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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

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VOL. XXXIX, NO. 6

JUNE, 1931

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

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### YOUNG GODS AT SCHOOL

**T**HE theme of our subject, or rather our theme this afternoon under our general subject, 'Theosophy, the Mother of Religions, Philosophies, and Sciences,' was announced as 'Young Gods at Play.' As a matter of fact, it is 'Young Gods at School.' But between play and school, when we are speaking of divinities, I do not see much difference. So we may say that the 'young gods' of whom I am going to talk this afternoon are at school and likewise are at play.

For nearly a year I have been talking before the microphone in this, our Temple of Peace, on various branches of the Theosophical philosophy; and I have laid certain foundations, have set forth and

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[Stenographic report of the seventeenth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on June 10, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

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developed certain ideas, upon which I have tried to build a superstructure not merely of argument but of fact also. I have pointed out, on every occasion when we have met together here, that Theosophy in no sense whatsoever is a dogmatic religion making an appeal to the sense in us of the weird or to that of the mystical alone. Such is not at all the case; but from beginning to end the appeal that Theosophy does make to us is solely, wholly, completely, to the faculty in us that enables us to realize our essential oneness with Nature; therefore, its appeal is to the facts of Universal Nature.

I have also pointed out that when the Theosophist speaks of Nature, he does not mean the tangible physical world only which we see around us. Please remember that this physical world is but the outer garment, as I have so often explained before, the last and lowest manifestation, of our own cosmical hierarchy, which is equivalent to saying the physical manifestation of the indwelling powers, forces, energies, consciousnesses, which that cosmical hierarchy enfolds and which, in fact, are it and therefore make it. They are the building-bricks of it. Outside of them there is nothing — they are all.

But more particularly for the last seven or eight Sundays, I have been talking about another sub-branch of our general subject, entitled 'How is Man Born and Reborn?' In doing so, I laid down certain fundamental postulates, without which you can not understand how man is born and reborn, nor what man is, nor what the universe is in which he lives, and moves, and has his being, and of which he is an inseparable part.

I am now going to recapitulate very briefly these fundamental postulates, because unless we understand these and have them clear-cut in our minds as definitely outlined ideas, we cannot understand how young gods go to school nor how they go to play. They are:

First, this: Force and Matter or Spirit and Substance are one. This is archaic religion; it is archaic philosophy; and, so far as Force and Matter are concerned, it is the latest dictum of ultra-modern science.

Second: the ultimates of Nature are atoms on the substantial — or, if you like, the material side — which stretches through vast realms or planes of differing degrees of materiality; and Monads of consciousness on the energy-side. These two form the dualism in Nature, of which you may have read much and of which you certainly have heard a great deal. One of the greatest religions of the

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Ancient World was positively dualistic in type; that is, the religion, or perhaps better the ancient religion-philosophy, of Zoroaster the Persian. Please remember, before we go on to the next number, that this dualism in Nature exists in the periods of manifestation only.

Third: Consciousness in all its forms and protean manifestation is Spirit-Matter, as per Number One above; hence consciousness is the finest and loftiest form of energy; and is the Root of all things, and is coextensive with space. It is, therefore, the foundation and the essence of Gods, of Monads, and of Atoms. A natural corollary from this is that the Universe therefore is imbodied consciousness or rather an infinite aggregate of imbodied consciousnesses, as I have already pointed out in other words this afternoon.

Fourth: Man is a sheaf or bundle of Forces or Energies. Hence, as by Number One of our list, he is *de facto* a sheaf or bundle of Matters of various and differing grades of ethereality, or of substantiality if you prefer the word; and so are all other entities and things everywhere.

Fifth: Man's nature, and the nature of the Universe likewise, of which man is a reflexion or microcosm or little world, is composite of seven stages or grades or degrees of ethereality or of substantiality; or, cosmically speaking, of three general degrees: Gods, Monads, and Atoms; and so far as man is concerned, we may take the New Testament division of the Christians, which gives the same tri-form conception of man, and say that he is composed of Spirit, Soul, Body — remembering, however, that all these three words are generalizing terms.

Sixth: The intermediate nature of man, popularly called his human soul, is reimbodied almost numberless times; this being Reincarnation when bodies of flesh on this earth are concerned. I may add in passing that Reincarnation, as the mathematicians would put it is but a special or particular case of the general principle or rule of Reimbodiment — a principle, or rule, or procedure, or process, which every imbodied entity in the infinite cosmos follows, it matters not what kind of entity. The Universal Life, which is coextensive with Space, is the fundamental law of Nature; but in view of the fact previously stated, that the Universe is imbodied consciousnesses, this fundamental law or Universal Life manifests itself in the differentiated forms of Nature's operations, which result in the complex universe that our present human consciousness takes note of. Con-

sequently all beings are subject to this fundamental life, because they are all its children; and of necessity, therefore, they are all beings inferior to and below the state of this original manifestation of cosmical energy. I may add in passing that it is upon this general basis that what is called the law of analogy in Nature rests, or rather the reason why analogical action exists throughout the universe and forms what the mystics call the repetitive functioning of the cosmos.

