilities in ourselves. The difference between ourselves and the flowers lies in this: they bloom naturally, straight out of the heart of Nature, without bother or ambition or hankerings or fuss; they take no thought for the morrow, and so Solomon in all his glory was not to be compared with one of them. We, on the other hand, let our minds, our passions, our notions and intellectualities and false pretenses and desires come in between us and the Reality behind. We are second-hand manifestations of the Glory, which is marred when it would shine through us by our human failings and stubbornness. But all the same, the beacon of our hopes, the aim

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of our evolution, the eternal ideal, is there within; and we may call it the Good or the True, or we may call it the Everlasting Beauty. Towards that, all the effort of the ages is directed; constantly by wrong paths, which the great Law is as constantly correcting, punishing us for following.

We have innate in us a great thirst after the beautiful; we will not be content to sit still, but must forever be striving after we know not what. We pursue it as a physical lure, and that pursuit brings sorrow and disappointment and death upon us, and we realize at last that the Beautiful is not there. We pursue it as ambition, in the quest of empire and command; and that, being won, turns dust in our hands: fame and power and acclamation bring us no peace nor happiness, and we see that the Flame of the Flame yet burns afar; that though we have gained the whole world, we have not gained our own soul; and we go down to the grave disgusted. And we rise again to seek for Beauty again; for how can we leave this world, this happy and eternal hunting-ground, until that which we are sent here to seek has been found in it? What need to journey beyond the stars, for the water you can draw at your own village pump? God and Nature are not guilty of such stupid offences against economy. And so life after life we go on seeking, and at last we shall find the secret of beauty: we shall find it deep in our own hearts, where the well-springs of the spiritual world are; and then we in our great human way and degree, shall be as perfect as are the flowers.

The flowers remain for us the eternal reminders of these exalted possibilities. The rose, or the tulip, is king in a little kingdom; in which there is no thought of law-breaking, no least chance of unrest. *We* are lawless denizens in a vast anarchic republic, in which the spoils are to the strongest. Lust and hate, passion and greed and self-seeking — those are the bosses that rob us of our freedom; and we cannot be great until we put them down, and enthrone ourselves, our souls. I speak of the republic within, of course, the anarch state that is the individual man.

And meanwhile the flowers exist as a sign to us: a covenant between the divine that we seek and ourselves: a reminder that that Old Beauty is to be found at last, that the quest of it is never to be laid down; and a reproach to us for the slippery and questionable paths on which we are content to seek it. And see how intimately this idea of Beauty, the Soul-beauty in Nature, is connected with that other

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idea of Resurrection. It is the Quest that draws us back and back to life: that will not let the grave contain us, nor set us free to seek heavens and hells out yonder in far space. So this Festival of Spring is the Time when Nature reminds us of the object of our quest; crowds beauty most upon our vision; cries out of every blossom in the world, 'I am the Resurrection and the Life.' Nature herself made this season holy; decks herself for its offices in all the glory of her flowers, and from every mountain and valley, from the whole many-gardened earth, flaunts the doctrine of the Resurrection in our eyes. Doctrine: not dogma; for it is all life that is indestructible; it is the human Spirit that was slain, and is alive, is alive, *is alive!*

O thou that art Christ and the Titan,
O thou that wast nailed on the tree;
Thou vulture-torn, crucified, smitten,
Is there no resurrection for thee?
O Spirit of Man, the Eternal,
That was scourged and insulted and slain,
Shalt thou know not thine Easter supernal,
And be risen again?

Though they slay thee, and roll up the mountains
For a stone o'er the mouth of thy tomb,
And the heavens are dissolvéd in fountains,
And the sun goeth dark for thy doom;
By the lots that they cast to inherit
Thy garb without blemish or seam,
Thou hast pushed back the tombstone, O Spirit,
And thy death was a dream!

Though over the nations its burden
The shadow of Golgotha shed,
And Pilate hath guards in the garden
Of Joseph, to watch by the dead,
Ye Marys that gather there mourning
And weep for your Lord that was slain,
Wist ye not that Joy comes in the morning?
He is risen again!

So it is not a thing to be wondered at, that we find all the peoples of antiquity celebrating this festival, this doctrine; it is as old as

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the human spirit, and as universal. Death gives place to life; cold winter to bright spring; the greenness and beauty of the world, that died away with the frosts and snows of December, they were but hidden; they were not dead, but sleeping; Nature, in her own moment, laughs them into life again, and it is spring. History teaches us the same lesson: great nations, the protagonists in their age of civilization, have fallen down into ruin, and passed away; but civilization does not pass away; it rises elsewhere, and flourishes in distant climes, forgetting its predecessors.

Our own word 'Easter' has no Christian significance: it is Eostre; who was, with the ancient Gothic peoples, Germans and Scandinavians and Saxons, the bright Goddess of Spring. The Greeks, too, had their Anthesteria, their springtime Feasts of Flowers; and they had the beautiful legend of Persephone, daughter of Demeter, who was gathering flowers in the meadow, when Pluto, King of the Underworld, stole her away to be Queen in Hades. But every year she returns to the earth, and every year the meadows are clothed again with her flowers. The Romans celebrated their Feast of Flora, the Flower Goddess, on the 8th of May; a date consecrated among the members of The Theosophical Society to the memory of their great Foundress, H. P. Blavatsky. Fittingly consecrated, it was the day of her departure from the worn out and suffering body which she had endured so long in order to sow the seeds of these great Theosophical Truths in the world; and being thus a day of death it is a day of promise, a day charged with the assurance of the indestructible life of the Soul. The same idea, I believe, lies behind all the flower festivals of the Orient. The cherry-blossom, the national flower of old Japan, that falls in a rain of light purity, unsullied, and blooms out again year after year in its olden beauty, conveys, I think, the same truth to the mind of the Japanese: how that Beauty is eternal, a spiritual quality hidden in the soul, whose appearances ever pass and change, but whose reality remains forever and is the goal of evolution.