Seventh: Evolution, as we use the word, is 'unwrapping,' 'unfolding,' 'rolling out' of latent powers and faculties native to and inherent in the entity itself, its own characteristics, or more generally speaking, the powers and faculties of its own character. We have a particular Sanskrit word for this last conception, and it is *Swa-bhâva*. Evolution therefore with us does not mean merely that brick is added to brick, so to say, or experience merely topped by another experience, or that variation is super-added on other variations — not at all; for this would make of man and of other entities mere aggregates of incoherent and unwelded parts, without an essential unity or indeed any unifying principle. It means, on the contrary, that man, as I have pointed out before, (as indeed have all other evolving entities), has in him everything that the cosmos has; because he is an inseparable part of it; he is its child; you cannot separate him from the universe. Everything that is in the universe is in him, latent or active; and evolution is the bringing forth of what is within; and furthermore, what we call the surrounding *milieu*, circumstances — Nature, to use the popular word — is merely the field of action on and in which these inherent qualities function, upon which they act and from which they receive the corresponding reaction, which functions invariably as a stimulus or spur to further manifestations of energy on the part of the evolving entity. As regards our theme of today, we may say in generalizing that the gods are at school, and at play as well, in learning the lessons of life through the processes of evolution as here described, bringing out what is in themselves almost precisely as the growing child brings out what is in itself from birth until death.

Eighth: Our doctrine of Karman, a Sanskrit word which means 'action.' But this is a technical word and therefore requires a few words of explanation. Its general meaning is this: When an entity acts, he acts from within; he acts through an expenditure in greater or less degree of his own native energy. This expenditure of energy,

this outflowing of energy, as it impacts upon the surrounding *milieu*, the Nature around us, brings forth from the latter perhaps an instantaneous or perhaps a delayed reaction or rebound. Nature, in other words, reacts against the impact; and the combination of these two — of energy acting upon Nature and Nature reacting against the impact of that energy — is what is called Karman, being a combination of the two factors. Karman is, in other words, essentially a chain of causation, stretching back into the infinity of the past and therefore necessarily stretching into the infinity of the future. It is unescapable, because it is in universal Nature, which is infinite and therefore everywhere and timeless; and sooner or later the reaction will inevitably be felt by the entity which aroused it. It is a very old doctrine, known to all religions and philosophies, and since the renaissance of scientific study in the Occident has become one of the fundamental postulates of modern co-ordinated knowledge. If you toss a pebble into a pool, it causes ripples in the water; and these ripples spread and finally impact upon the bank surrounding the pool; and, so modern science tells us, the ripples are translated into vibrations, which are carried outward into infinity. But at every step of this natural process there is a corresponding reaction from every one and from all of the myriad of atomic particles affected by the spreading energy.

Ninth, and last on our list: What we have just said shows that the two Theosophical doctrines teaching the essential carpentry of the Universe may be placed under two technical words: Monadism and Atomism — signifying the consciousness-side of Nature, and the so-called unconscious side of Nature; in other words, the spirit-side and the matter-side. The spiritual primaries or ultimates are called Monads; and the material primaries are called Atoms.

Now these nine preceding items on our list are the fundamental postulates whose respective reaches I have attempted to show in the last seven or eight lectures that I have given here in this our Temple of Peace. And as you see, they are very comprehensive; and for those who are interested in having further information, I refer them to the preceding lectures.

When we talk about 'young gods at school,' please remember, friends, that I am not referring so much to the divine beings presently superior to man in evolution, although they also are indeed at school, albeit in a school of a higher grade, following a higher cosmical course

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of study, so to say, and therefore still learning. No, I am not at present referring to these superior entities. I am referring rather to human beings and to all the entities beneath the human, and more particularly, perhaps, to what we Theosophists call the 'life-atoms.'

Now, what do we mean by this phrase, 'life-atoms?' You see, friends, in attempting any elucidation of our wonderful doctrines, at almost every step we are met with one real difficulty: we have to use words almost unknown to the general public; and we dare not go on freely in any lecture or discussion of a Theosophical theme until we have explained what we Theosophists mean by such new words: we have not merely to keep in mind the general trend of our theme and its various parts, but also to introduce and explain, as we advance step by step, the meanings of the technical terms that we use. We are therefore from time to time obliged to make a side-excursion of thought into other branches of our philosophy which ordinarily we would not consider ourselves called upon to deal with at the time.

What then do we mean by this phrase, 'life-atoms?' Do we mean merely 'atoms of life'? We do not, for what definite and clear-cut meaning would the phrase 'atoms of life' have in your ears? It is faulty because it is vague, and therefore would not mean much to you. Indeed, what is life? The answer to this is simple enough: Life is Force, Life is Energy: and therefore, as per No. 1 of our fundamental postulates, Life is Substance, Life is essential Matter; for we do not mean only what is called technically in our Theosophical Philosophy the ultimates or primary particles of *prâna* — a Sanskrit word meaning vitality; although actually, if we generalize the meaning of *prâna* to signify life *per se*, then indeed life-atoms could perhaps be properly spoken of as being prânic atoms. However that may be, we do mean by life-atoms the souls of self-contained systems or entities, whatever that system or entity may be, and whatever grade in evolution it may have reached at any time. A life-atom may be briefly said to be the ensouling power in every primary or ultimate particle. An atom of physical matter is ensouled by such a life-atom, and this ensouling primary is the life-atom of it. The life-atom is not the physical atom, which is but its garment or vehicle and is itself compounded of physical matter only, which breaks up when its term of life has run, and which will return again in order to re embody itself anew through the instrumentality and by the innate force or energy latent in its ensouling primary, the life-atom.

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Man is a self-contained system or a self-contained entity, and therefore in his own particular grade he also has his ensouling life-atom; and in his case the human life-atom is otherwise the human soul in its higher aspect — the human Monad, in short. We have just instanced two extremes, in order to explain what we mean by the term 'life-atom'; and from what has been said we see that it is the invisible primary which carries over from manifestation to manifestation or from life to life all the faculties and powers of what is called the individuality which reimbodies itself.

I can imagine that one of you may ask yourself: from what you say the life-atom seems to be nothing but the soul: why not therefore call it the soul, once for all, and why burden our minds with a new expression, the life-atom? To this plausible objection the answer may be made: The life-atom in all cases is the material side of the soul-monad, which means of the entity pursuing an evolutionary course; whereas the monad on the other hand is the superior or energetic side, so to say, of the same individual. There is thus the same distinction between life-atom and monad that there is between matter and energy or the physical atom and the forces which play through it. I trust that this thought is clear, because the distinction is a clear one and there is no need to imagine difficulties which do not exist.

This thought is so generally important, friends, that I beg your indulgence if I seem a little prolix in trying to explain it. Its importance lies in this: that it reaches into and through all the departments of our philosophy. I will take another line of illustration for the moment, which will perhaps make the matter more clear. From this other viewpoint a life-atom is not merely the coarse physical atom which the physical chemistry of today studies; because that is but a compound body and has no permanent individuality at all. It is but the physical vehicle, the body, the expression of the indwelling life-atom which brings it into being. The life-atom self-expresses itself on our physical plane as such a physical atom; and we are for the moment speaking of life-atoms of that particular grade self-expressing themselves as coarse physical atoms.

Man, as I said, is a 'life-atom.' But is man his body? Some people think so. They are welcome to think so. I do not. I see no reason to think so. I see many reasons not to think so. The materialistic idea that the aggregation of physical atoms in the form of a human frame can show the sequence of individuality and personality

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outside of the marvelous faculties that genius exhibits is something which has always struck me as being a simply fantastic hypothesis and I know of nothing in Nature, cosmic or human, on which such a theory could stand under any rigid logical examination. However, this is another question which we have discussed on other occasions. We cannot wander afield today in order to touch further on this question. Man's body is not he, although it is indeed his self-expression, his vehicle for self-expression on this plane. He has built it up from the forces and energies and matters and substances in himself, and he self-expresses himself through it. In this sense the human physical body may rightly be called the man himself, because it is the ultimate expression of himself that physical matter on our earth is capable of taking at the present period of evolution.

But while man is a life-atom in the larger sense, 'life-atom' is a term which usually should be restricted to the invisible or interior individuality of the physical atom. If we were to ask ourselves for a very short and yet clear-cut definition of the word 'life-atom' we have it in the following: A life-atom is the expression of the activities of a Monad on any plane. Now, it is these life-atoms in this last sense, as the ensouling atoms of gross physical atoms, that are embryo-gods, embryo-divinities.

And while it may be stretching an analogy somewhat to say that an embryo is at school, in the larger sense that is precisely what these life-atoms are doing. They are indeed at school. Learning things are they. In their essence, as I have said, they are Monads. What is a Monad? It is a consciousness-center. What is a consciousness-center? It is both energy and substance, or if you prefer the terms, force and matter. It is an individuality; and as this word is equivalent to indivisible, and as all heterogeneity signifies divisibility, therefore we are logically obliged to say also that such an individuality or monad is homogeneous substance.

The school in which these young gods learn is the infinite fields of the boundless Universe. But not everywhere at once, obviously. Each such corporeal vehicle as the life-atom is, of necessity can operate or act or be in one place only at one time, whereas consciousness can be in many places at one time, albeit perhaps not with equal power. But not so a body. The monadic essence of the life-atom may be in two, three, four, five, six or many more places at once; but not the vehicle, not the body.



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Therefore where are they — these bodies, these corporeal sides of the life-atoms, these vehicles? Each one exists in its own appropriate sphere, in its own appropriate world, that particular sphere or world to which the evolving life-atom, or 'soul,' if you like this term better, belongs. (Bother that word 'soul'! It has been so much misused that you dare not employ it in such a talk as this, for you are sure to be misunderstood.) But at any rate, this life-atom manifests through its own vehicle, as an expression of its self in a place appropriate to that vehicle. The life-atom has a house of life and this house of life is its body or physical atom; and the life-atom itself is the light within that atomic house.

Now, the Monads are infinite in number; they are incomputably numerous, and on that account they have existed and exist in many grades, many degrees, and are of many kinds. They are not all alike. If so, they would all be one. They are obviously not identities. They are all individually different, for the essence of a Monad is individuality. Each one expresses its own *swabhâva* — its own individuality, its own particular character, its own characteristic, otherwise its *self*. And for this infinite variety, we need all the infinite spaces of Space, because the Monads are infinite in number and logically they are of infinite grades or degrees of development, of evolution.

But there are classes of such Monads who resemble each other, just as humans resemble each other, or other groups of entities both animate and inanimate. We humans all differ as units. Each one of us is an individual; yet we have certain characteristics which are the same in all of us. We are alike in certain things. Therefore do we constitute a flowing stream of evolving entities, which group together, belong together; but this stream of life-individuals, when analysed, is seen to be broken up into individual life-atoms, which in the grade which we are presently considering are the souls of men, in other words, humanity.