I think Christianity will never attain its true place and dignity until we recognise the universality of the symbolism used in it. That was a neat and a shamefully effective way to kill its spiritual value, to belittle it with dogmas; as has, alas, too often, too generally, been done. Jesus came, he said, to fulfil, and not to overturn the Law; and it is the height of stupidity to imagine that the Law was the sole

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property of one race of people in one little corner of the world. No: the Divine Spirit has had its emissaries in every land and age; and all the religions came, originally, from that Divinity. The Greeks, the Romans, the Celts and Scandinavians, the Ancient Americans and the peoples of India, Persia, and China, all were alike the Chosen Race; to all of them alike the grand Revelations of Truth had been made. What folly to think otherwise: what a fence-building to keep out the swallow; what a tackling the Atlantic, like Dame Partington, with a broom! This is the Light that lighteth every man that cometh into the world — *every man* that cometh into the world; just meditate upon those words — the Bible's own declaration that the Light of Truth is not for one sect alone; not for one creed alone. When we were children, we spake and thought as children; but it is too late in the day for that now! The Divine is deep within our hearts, whatever our race, creed, caste, or color; were it not so, we should wither and die, like the wounded limb of the tree, into which no sap can flow.

Each religion is a part, a phase, an aspect, of Universal Religion; and we cannot begin to understand it until we relieve it of the false isolation to which we have condemned it, or to which our fathers condemned it in their ignorance. Its sole value lies in what it can do to help the world, to make the world a better place to live in; and its chance of aiding other great religions lies in the fact that all its symbolism, all its doctrines — when we get at the pure, unecclesiasticized part of them — are universal, and as old as the hills. Someone told a beautiful allegory of the Human Soul: a glorified *Pilgrim's Progress* or *Hamlet*; and for a while people wondered and drew spiritual light and life from it; and then cunning death crept in, and said, *Unless ye believe this, literally, ye shall everlastingly be damned!* — unless ye take all the beauty out of it, all the life out of it; dry up all the fountains of salvation in it! For salvation means *salvation*: means making an immoral man into a moral man, making the sick in spirit whole. What of the mysterious, or what of the far-fetched is there in this?

But to return: nowhere is the universality of Christianity better proved than in this its festival of Easter. They took the old Pagan festival — and I wish we could accord the grand word Pagan its full honor, hear in it its full beauty: Plato was a Pagan, Socrates was a Pagan, Confucius and the Buddha were Pagans — they took the old

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Pagan festival of Flora, of Persephone, of Eostre, of the Flowers and the Resurrection, and made it an observance of the Christian Church; not, as I think, in order, so to say, to 'catch the pagan vote'; not because they were unmindful of the injunction against picking and stealing; but simply because it represented a fact in Nature, a reality; because it was, then as long before and always, 'an outward and visible sign of an inward and spiritual grace.' Nature, in her springtime mood, proclaims the Resurrection and the life; and we are also a part of Nature — a cut off part, an isolated and miserably lonely part, shut off in our conceit from the great spiritual and elemental tides that flow about us. And because of that isolation, how necessary it is that we should draw near, at such times of her exultation, to our Mother the Earth! How necessary, how salutary, that we should enter into her great joyful moods; and affirm that we, too, despite all our between-whiles antics, believe in Beauty and Joy; believe that these are the goal of evolution; and that we shall come to them at last, and enter upon human perfection, even as the rose and the daffodil have entered upon flower perfection; that we shall be as near Nature and reality as they, but with all our noble human qualities added. For the time will come, and we are to work towards it, when even the lilies of the field, in all their glory, shall not be arrayed as one of us.

MORE LIGHT

A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32°

(Secretary General of The Theosophical Society)

CHAPTER III — UNIVERSAL LAW: "AS ABOVE, SO BELOW!"

THIS is an era of change, of readjustment. The Great War shook the world and our modern civilization to its foundations. It was little short of cataclysmic, and while it was itself the effect, the culmination, of causes set in motion centuries earlier, it became in itself the cause, or causes were generated thereby, of effects which we are experiencing today and shall continue to experience for centuries yet to come. For this is the method of life, the mode of operation of Nature: cause and effect in endless sequence; cause produc-

ing effect, which in its turn becomes cause generating new effect, and so endlessly.

Is there then no progress, no growth; naught but mere repetition, an endless treadmill, a closed circle, a continual reproduction of what has been before? No! not only our reason but our experience answers No! Man is not a machine. Nature is not a mere mechanism, guided by an outside power. Man is a living, thinking, willing entity.

Nature is alive, is imbodyed consciousness, is builded of lives — growing, evolving lives, consciousnesses, ranging in infinite gradation, not only from the mineral, through the vegetable and animal kingdoms to the human, forming the very structure of these, which ordinarily we speak of as the kingdoms of nature, but from kingdoms below the mineral to kingdoms higher than the human, through endless reaches of consciousness and spiritual attainment. The Universe in which we live and move and have our being, of which we are an inseparable part, is a living, conscious Universe. Space itself is filled full of Life and lives; in the language of the ancients, a Plenum. No smallest point of space is without life, without consciousness. Our universe is but one of innumerable, incomputable, hosts of universes, invisible and visible, in the boundless reaches of the spaces of Space. It is graphically expressed in *The Secret Doctrine* by H. P. Blavatsky, as the second of three fundamental propositions of the Secret Doctrine of antiquity:

Further, the Secret Doctrine affirms:

(b) The Eternity of the Universe *in toto* [*i. e.*, Infinitude, the Boundless All] as a boundless plane; periodically “the playground of numberless universes incessantly manifesting and disappearing,” called “the manifesting stars” and the “sparks of Eternity.” “The Eternity of the Pilgrim” [“our Monad,” the “only immortal and eternal principle in us”] is like a wink of the Eye of Self-Existence. “The appearance and disappearance of Worlds is like a tidal ebb [and flow] of flux and reflux.”— I, 16-7

Is the thought new to some? Is the teaching a strange one? How little we know of the universe in which we live, which is our home! How little we know of ourselves! And yet it was taught in ancient times that “man is the mirror of the universe,” that “to know the universe, man must know himself,” that “when man knows himself he knows all,” and “as above, so below.” Hence the greatest of all injunctions, said to have been uttered by the Delphic Oracle, yet

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ages older, and the teaching of all the ages: "Man know thyself!" Are there, then, an infinitude of worlds in man, infinite reaches of consciousness? Yes, such is the teaching. Truly, how little we know of ourselves!

The whole universe proclaims progress; man's life is itself an evidence of it. The Theosophical doctrine of Karman, cause and effect, the latter in turn becoming cause, and generating its effect, and thus endlessly repeating, is not a repetition of sameness, for every effect has something in it which was not in the preceding cause, an accession of life, an unfolding from within, even in the lowest kingdoms of Nature. And it is much more marked in the progressively higher kingdoms, until in the human kingdom that accession, that unfolding, that evolution, takes on the form of thought and will. "Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else," writes W. Q. Judge, the second Leader of The Theosophical Society, in his commentary on *The Bhagavad-Gîtâ*.

Nor is karman merely fate, as that word is generally understood, and for the same reason. Fate there is, truly. What is decreed, which is the literal meaning of fate, must come to pass; but what is decreed is decreed by man himself. To speak of fate in this sense is no more than saying that every cause produces its due effect; it is an inescapable factor that must be reckoned with and must be worked out. But fatalism, which implies that the course of events in man's life is arbitrarily marked out irrespective of any thought or action of his — nay, which even arbitrarily prescribes for him what shall be his thoughts and deeds and the whole course and end of his life: nay, Karman is not this.

Not many years ago this doctrine of fatalism or predestination and foreordination was taught and held by sincere and in many respects noble and good men and women who accepted the doctrine that God had predestined all men and had foreordained some to everlasting glory, some to eternal torment in hell-fire, and that by no act of will, by no meritorious deed, could the divine decree be set aside or changed. A strange, unnatural, cruel doctrine, truly; and thank the immortal gods that man's divine spirit has shaken off the nightmare and has awakened to some measure at least of the freedom and power of man's will. Else man were a puppet, a hopeless slave.

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But — and it is to ask and answer this question that the above doctrine has been cited — has man fully awakened? Does he know who and what he is, what are his powers, his destiny? It has been said above that what is decreed must come to pass; it is inescapable; and this is Destiny; and almost in the same breath we have declared that man has free-will. Are not these two statements mutually contradictory? If not, how can they be reconciled? The universe is a universe of law and order: our life, the very smallest conscious act of our lives, is based upon reliance on this as a fact.

Try to imagine the contrary, that life is haphazard; in other words, that the harvest is not in accord with the seed sown. It is unthinkable, and if, as often occurs, we cannot always trace the harvest back to the seed, nevertheless we continue to sow seed in order that we may reap the harvest, and in full expectation of that harvest. It may appear that there are exceptions; but has it occurred to those who raise this as an objection that the time-element has not been taken into account, and therefore the connexion between the harvest and the sowing is not seen? Take one of the commonest examples, that of illness for which no cause is traceable, though it may be assumed. Nay, it must be assumed, else the whole universe dissolves. For we learn by our mistakes. We are learners in the school of life. Destiny applied to man, a nation, a race, is the unfolding of the result or effects of causes set in motion by that man himself, or that nation or race. Our destiny therefore is self-made; it is the harvest of the seeds we ourselves have sown.

There is no smallest seemingly trivial event but is governed by law, or which is outside the order of the universe. Either it is governed by law or it is not. There is no middle ground where law partly rules and partly does not. In other words, there is no chance event, no chance happening in our lives or anywhere in the universe. This is the meaning of the saying that "Not a sparrow falls to the ground without your Father . . ." (*Matt.*, x, 29), an expression of law and yet a mystical saying in reference to "your Father." For this means no outside God, no personal deity; but verily the divine Principle within, which underlies all life, which in the whole manifested universe expresses itself as Life, Order, Beauty, Harmony, and Love which is "the cement of the universe," and is that "Light which lighteneth every man that cometh into the world." Light is not personal; Light is not *a* being, but is the essence of Being.

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Thus we cannot say that here, or in this respect, order and law govern the universe, and that there, or in that respect, order and law do not govern, do not exist. It is true that we are imperfect, that the highest are but relatively perfect. It is true that disorder and discord and disharmony exist in the world in consequence of that imperfection; but ever behind the apparent disorder and disharmony, order and law still exist and work and govern: for the universe itself and all that in it live and move and have their being, are evolving entities, growing, unfolding out of themselves that which is within, that which is the essential being or Self of themselves and of the universe and of all the entities, 'lives,' that are in and constitute that universe.

Continuing our quotation from *The Secret Doctrine*:

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.— I, 17

We accept this 'law of periodicity' in regard to day and night, the ebb and flow of the tides, the seasons of the year, the phases of the moon, the sun-spot cycle, the sidereal year which is the cycle marked by the precession of the equinoxes, and the many other cycles which, as said, "physical science has observed and recorded in all departments of nature." But are we prepared to accept, as the ancients did, that this law governs our being in respect to life and death; that for each one of us, and for every living entity, whether man, planet, star, or universe, this law holds: aye, for every physical atom and living cell, and for every plant and animal entity: in other words, that it is a fundamental law of the universe? Yet such is the teaching of the Secret Doctrine, the Esoteric Philosophy of antiquity, once universally accepted in its broad outlines.

In respect to man it is the teaching of successive incarnations alternating with periods of rest. We call these alternating periods 'life' and 'death.' This doctrine today is accepted by thousands, and gains new adherents with every passing year. It is the only doctrine, coupled with the teaching of Karman — the law of consequences, that a man reaps what he has sown, as stated by both Jesus and Paul — which gives a complete and satisfactory explanation of the inequalities and apparent injustices of life.

THE GOLDEN STAIRS

III

REATA V. H. PEDERSEN

THE student of Theosophy finds himself called upon to differentiate between brain-mind and spiritual mind, between human will-power and spiritual will, at the very beginning of his study.

We have seen that the first step upon the golden stairway may be gained by the desire to give of oneself. This desire we named Love. It was proven an impersonal love or it lacked the power to raise us to the height of even the first of the Golden Stairs.