From what has preceded it will immediately be seen by any thoughtful student who is interested in the brief outline that I have given, that all Nature, universal Nature, is after all nothing other than the aggregate of these infinite hosts of Monadic Centers in their infinite grades of development. In other words, Nature is but a vast hierarchy of evolving Monads, Consciousness-Centers or Life-Centers, as you may please to call them. Hence the Universe, generally speaking, is imbodyed consciousness, and speaking in particular can

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properly and logically be broken up into interlocking hierarchies of imbodyed consciousnesses. Now this thought is so important for the background of our study that I cannot lay too much emphasis upon it.

The majority of these interlocking hierarchies are of necessity in the invisible realms for they compose by far the greater part of universal Nature. Our physical universe is but one plane of such interlocking hierarchies, as it were a cross-section cut through universal Nature. We humans of course live in our own hierarchy, our cosmical hierarchy, our own Home-Universe; and the same may be said of other great aggregated groups.

In other fields of space, as I have just pointed out, in the realms visible and invisible, are other hierarchies, the living homes of other hosts of Monads in other grades of evolution. This is truly a sublime thought and leads us to exclaim: Oh, how little we know of the universe as yet! How little our physical science can tell us about it! But what gigantic strides is it not withal making recently! I tell you, friends, that a new spirit is abroad, a new revelation is coming to the human race, and the marvelous advances in physical science that are in making are but one symptom, as it were one sign only, of what is coming.

Before I talk further about young gods at school I still feel the need of saying something more about the School-House and the Playground where these young gods learn and play. I have said, have I not? that these young gods are embryos — embryo-gods, learning things, consciousness-centers, beginning as it were with the A B C of knowledge and as time goes by and evolution allows them more fully to self-express themselves, learning more and ever more with enlarging and ever enlarging vistas of greater knowledge and wisdom, ever receiving more and more inspiration, with faculties continuously growing greater and ever more great. The resultant of all this is, that after having passed through the primary and intermediate courses of life that Nature provides, these embryo-gods passing through the stage or state of young gods or highly developed humans finally blossom out as fully developed gods, cosmic graduates. Then, following the figures of speech of the School-House and the course of study, they may be said to take post-graduate courses.

In this connexion I am going to read to you a few quotations. By them we can more easily elucidate what we mean by the 'School-House' in which the young gods study and learn and the 'Play-

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grounds' wherein they move and act, manifesting the inherent activities of their natures. Now, I mean these words exactly. I am not using them as metaphors, nor am I here to talk poetry to you; I am speaking as plainly as I dare. My meaning is, in other words, that the appearances in physical Nature, the phenomena, in other words, resulting from the activities of these young gods, are in large part what people call the forces of Nature.

The first quotation which I shall read to you is from W. F. G. Swann, D. SC., Director of Bartol Research-Foundation of the Franklin Institute and formerly Professor of Physics and Director of the Sloane Laboratory in Yale University. He says:

The atoms of which the earth is composed contain, in the aggregate, a very large amount of positive and negative electricity. A cubic centimeter of the earth contains so much positive and negative electricity, that if these two amounts could be separated and concentrated at two points a centimeter apart they would attract each other with a force of a hundred million million million tons

— in American numeration, one quintillion tons! You will see the force of this quotation in a few minutes.

The second is from an English physicist and astronomer with a French name, Dr. E. E. Fournier d'Albe, who wrote an article in *The Observer* of London, which was printed on February 5, 1928, and called 'The Eternal Universe.' He says:

But the lessons taught by radio-activity were as valuable on the atomic scale as they were on the scale of stars. They revealed every atom as a miniature solar system, with electrons, like so many planets, revolving around a central nucleus. In this miniature solar system the year would be represented by the time of one revolution round the central 'sun,' and as these revolutions take place at the rate of about a thousand million millions per second, it is clear that while we watch, even for a moment, untold ages and geological eras of atomic time are passing by. Yet we observe no perceptible change.

Now, a thousand million millions in American numeration is one quadrillion atomic years, which pass in one of our human seconds! What is time? Time to us is very largely our mental interpretation of one part of Nature as our physical senses report it to us; and I do not believe that there is such a thing as time in itself; in other words, time is not an absolute, separate and distinct from matter, or from force or from space. Duration or time is inconceivable to us if separated from either matter, or space, or force: these four seem to be four conceptions of the human mind when it attempts to interpret to itself the movements of the underlying Reality.

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There are beings in this universe whose time-movement is so slow that were our solar system, which today is called a cosmic atom by scientists — which conception is contained in one of our old Theosophical teachings — to be conceived by them as an atomic system, then the revolution of our planet, Terra, around our central luminary which revolution we call a year, would be an incalculably small period of duration to them — in fact, smaller to them than is the revolution of an electron around its atomic sun, which constitutes an atomic year, small in time to us; and, on the other hand, to infinitesimal beings whom we may imagine, if you please, with perfect justice, as living and having their life-period on an atomic electron — one of the atomic planets — one of our years would be a quasi-eternity.

As I have often told you, Science is a changeable thing, because it is a learning thing, or rather scientists are learning with the passage of every year new things about Nature and its character and operations. Dr. Fournier d'Albe employs the figure that has now become the classic conception of an atom as a miniature solar system with a central atomic sun consisting of protons, which are alleged to be charges of positive electricity; and negative charges called electrons which whirl around it with incredible speed as atomic planets. This is Bohr's conception and it explains electro-magnetic and other phenomena of Nature with almost uncanny precision; and yet there have been objections recently made to the conception of the atom as such a miniature solar system.

A new idea is that of Schrödinger, a German physicist, who thinks that the atom is rather a whirling particle without localized electric charges — in other words, without protons and electrons. This new conception is an attempt to avoid what certain physicists have considered to be the main defect of Bohr's theory — to wit, that if such an atom as Bohr imagined existed, the electrons should discharge or give forth or arouse energy as they whirl in their orbital paths.