This desire — let us give it the more elevated term, aspiration — this aspiration must become so much a habit of our nature that it loses the characteristic of *wish to do* and becomes *will to do*. The hardened aspiration is spiritual will and without spiritual will the second step shall never be attained.

When spiritual will is fully developed, human will-power is but its attendant force.

Man can train the human will to subserviency by seeking knowledge of himself and using that which he finds. The statement that one who seeks this knowledge must begin his search with knowledge of himself seems logical incompatibility. It is however an incompatibility more apparent than real.

Every man has secret knowledge of himself, but it is not knowledge of the material man. Indeed, the man of matter, physical man, cannot testify to the two outstanding phenomena of that physical being of his own knowledge. He is, therefore he must have experienced birth, but others must testify to it before it be recorded an established fact; this in so small a thing as the granting of a passport to the traveler. Apropos of this, a famed humorist has said that he could have named himself as 'rich man, poor man, beggar-man, or thief' and he would have been believed, but although he stood face to face with a government official and acted human and gave every evidence of having been born, that official doubted the fact.

Man may know of his approaching death but we may continue the thought of the humorist and say that his word would not be taken as to the accomplishment of the phenomenon, and try after humor ourselves by pointing out that the proverbial last word of woman would not be efficacious.

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No, it is of the spiritual birth and death that man can speak with authority. I can remember many occasions when I have heard from those poor souls doomed to prison for life, words like these: "I knew something was gone from me but I couldn't get it back, and I just kept going on down hill." What was meant but that the higher man, the spiritual being, had died?

We say of a man of prominence that we can remember when a deed of his, or a phrase, showed great spiritual understanding and desire to help in the development of mankind; we say again, with solemn nods of our heads, that such a man has 'lost his fire'—the flame of his spirit has died, we explain. But that to which we thus testified has long before been established as a fact and our testimony is not needed.

The Theosophist distinguishes between the man of matter and the spiritual man in the terms lower man and higher man. He does not separate spirit and matter in man or in any other production of the universe and certainly not in the universe as a whole. He knows that matter is but manifestation of spirit and the two as inseparable as the beam of light from the power that is light.

Learning that man is sevenfold rather than twofold, as Plato taught and as Paul did, the student finds that there is a meeting-place of the highest and most spiritual state of the lower man and the lowest and most material state of the higher man. He understands, of course, that there is no real separation of the two and brings to mind, as example, the *fortissimo* and *diminuendo* of a note of music, which is not changed in vibration but only in degree.

This meeting-place is the state of consciousness in which the spiritual will is the gold into which the baser metal — through human aspiration — has been transmuted. When this transmutation has been accomplished then is the second step possible.

It would be easy for the writer to record seven steps in the growth of mankind toward godkind exactly as they are named in the precept quoted by H. P. Blavatsky. But that great teacher would not have had the student learn by rote, I think, any more than would our present-day teacher. It is meant that we exercise our ability to understand that the understanding may grow strong.

With the precept held within the chamber of the heart as a glorious encompassing whole, the understanding is strengthened; and the

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power to manifest that understanding becomes easier if the student separates it into seven forms of wisdom and names each form a step upon the stair leading to the temple of that inner man who is like unto the gods.

Having named the first step Love, the second seems to me to be Sacrifice, for it is only when all egoistical characteristics of the personal I have been laid upon the sacred altar and sacrificed to that I which is without personality, that we can reach it.

There are those in the world who glory in sacrifice. The psychologist calls that attitude a production of an inferiority-complex, pointing out that through the drama of sacrifice attention can be called to the person. Whatever the explanation, it need not concern the student of Theosophy, for of him no drama of sacrifice is asked and there is no glory attached to it, for then it would not be that which is sought.

Much as the infant is asked to sacrifice his desires to the will of a loving parent is the personal I asked to set the will of the impersonal I in its place.

An infant seeks neither praise for the effort nor acknowledgment of its accomplishment, and such is the spirit of him who does truly sacrifice worldly self to Higher Self.

The student must neither look back yearningly upon that which was given up nor yet hopefully to that which is the reward of sacrifice, or he will falter and his eye lose the vision.

Beyond the sacrifice of the self of matter to that Self who is the higher man — the INNER GOD — there is a sacrifice so much greater that it is referred to as being possible only to those who have reached perfection. It is that of which the sacrifice of material self is but the faintest reflexion, and it leads the pilgrim-soul upon “the Secret Path selected by the Buddhas of Perfection who sacrificed the SELF to weaker selves” (*The Voice of the Silence*, page 43, par. 5).

Think of it: to reach the heights after long and painful toiling but to renounce the bliss of their rest and beauty *for others!*

In reading, in *Genesis*, of the sacrifice asked of Abraham — that he give his son — I asked myself what was really demanded of that father? I found the answer when I recalled the story of the birth of the child and remembered the pride of the man in his son. For I saw in that story not the demand of an awful God for obedience,

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as I had thought it in my childhood, but a demand for the death of pride.

I gloried in the strength of the man who could prepare that sacrifice without outcry; who could bid the young men with him, 'Abide here and I and the lad will go yonder' and who would have made his sacrifice without witness.

Such, as I see it, is the true spirit of him who would give his all — even that which is nearest his heart.

It is to be remembered that the writer is seeking to climb the Golden Stairs, that she is but a beginning student of the Wisdom-Religion, and that which she writes is but an attempt to show the progress of soul awakened to the beauty of the Path it would follow. That which she has found she would hold to and the strength which will allow of this is not strength born of frenzied emotion, fed by ecstatic whispering of words such as Sacrifice, Devotion, Divine Love.

The strength is that of a balanced growth and the words whispered in that temple where the growing soul is tended by the vestals of the Inner God are the names of those vestals. One is called Knowledge, and in her hands is a vessel filled to overflowing. One is called Truth, and in her hands is a sprouting seed —. There are others there whom I see but dimly as yet. Between them and me is a veil that is of the mesh of Personality. To tear asunder that veil, to reach the shrine of that Inner God — that is our task.

We who have professed our belief in brotherhood and have expressed our desire to live to benefit mankind; we who stand together on the first of the steps of the Golden Stairs — we must move upward.

Come, let us go! The altar-fires glow; let us feed them with that self which is pride of self — let us make sacrifice.

Look, Brother! — we are beyond the veil! *The Way* is clear!



A promise of eternal progress is stamped upon all human hearts; everything in Nature proclaims it. Why should we not have the same trust in our essential divinity that the flowers have in the beneficence of the Sun?

— KATHERINE TINGLEY

JULIAN THE APOSTLE A Fourth-Century History

P. A. MALPAS, M. A.

III

GALLUS CAESAR

AT twenty-five, Gallus was recalled from the castle-farm at Maccellum to be made 'Caesar,' a title less than that of Emperor or Emperor, but next to it. At the same time he was given in marriage to the Emperor's sister Constantia. Perhaps 'sacrificed in marriage' would be more accurate. She was no longer a young woman and her temper was vile. Her first husband had been killed in the family-massacre of 337 when the twelve-year-old Gallus was so unexpectedly saved with his little brother Julian, then six. That was thirteen years ago.

Gallus was no saint. In most families where a real saint is born there seems to be another who gathers to himself all the evil qualities which the saint has shed. He was not a bad man, perhaps, but just a type of the wrong kind of man for preferment in the Empire.

Constantia, his wife, was a very unpleasant lady. Described as a monster in human form, violent, cruel, and avaricious, she was the dominant partner in this unbeautiful alliance.

If Constantinople was the capital of the Roman Empire, with Rome on the semi-retired list and Milan the court-residence, Antioch was the great capital of the Syrian East, as Alexandria was that of Egypt. Rome, Constantinople, Antioch, Alexandria — these were the great capitals of the world of Western civilization. Of these Antioch was the outpost of the East. Persia, Mesopotamia, and the Isaurian mountains were the turbulent fringe of the Roman 'sphere of influence,' giving constant trouble and never really subjected. But Antioch itself was now a hotbed of unrest. Centuries before, the history of secret societies catches a little glimpse of one 'Paul' being sent with relief from the lodge-members of one of the new sects of Gnosticism at Antioch to the famine-starved lodge-brethren at Jerusalem. Now, Antioch was itself in the grip of famine and the profiteer, two birds of the same flock.

The rich claimed bad trade; the poor accused the rich of withholding supplies for the sake of profit. "*Panta gemei, panta pollou!*"

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Plenty of everything, everything dear!" was the cry of the people, the *hoi polloi*, of Antioch.

"We entrust the government of Antioch into your hands!" declared Constantius to Gallus.

It was a doubtful trust for Gallus. The gods had to be appeased for the murders by Constantius, and therefore it was right to prefer Gallus; but the task was dangerous for an untried, untrained, undisciplined young man. If Gallus lost his life, so much the better for the peace of mind of Constantius. If he succeeded, so much the better for his Empire. In either case Constantius would profit more than Gallus.

At Macellum Gallus learned no statecraft, no soldiering. His companions were slaves. He could not even attach himself, like Julian, to the crystallized thought of great men in books, and make it live. He knew nothing of tact, nothing of the arts of pleasing men, even when he meant well.

"The people cry out at the price of corn, and there is enough corn for all," he said. "The question can be settled by a stroke of the pen. Let prices be fixed by decree!"

It all seemed as simple as an agitator's argument from a platform. But in practice it was not so simple.

"He will ruin us!" complained the profit-mongers. Every one of this powerful ring became a bitter enemy in a day. The mob were delighted and Gallus felt that they were behind him. He threatened some of the merchants and sacrificed several of the worst of them to the rage of the fickle mob. The taste of mob-favor seemed good to the young man whose world had been a mountain-farm instead of a place among men. Like Nero, he thought he was enhancing his prestige by devotion to the boxing-ring,— just the kind of slavish sport which would have endeared him to the low slaves of Macellum.

Law, justice, equity — what did he know of them? If the innocent had no money and the guilty passed him surreptitious shekels, why, the guilty naturally won their case and the innocent were condemned. He reveled in that resource of the weak and ignorant — espionage. Dressed like one of the mob, he would wander about the streets of Antioch and pick up bits of mischievous gossip. It was his idea of good government. His wife Constantia did not fail to make things worse.

A sign of bad government is the multiplication of officials. A sign

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of worse government is when those officials are of a mean class. Constantius was surrounded by eunuchs and sycophants, spies, parasites, informers, office-seekers, and slaves in high places. The trade-union of half-men and bloodsuckers round Constantius was uneasy about Gallus and Julian. These two were ever a threat to their vested interests and enormous revenues. They took care that Constantius should hear about the troubles of Gallus in no flattering terms. At least one official with Gallus was an official spy on his actions.

In the vague but deadly efficient way in which such things are done, the word went out that Gallus must be destroyed. To nine out of ten of the vultures round Constantius it was a perfectly genuine tide of feeling against an incompetent and dangerous official. The engineers of such things never show their hands. But they put the machinery in motion none the less powerfully and subtly.

The first move was to break down the protection round Gallus. An order came to reduce the troops under his command.

Next, Domitian, an official of the court, was sent to engineer the recall of Gallus from Antioch. Proud and haughty and full of the spirit of the court-functionary, Domitian took a high hand. Gallus was merely a provincial governor, even if he was a Caesar. "I am here to arrange for your return to Milan," he said, bluntly and brutally.

Gallus was furious. "Seize that man!" he commanded.

"Nay, Caesar, he is an ambassador from the Emperor!" protested a quaestor in the hope of averting serious trouble.

Gallus was always crude; his education had never taught him better. "Call in the soldiers!" he ordered.

The imperial party resisted the outrage on their office, and in the mêlée Domitian and the quaestor were killed.

"There is a plot on foot!" declared Gallus. "Investigate the matter at once and punish the plotters. Torture the witnesses if need be!"

This violence inflamed matters more than ever.