Schrödinger says that in his conception of atomic structure certain portions of the atomic sphere at intervals become the seat of more intense electrical activity, and that at times bolts or bullets, as it were, are shot forth from the intense electrical field of his atom and form what are called the different rays. It seems to me, however, that while Schrödinger's theory is clever and neat, it does not answer as well to analogy and it does not cover other points as perfectly as

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does Bohr's conception, which is extremely attractive on account of its simplicity and symmetry of structure.

But this is Science, you know. It changes from day to day; and sometimes scientists, under the impulse of a new theory, will give up something which is true but had not at the time been as fully understood or developed or analysed as later research may do. The instances in Science are very numerous where former and abandoned conceptions have been resuscitated and have received a new polish for the show-windows of the Science of a later day. Time will show which is right.

My third quotation is from an interesting article written by Alden P. Armagnac, in the *Popular Science Monthly*, and it is a very neat summary of Dr. Robert Andrews Millikan's views regarding the so-called 'cosmic rays.' The writer says, quoting from Dr. Millikan:

"These rays are the invisible messengers of creation."

Creation, he said, is still going on — not merely the creation of new worlds or of living things that people them, but the birth of the very particles of substance from which rocks and animals are made. His study of the cosmic rays, he added, revealed the first direct, indisputable evidence that beyond the stars, perhaps even on earth, too, four of the universal substances are daily being born from hydrogen and helium gas. These substances are oxygen, the life-giving gas; magnesium, whose blinding light makes night-photographs possible; silicon, of which the earth, glass, and sand are largely made; and iron. And the mysterious rays from afar, possibly from the great spiral nebulae that astronomers know as half-formed universes in the making, are simply energy hurled forth from the atoms in the mighty travail of new creation.

In other words, the rays are messengers telling us that the universe isn't running down. Rather it is being built up and replenished by continual creation of its common substances from the two simplest substances of all; two gases that are extraordinarily abundant throughout the stellar world.

These two gases are hydrogen and helium; and the example of the birth of elemental substance which the writer takes is a very good one, because it is easily understandable. You know, friends, that our modern ultra-chemistry no longer believes in the dozens of natural elements whose names and symbols once filled several pages in our text-books of chemistry as being the invariable and indestructible building-bricks of the physical world. These were ideas held by chemists only a few years ago, relatively speaking. Times have changed and things have changed with them, as I shall show in a moment or two. In our day the idea of absolute elements has gone by. No more absolute matter; no more absolute force, or absolute

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this, or absolute that. Things have become relative, each to each and all to all; and indeed this is a great advance, because it is obviously Nature, which is equivalent to saying it is true. But while things and beings are all relative to each other and none is absolute, this fact obviously does not change their essences, their essential characteristics.

The lightest of physical atoms known today is the hydrogen atom, which consists of but one electron — one. Perhaps the next lightest atom is helium, which consists of four hydrogen atoms in combination. But mark this: something drew those four hydrogen atoms into combination in order to form what is called an atom of helium. What was it? And mark this also: the helium atom does not weigh, although made of and composed of four hydrogen atoms, as much as four hydrogen atoms weigh when taken separately. Something equivalent to weight was lost in the combination-process; and that something was matter, which during the process of combination was alchemically transmuted or evolved into energy, which left the new systemic helium atom and became a ray — one of these cosmic rays. Here then is a case of the transmutation of matter or of a portion of matter into energy.

Yes, Millikan's ideas are wonderful and well symbolize the new spirit of which I have spoken to you, spreading its sway over the minds of men. But these ideas are old to us. To us there is absolutely nothing new about them except their formulation or the manner of their presentation. We have taught for fifty years past, ever since our Society was first founded in 1875, and our predecessors in other Theosophical Societies in other ages taught for untold centuries in the past, that the Universe is neither 'running down' on the one hand, nor slowly coming into being on the other hand, but that both processes are going on, at the same time and all the time.

Every manifestation of activity is accompanied with an expenditure of force, whether we can trace it or not. This is a fundamental postulate of modern science, and it is a very true one. Each such expenditure of energy means one of two things: a building-up process or a process of disintegration. This is an axiom in Theosophical cosmology, and hence we say that Millikan's ideas are very welcome to us, because they are like hearing our own teachings expressed in modern scientific and mathematical form. This does not mean that everything that Millikan says or that he may say in the future we

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Theosophists can endorse. I am referring only to the quotation which I have made above from that remarkable man.

Let me say here briefly that matter or substance and energy or force exist in differing grades, as I have before pointed out, and aggregatively these various grades are what I have spoken of as hierarchies. It is in these hierarchies that the atoms and the life-atoms and the young gods at school and those above them exist and work and energize Nature, because in fact being infinite in number they form the very building-bricks and substances of that Nature itself. These hierarchies are builded of them; and if we could subtract them from the hierarchies, the hierarchies would be represented by nil — there would be nothing left.

Furthermore, these entities who are all evolving in such various degrees run the gamut up and down the scale all through Nature, from what we call the infinitesimal up to what we may call the divine; and this does not mean that these two are absolute endings, but merely that our hierarchy is delimited by them.

It may be supposed from what has been said that the so-called ether of space, physical space, comprises the totality of what the Theosophist calls the Boundless. But it is not so, and that supposition is absurd. We have again and again and again pointed out, and now again repeat, the statement that the physical universe is but the outermost garment *that our senses can cognise* of the simply unthinkable infinitudes of the invisible worlds. This ether of space, about which we hear so much in speculation and concerning which so little that is definite and clear-cut is known, is not the most energetic or spiritual part of our physical universe, but perhaps rather the contrary. Indeed, may we not definitely say the contrary, and say that it is in fact the lowest or most materialized section or part of our own Home-Hierarchy.

We have pointed out on other occasions what modern Science is coming to know and to say regarding the nature and constitution of the so-called interstellar ether, and this shows very clearly that if it is, as Sir J. J. Thomson says, two thousand million — or in American numeration two billion — times as dense as lead, one of the densest and heaviest of our physical metals, it must be by far and by long reaches a more materialistic realm than is even our physical world. You know that I pointed out on last Sunday that the interstellar or interplanetary ether has recently been shown to be two billion times

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as dense as lead, as I have just said again, and that our lead in comparison with it is formed of holes, so to say, consisting of spaces mostly, of emptinesses, swimming in this all-permeant ether much as a sponge will swim in water. This is another instance of how things are relative to each other.

Consider some of the suns whose tiny scintillating points our eyes may descry on any clear night — atoms of another type, whose glorious splendors our sense of sight reports to us as merely scintillating points of light. Yet what in fact are these suns? Some of them are dwarfs, but some of them are giants, or indeed titans in diameter; yet they would be very small to beings of another type than ourselves, and vastly larger than those enormous suns are to us, to beings of infinitesimal dimensions.

Our own sun is a dwarf sun. Its diameter is but 867,000 miles. It, too, is an atom of its kind, as I have just said with regard to the suns; and it is ensouled by its own stellar 'life-atom'— for the moment we have not time to pause over what kind of life-atom — we make the generalized statement. It is a dwarf, as I have said, and presumably farther along in its stellar evolution than are the giant-or titan-suns, if we follow the drift of modern astronomical theories. Suppose we turn to Arcturus for a giant-sun. This sun is indeed a giant, 21,000,000 miles in diameter. But this young giant is an infant in comparison with Betelgeuse, the diameter of which is more than ten times larger — 215,000,000 human miles; and it would practically fill the orbit of Mars of our own solar system if we could place it there. Our own sun in comparison with it, if we could place them drawn to scale on a sheet of paper, would appear as little more than a pin-prick or pin-point. But what is Betelgeuse in size in comparison with the titan Antares, 400,000,000 human miles in diameter — more and by much more than would be required to fill the entire orbit of Mars, if we could place it there; for it would spread far beyond that orbit.

We see then that our universe, inner and outer, is composed of two aspects or manifestations of the underlying reality: Force-Matter on the material side, as we humans call it; Spirit-Substance, the origins of the former, on the invisible side, on the inner side of things. These compose the cosmos. And these two things in their turn are but generalized statements of uncountable hosts of monadic entities, stretching from the most spiritual or energetic to the most materi-



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al or atomic — using ordinary human terms — of our own stellar universe.

Our modern scientists say that the ultimate physical atom today is the hydrogen atom. But let us ask a question: How comes it that it is here, and whence comes it into our universe? The mere fact that one may say it is there answers no question whatsoever; it is merely repeating the question in an affirmative form. Our modern scientists will ultimately learn that there are things still more ethereal, so far as physical matter is concerned, than is the hydrogen atom.

However, this is no new theory, revolutionary as it seems to our Science of today. William Prout, who died in 1850, evolved the idea from his studies of Nature and taught it with sincere enthusiasm for a long time during the latter part of his life, and it gained somewhat of a hearing among his fellow-workers. The theory was tested, and again tested, on repeated occasions, and has always suffered rejection until very recent times, because no physical proof was forthcoming of its truth that chemical or physical scientists could accept.

But the case is now different and ultra-modern scientists accept the hydrogen atom as the ultimate physical building-brick of our physical universe. If our modern physical chemists are right and the hydrogen atom is composed of but one corpuscle — a single electron, to use modern chemical terminology, which is the hydrogen atom itself (and we may for the moment let it go at that) that electron must *de facto* be a self-contained composite entity; otherwise it could not exist for an instant. But while this is so, it would be vain and allowing ourselves to fall under the sway of fond delusion to suppose that it is the ultimate entity of being. Show me anything that has physical, material existence, however sublimated or ethereal it may be, that is at the same time truly homogeneous or non-composite. If it were such, it could not be material, the very meaning of which word signifies composition, construction, in other words heterogeneity.

The idea of all this is that the roots of things, their foundations, as it were, are in the inner and invisible worlds; the explanations of things are found likewise in the inner and invisible worlds; the seeds of things or their monadic essences, as we Theosophists say, are in the inner worlds; and there we also live in our own inner consciousness.

From what has just been said, you will readily perceive that phy-

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sical Nature is essentially non-absolute, being heterogeneous and composite, and that all things are interlocked and interrelated in the most amazing series of combinations, forming a study which is as fascinating in one sense as it is sublime in another. Things are obviously all interlocked and interbound and interconnected and inter-related, which merely means that all things are relative to each other and to all other things. And I may say in passing that this conception is at the basis of the Theosophical doctrine which we express in the short but graphic phrase, 'Universal Brotherhood.' Everything is relative to everything else, and I suppose that your minds immediately leap to the new and truly revolutionary scientific doctrine of Relativity.