Ursicinus, the governor of Nisibis, was a really straightforward man. He was sent by Constantius to investigate matters on the spot. With him came one Ammianus Marcellinus, who noted all that happened in his copious diaries. The trials were being disgracefully conducted and Ursicinus might have done much to restore tranquillity. In fact, he might have ended by inspiring Gallus with some notions

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of good government. The real plotters, always far more intelligent and cunning than their pale shadows, who suffer for them like puppets in a marionette-show, decided to head off the possibility of justice gaining sway. They pulled the strings at court and Ursicinus was recalled.

Constantia may have been bad, but she was clever. She left her husband to visit her brother Constantius, the Emperor, at Milan. What game she would have played, what influence she would have had on the course of history, what her ambition was, cannot be known. She died on the way before she left Asia. Perhaps her influence was feared by the plotters round the throne and the euthanasia — out of a cup — had its share in facilitating her exit — who knows?

Gallus with Constantia was intelligently guided. Without her, his nature simply went back to what one might expect of a boy brought up as he had been among the pigs of Macellum. Some subtil enemy in the guise of a friend sowed the seed of Imperial ambition in his brain. He actually began to consider the possibility of supplanting Constantius as Emperor. By right of birth, if there was such a right, he was certainly justified. By right of power he was not — he had none. The sly and subtil agents of the court-emasculates persuaded him to leave Syria and visit the Emperor in Italy. It was the first step on his journey to Avernus.

Who shall blame him for his follies without first blaming the brute who exiled him to Macellum in the Cappadocian wilds? Like many a young fool, Gallus had not shaken off the Nero-idea of being a 'sportsman' and so acquiring the favor of the mob. Passing through Constantinople he held a chariot-race.

But Constantinople was still the capital of the Empire, even if the Court was at Milan. The thoughtless 'sport' looked uncommonly like popularity-hunting in the Empire-capital. Constantius was not allowed to minimize its importance. He was furious when told of it by those around him who desired to destroy Gallus.

Gallus meanwhile, unsuspecting, passed over into Europe. At first authorized to take an escort of so many officials, so many soldiers, so many public carriages, the numbers were gradually cut down. Stage by stage, post by post, along the Western road, the days saw his honors dwindle, his escort melt, his public conveyances

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diminished in number. Finally at Petavio he was met by one of his former subordinate officers, with a posse of soldiers.

"The Emperor does me honor!" he said.

"Not so," was the reply. "I am under orders to arrest you and take you to a fortress."

It was the last straw. Gallus was taken like a common malefactor to the tower of Pola in Istria, where he had plenty of time to reflect on the sinister fact that it was here that the saintly Constantine had murdered his own son Crispus many years before.

The omen was not false. Treated like a pickpocket, Gallus defended himself by laying the blame of all the trouble at Antioch on his wife, the sister of Constantius. Quite likely the defense was largely correct; but that did not save him. His head was cut off without more ado.

When he died, at the age of twenty-nine, his brother Julian was twenty-three or twenty-four. There is nothing good to be said for Gallus except that he was a weak and uncontrolled young man. But it has been a great boast of the political enemies of Julian that Gallus never went back on the 'religion' in which he had been brought up, as Julian did. One is inclined to remark that it is a pity he did not! The eunuchs and money-suckers of the court had triumphed. There remained only Julian for them to eliminate.

AT MILAN

APPEARANCES were terribly against Julian. It was said that he had corresponded and plotted with his brother; that he had designs on the Empire on his own account; that he had met his brother at Constantinople and there schemed out conspiracies with him. Then Constantius knew perfectly well that Julian had broken out of bounds at Macellum to go hunting after philosophers and absorb their doctrines. That was the only time that Julian had ever seen his cousin the Emperor. The dreary life among slaves in that mountain-castle and farm might have made any one but such a boy plan for relief; but Julian had always kept to his books and his thinking and philosophy; he was no plotter by nature. All his property had been taken by the Emperor except a small estate of his grandmother's. He truly had reason for a grievance, but he maintained a wonderfully discreet behavior. He neither denounced his dead brother nor did he defy the Emperor, but kept a philosophical silence.

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Constantius at Milan sent for Julian and kept him there for six months without seeing him. Julian was lodged in a suburban villa. His discretion was marvelous. There were spies, plotters, enemies, everywhere. One of the spies was 'Paul the Chain,' so called because he had the most wonderful way of linking together the most minute circumstances to make a chain of accusation against a victim. Another was Mercurius, a Dacian, called the 'Count of Dreams,' because he did not hesitate to build an accusation upon nothing more substantial than the airy fabric of his nightmares.

These precious informers would have made short work of Julian had he not found a friend at court. The Empress Eusebia, a Macedonian of exceptional talent, most discreetly befriended the young man and helped him. But he had to be extremely cautious. Once he wanted to write a letter and thank her for her kindness; but first he wisely took the advice of the oracles. With Julian and such men as he the oracles were still reliable.

"When I came to Milan I resided in one of the suburbs," says Julian. "There Eusebia sent me on several occasions messages of good-will and urged me to write her without hesitation about anything that I desired. Accordingly I wrote her a letter, or rather a petition, containing such expressions as these: "May you have children to succeed you; may the God grant you this and that if you only send me home as quickly as possible!"

He was homesick for the pleasant meadows of the estate in Bithynia where his grandmother had lived, near the blue waters of the Bosphorus, and far from the stifling atmosphere of the court.

"But I suspected that it was not safe to send to the palace a letter addressed to the Emperor's wife," he goes on. "I besought the gods to inform me at night whether I ought to send a letter to the Empress. And they warned me that if I sent it I should meet the most ignominious death. I call all the gods to witness that what I write here is true. For this reason therefore, I forebore to send the letter."

From that night there constantly recurred to Julian's mind a very philosophical argument. He had been trying to run away from his place of duty and in doing so had nearly run into mortal danger. The gods, knowing the past and therefore the future (the doctrine of Karman) are always wiser than we.

"I immediately reflected," he says: "Would you not be provoked

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if one of your own beasts were to deprive you of its services, or were even to run away when you called it, a horse, or sheep, or calf, as the case might be? And will you, who pretended to be a man, and not even a man of the common herd or from the dregs of the people, but one belonging to the superior and reasonable class, deprive the gods of your services and not trust yourself to them to dispose of you as they please? Beware lest you not only fall into great folly, but also neglect your proper duties towards the gods. . . . Seek to possess nothing, seize nothing, but accept simply what is vouchsafed to you by them. And this course I thought was not only safe but becoming to a reasonable man, since the response of the gods had suggested it. For to rush headlong into unseemly and foreseen danger while trying to avoid future plots seemed to me a topsy-turvy procedure. Accordingly I consented to yield. And immediately I was invested with the title and robe of Caesar. The slavery that ensued and the fear for my very life that hung over me every day — Hercules! how great it was and terrible! My doors locked, warders to guard them, the hands of my servants searched lest one of them should convey to me the most trifling letter from my friends; strange servants to wait on me! Only with difficulty was I able to bring with me to court four of my own domestics for my personal service, two of them mere boys and two older men, one of whom only knew of my attitude to the gods, and, as far as he was able, secretly joined me in their worship.”

“I had entrusted a certain physician with my books,” says Julian, “since he was the only one with me of many loyal comrades and friends. He had been allowed to leave home with me because it was not known that he was my friend. And this state of things caused me such alarm and I was so apprehensive about it that though many of my friends really wished to visit me, I very reluctantly refused them admittance; for although I was most anxious to see them, I shrank from bringing disaster upon them and myself at the same time.”

The months that Julian had spent at or near Milan were the autumn and winter of 354 and the spring of 355. It was high summer of 355 when, sick of it all, he managed to get permission, through Eusebia, to retire to his grandmother’s little seaside-estate in Bithynia, not far from Nicomedia. He had actually started when he was suddenly recalled and sent to Athens as an undergraduate. Constan-tius had suddenly made up his mind that it was better to keep an eye

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on Julian and have him within reach than have him making friends in Asia Minor. And there could be no greater bond for him than that of books and study. To Athens he should go. The Empress Eusebia was his friend and possibly suggested the course taken. It was not until his university-days were over that he was recalled to Milan and made Caesar. His own narrative passes over what has been called the one thoroughly happy time of his life — his student-days at Athens.

THE POPOL VUH

(Translated from the text of Brasseur de Bourbourg)

P. A. MALPAS, M. A.

PART IV — CHAPTER XI

THEIR tradition had only one single origin and their manner of feeding and sustaining the altars also had only one origin; it was the same as that of their traditions. For those of Tamub and Ilocab did likewise, and also the Rabinalians, the Cakchiquels, those of Tziquinaha, of Tualha, of Uchabaha, and the Quiché had only one mouth and only one ear in doing all that concerned them.

But it was not only thus that they reigned. They did not squander the gifts of those who sustained and fed them, but they used them for food and drink. They did not buy them; they had obtained their sovereignty and their power by their ability, and they had possessed themselves of their empire by force.

It was not in this manner alone that the cities with their ravines were humiliated. The nations, small and great, brought considerable ransoms. Precious stones were brought, rich metals and sweetest honey, scepters of emeralds and pearls, and also materials fabricated with feathers, formed the tributes brought by all the nations. They were brought to the marvelous kings Gucumatz and Cotuha, to Quicab and Cavizimah, to the ahpop, to the ahpop-camha, to the galel and the ahtzic-vinak.

It was certainly no small conquest that they accomplished, and the people whom they subdued were by no means few. Innumerable were the nations and the cities which came to pay their tribute to the Quiché. These cities and nations were greatly vexed because their wealth was carried away by these princes. Their power, however, did not arise all at once. The greatness of the royal house ori-

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ginated with Gucumatz; thus he was the beginning of its aggrandisement and of that of the Quiché.

Here then we are going to set down in order the generations of the kings with their names and we are going to name the kings once more.

CHAPTER XII

Here then are the generations and the order of all the reigns which originated with Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, our first ancestors, at the time when the sun first showed itself, and when the moon and the stars showed themselves.

Here then are the generations and the order of the reigns which we are about to begin, from the commencement of their successions, in the order of the accession of the kings and of their death, each generation of kings and ancients together with the sovereign of the capital, and finally all the kings separately. The titles will be given in detail and the titles of the kings of the Quiché will be set down in due order.

ROYAL HOUSE OF CAVEK

Balam-Quitze, founder of those of Cavek.

Qocavib, the second generation, commencing with Balam-Quitze.

Balam-Conache, with whom begins the royal house properly so called, having the title of ahpop, and therefore the third generation.

Cotuha and Iztayub, of the fourth generation.

Gucumatz and Cotuha, the first of the marvelous kings, who were the fifth generation.

Tepepul and Iztayul, of the sixth generation.

Quicab and Cavizimah, the seventh in succession to the royalty, who were equally marvelous.

Tepepul and Xtayub, of the eighth generation.

Tecum and Tepepul of the ninth generation.

Vahxaki-Caam and Quicab, of the tenth generation of kings.

Vukub-Noh and Cavatepech, of the eleventh order of the kings.

Oxib-Quieh and Beheleb-Tzi, of the twelfth generation of the kings. The latter were reigning when Donadiu [Alvarado] came, and they were hanged by the Spaniards.

Tecum and Tepepul who were made tributaries by the Spaniards. They had children and they were the thirteenth generation of the kings.

And here we are going to repeat the names of the families. Here

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are the great houses, belonging to each of the princes following the ahpop and the ahpop-camha. These are Don Juan de Rojas and Don Juan Cortés, the fourteenth generation of the kings, the sons of Tecum and Tepepul.

Well then, that is the order of the generations of the royal house, the ahpop and the ahpop-camha, and those of Cavek-Quiché.

And here we are going to repeat the names of the families once more. Here are the great houses, belonging to each of the princes following the ahpop and the ahpop-camha. These are the names of the nine great houses with the different titles of the princes of each of the great houses.

The Ahau-Ahpop (King of Kings), chief of a great house, and Cuha is the name of his palace.