Before closing I have something to say about this question of Relativity. We have heard a great deal about it in very recent times; and the name of a great German or German-Swiss thinker and physicist is connected with the latest presentation of it. I refer, of course, to Dr. Albert Einstein. But Einstein was not the originator of this speculative but I believe in some respects truthful theory of things. The credit for the first, if rather vague, formulation of that theory in modern times lies with a Hollander, I believe, whose name was H. A. Lorentz. At any rate, Lorentz's Transformations — which are mathematical formulae expressing certain endeavors to reach the relations of things as based upon their co-ordinated interplay with each other — formed the mathematical basis of Einstein's first calculations. Einstein used those mathematical Transformations as they were, and with their help and by means of his studies, illuminated by real intuition, he was enabled to combine various fundamental, mathematical, and therefore natural, principles into a systematic form, which finally took the shape of the Doctrine of Relativity which bears his name.

The beautiful thing about this doctrine is that it introduces Metaphysics into Physics; does away with purely speculative ideas that certain things are absolute in a purely relative universe, and brings us back to an examination of Nature as Nature is and not as mathematical theorists have tacitly taken it to be. That doctrine in its essentials — that is, in its main and fundamental idea of relations — is true; but this does not mean that a Theosophist must necessarily accept Einstein's or his followers' deductions. These may or may not be true, and time will show. In any case, Relativity is not what

it is often misunderstood to be — the doctrine that ‘everything is relative,’ which would mean that there is nothing fundamental or basic or real anywhere, whence other things flow forth; or, in other words, that there is no positively real or fundamental background of being.

Mathematical and physical Relativity is rather the search for the Reality which is now said to exist behind relative things — in other words, behind the phenomena of the universe. Its fundamental postulate is that this universe in which we live is composed of relatives, everything being relative to every other thing, yet all working together; that there is nothing absolute, that is to say, purely and wholly independent of other things, among these relative things, as was formerly thought — neither what is commonly called space, nor time, nor matter, nor energy. All these are the ‘events,’ to use the Relativists’ own technical word: the forms which a relative universe takes or assumes at certain times and places as it passes through or perhaps more accurately as it itself forms the ‘space-time continuum’— again to use the words of the Relativists.

However, do you know what all this Relativity-theory really signifies? I am here speaking of our Theosophical viewpoint. It is an adumbration, a reaching out for, an attempt after, a groping after, a very, very old Theosophical doctrine — an archaic doctrine, ages ago pushed to its ultimate limits in religious, philosophical, and scientific research by the great Sages of the past, which we call, adopting an old Sanskrit philosophical term, the ‘doctrine of Mâyâ.’ This word ‘Mâyâ,’ popularly called ‘illusion,’ briefly and simply explained means that we do not see the universe as it actually is, but that we see the universe only as our senses report it back to us; and that there is a Reality behind things — or Realities, if you like the word better — of which all the phenomenal universe or universes are but expressions, therefore relations or relatives — relative to each other, yet expressing the Reality behind. This is our doctrine of Mâyâ very simply and briefly explained; and it is the essence, I really believe, of the meaning of the thing which Einstein and his followers have lighted upon through some fortunate turn of circumstances and are working more clearly to elucidate. May the immortal gods support their efforts!

I might say here with regard to our doctrine of Mâyâ, which is also that of most of the great Oriental religions and philosophies, that the main stumbling-block in the way of its acceptance hitherto

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by European philosophers and thinkers has been the psychological conviction that the physical universe is composed of absolutes, and therefore that space and time and substance, or matter and energy or force, are real things in themselves, merely working together according to some unknown 'Absolute Cause,' as they expressed it, behind all.

You see immediately the vast reaches of thought, covering indeed the whole range of universal Nature, that this conception of Relativity gives to us. Outside of anything else, I may also point out to you, that it implies a background containing highly moral principles, for reasons which I have often set forth in these lectures and shall often have occasion to refer to again in the future. No more shall a man dare to say to other men: "I have power and truth; therefore I have wisdom and knowledge; therefore must you follow me." Of course, words such as these could well apply to any Teacher, who knows that he has knowledge and whose duty and work are therefore to communicate it to others; and more particularly does this observation apply to the great religious and philosophical luminaries, whose life and teaching have enlightened the world. But to these I do not refer in the present instance, but to the highly individualistic egoists, whose mental, or psychological, or political, or social sway, intentional or unintentional, over their fellow-men, has wrought so much misery in the world in the past.

The meaning of this conception of Relativity is more truthfully explained, I believe, in the manner in which Theosophy teaches it; to wit: that while the Universe is a relative universe and all its parts are therefore relative — each to each and each to all and all to each — yet there is a Reality behind, which forms the substratum or the Truth of things, out of which the phenomenal in all its myriad manifestations flows. And there is a Way, a Road, a Path, by which men may reach this Reality behind, because it is in man as his inmost origin. In you, in each one of you, is fundamentally this Reality which we are all in search of. You yourself are the Path that leads to it, for it is the Heart of the Universe. It is your duty, in comparison with which no other duty is so grand, so sublime, to find it for yourself. This finding of it means all the lessons of life: and while finding it we are, in fact, young gods at school and at play.

## H. P. BLAVATSKY AND SCIENCE

C. J. RYAN, M. A.

### II

WHILE there is much about science in H. P. Blavatsky's writings, and necessarily so because she touched on life as a whole, she boldly announced unfamiliar teachings in utter disregard of much that was orthodox in nineteenth century science. She foresaw that scientists would soon have to abandon many of their favorite theories and make a definite approach to Theosophy: new discoveries would compel this.