The Ahau-Ahpop-Camha, Prince Minister of the house, and Tzi-quina-ha is the name of his palace.

The Nim-Chocoh-Cavek, the Grand-Elect Cavek, chief of a great house.

The Ahau-Ah-Tohil, Prince of the Priests of Tohil, chief of a great house.

The Ahau-Ah-Gucumatz, Prince of the Priests of Gucumatz, chief of a great house.

The Popl-Vinak-Chitui, Counselor, etc., chief of a great house.

The Lolmet-Quehnay, Minister of Tributes, etc., chief of a great house.

The Popol-Vinak-Pa-Hom-Tzalatx-Xcuxeba, Counselor of the Tennis-Game, etc., chief of a great house.

The Tepeu-Yaqui, chief of a great house.

These are the nine families of those of Cavek; innumerable and infinite are the vassals who used to be retainers of these nine great houses.

ROYAL HOUSE OF NIHAIB

Here then are also the nine great houses of those of Nihaiß; but we will first recount the order of the generations of the royal family. The founder of the house, the first of the race, lived before the sun and the dawn had shone for the people.

Balam-Agab was the first ancestor and father.

Quoacul and Quoacutec, of the second generation.

Qochahuh and Qotzibaha, of the third generation.

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Beheleb-gih, which is the fourth generation.

Cotuha, the fifth of the kings.

Batza, who is the sixth generation.

Ztayul, who is the seventh generation.

Cotuha, who is the eighth in order of the royalty.

Beheleb-Gih, the ninth in order.

Quema, who has already been named, the tenth generation.

King Cotuha, the eleventh generation.

Don Christóval, so called, who reigned when the Spaniards were here.

Don Pedro de Robles, today the ahau-galel.

These are all the kings who succeeded the first ahau-galel. And now we will name the princes of each of the great houses.

The Ahau-Galel, the first prince of those of Nihaïb, chief of a great house.

The Ahau-Ahtzic-Vinak, chief of a great house.

The Ahau-Galel-Camha, chief of a great house.

The Nima-Camha, chief of a great house.

The Uchuch-Camha, chief of a great house.

The Nim-Chocoh-Nihaïb, chief of a great house.

The Ahau-Avilix, chief of a great house.

The Yacol-Atam, chief of a great house.

The Nima-Lolmet-Yeoltux, chief of a great house.

These are the great houses of Nihaïb. These were the titles by which the nine families of those of Nihaïb were designated. Innumerable also were the families who succeeded each of these princes, whose titles we have given above.

ROYAL HOUSE OF AHAU-QUICHÉ

Here also are those of Ahau-Quiché, of whom this is the ancestor and the father.

Mahucutah, the first man. Qoahau, the name of the second royal generation. Caklacan. Qocozom. Comahcun. Vukub-Ah. Qocamel. Coyahbacoh. Vinak-Bam.

These are the kings who reigned over the Ahau-Quiché and this is the order of their generations. Now here are the titles of the princes of the great houses. But there were only four great houses.

The Ahtzic-Vinak-Ahau, the title of the first prince, chief of a great house.

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The Lolmet-Ahau, the second prince, chief of a great house.

The Nim-Chocoh-Ahau, the third prince, chief of a great house.

Hacavitz, then, is the fourth of the princes, chief of a great house, and there are thus four great houses among the Ahau-Quiché.

There were then three Nim-Chocoh (Grand-Elect), for the three kingdoms, acting as the fathers of all the princes of the Quiché. The three Elect met together; it was they who commanded as the mothers and fathers of the word, and the three Elect held very high rank.

Thus the Grand-Elect of the Nihaïb, the second Grand-Elect of the Ahau with the Ahau-Quiché, and that of Cavek, made the number of the three Grand-Elect, each at the head of his family.

And that is all that remains of the history of the Quiché, for there is no longer any means of seeing this book where formerly the kings used to read everything, because it has disappeared.

We have finished with what concerns all those of Quiché, which is called Santa Cruz.

THE END

WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

(Reprinted from *The Path*, IX, 237; November, 1894)

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B.

The Masters are governed by the law of action and reaction, and

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are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people — for instance, as the Theosophical Society — so as to aid the physical and spiritual development of man. Among other reasons for not keeping up the display of much force is [this one] that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H. P. B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on farther by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S., will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

QUESTIONS AND ANSWERS

QUESTION: I have seen references in your literature to what Dr. de Purucker calls "the circulations of the Cosmos." What does this mean?

Grace Knoche: An answer presupposes familiarity with certain archaic teachings as yet unacknowledged by modern science, but towards which, however, science is advancing rapidly. For instance: (1) that the Cosmos is alive, not 'dead' in any part or anywhere, Life being all-present, all-permeating, continuous; (2) that Spirit and Matter are fundamentally One; (3) that so-called 'death' is but change and reimpodiment; (4) that both change and reimpodiment occur periodically, *i. e.*, at cyclic intervals; (5) that as the atom is a solar system in miniature (the scientific teaching today), so is even our solar system but an atom in some infinitely vaster Cosmic Being or System; (6) that Earth, as the ancients taught, is a living entity or creature (Plato's 'huge animal'), living, dying, and living again; pulsating, breathing, built up of atoms as all things are, as we are, as is Cosmos. Therefore, logically, as the body has its circulations and as it is beginning to be admitted that Earth has, so are there the 'circulations of the Cosmos.'

How could it be otherwise? The Sun is a center of mighty energies on all planes — on seven planes, roughly, of which six are invisible to earth-folk. Is it to be supposed that these vast energies pour themselves out haphazard? This is unthinkable in a universe of Law and Order. They pour through definite, even though (to us) invisible channels, arteries, stream-beds (the name does not matter), out and out to the very confines of the solar system of which the Sun is the beating heart. And as in the circulations of the human body, from the periphery they return to the Sun which sent them forth in regular, cyclic, periodical flow. According to the archaic teaching one entire circulation requires twelve (or eleven) years — the sun-spot period of the astronomers. The ancients taught, "As above, so below," and H. P. Blavatsky never tired of pointing out *Analogy* as the master-key.