The scientist is above all a recorder of appearances, of phenomena; an old saying is "Science is Measurement." As finer instruments of measurement are devised, modifying facts discovered, and new points of view taken up, the old textbooks become useless. The scientist is not always the best judge of the value or meaning of his measurements; his conclusions are often inferior to those of observers who are less technically qualified but possess a wider knowledge of life in general and include in their horizon the aesthetic, religious, and emotional aspects — factors not easy to measure with yardsticks. Remember how Darwin regretted his limitations in those directions.

When the psychologists envisage a 'eugenic' world of physically fit, comfortably-off, thoroughly respectable citizens, living at ease in a well-managed earth free from disturbances and strains as the goal of attainment, some provoking outsider who possibly sees farther may not agree that Evolution would proceed under such conditions. To find his inner divinity, to break down the self-satisfied crust of the personality, man needs, and will need for ages, sharp discipline. The time will come when he has found his inner god, and then the process of evolution will necessarily be different.

When H. P. Blavatsky criticized Darwinian Evolution, especially as developed by the materialist Haeckel, she was hitting at the teaching that man was nothing but a more intelligent animal, "a monkey shaved" as some wit remarked. Instead of denying Evolution, she affirmed it as the fundamental process of the whole universe, from the mineral (and even lower states!) to man and gods. She protested against theories that explained the Universe by blind forces and chance, working without aim or inner urge. She showed with

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brilliant irony that the so-called 'Causes' of Evolution — Survival of the Fittest and Natural Selection — are not creative at all, but subordinate processes chiefly useful in weeding out worn-out forms and thereby preserving the vitality of the Stream of Life.

Nineteenth century science was called upon by the progress of discovery to reject and attack the ancient Hebrew legend of the origin of things, including the creation of man, which the Western world had taken over in its literal meaning. Few if any biologists were acquainted with the Oriental system of teaching by the allegorical method; probably none of them even knew of the Hindû, Zoroastrian, and other Eastern teachings of Evolution hidden under the guise of fanciful histories of heroes, gods, etc. The Western Orientalists, philologists, and archaeologists, probably knew or cared little for the new evolutionary theories, and they failed to bring to the West, or even to see the value of, the profound teachings on Evolution concealed in the *Purânas* and other Sacred Books of the East.

Then came H. P. Blavatsky, the Oedipus who had read the riddle of the Sphinx. She unveiled some of the hitherto veiled meanings of these Eastern allegories, and showed that they contained the story of the strange conditions through which the Soul that is Man has come down to his present form of incarnation. By means of innumerable quotations she proved that the traditions of ancient Greece, Egypt, Persia, Mesopotamia, China, India, Syria, and even ancient America, etc., contained the same story of the real descent of man, however blurred and distorted in many cases.

The chief objection she offered against Darwinian Evolutionism cannot be too strongly emphasized, and we must refer to it again, because it is in this direction that modern thought has so definitely advanced toward the position she battled for, and has approached the Theosophical teaching in one of its fundamentals. She protested against the 'transformism' theory, which means that by the action of mere 'natural'—*i. e.*, blind and unintelligent — forces, by an accumulation of 'accidental variations,' one animal or plant was gradually transformed into another with more or less different characters and habits, man being the crowning example of this mechanistic evolution. She repudiated this as being wrong and illogical, a sad example of the result of brain-mind reasoning upon evidence limited to one narrow groove, the other testimony being ignored — a case of not seeing the wood because of the trees.

In her protest against the crude materialism of the Transformists, she revealed the spiritual evolutionary theory of the Ancient Wisdom, with its wide vision of man and Universe, but we can hardly do more than refer to this here. She insisted upon the limitless *inward* power of mutation and adaptation that comes from a living, permanent center of consciousness, a Monad. In man this spiritual center has reached the highest imbodyed expression known to us, and without such a Monad evolution would be a meaningless travesty; there would be nothing to evolve but evanescent forms of matter, transformations perishing with the physical globe. The Monad is the 'missing link' that science is seeking, but it must be looked for — within!

H. P. Blavatsky traced the Monad back through many stages and conditions of form, being, and consciousness, but declared that it was a mistake to think that mankind had ever passed through the animal anthropoid stage in the Tertiary Period of geology, as taught by the Transformists, who have been misled by superficial *appearances, which lend themselves to misconstruction* by the very nature of the case, as she points out. This subject is treated at great length in Theosophical literature and is referred to here only because so many of the highest scientific authorities, such as Dr. H. Fairfield Osborn, have lately repudiated the ordinary ape-ancestry theory; in fact, the entire biological world is in a ferment of disagreement as to the real ancestry of man. In this direction we can discern a palpable approach to the Theosophical position.

But the most important advance toward H. P. Blavatsky's main position — Intelligence and Purpose behind Evolution — is that a great body of scientific opinion of the highest class is now convinced that the 'blind force,' 'chance variations,' purposeless view of human evolution must be abandoned in favor of some theory that brings in Purpose and inherent tendency to move towards some objective goal. This, of course, gives no support to the old notion of a personal Deity creating Adam and Eve in the way our credulous ancestors believed.

The physicists are almost unanimous in saying that Consciousness, not Matter, is the basic fact of the Universe. When the biologists fully realize that this means Reimbodyment of some kind, the battle of spiritual evolution will be won. A recent critic asks for a 'biological Einstein' to synthesize the theory of Evolution on high-

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er lines. It has already been done, ages ago, and H. P. Blavatsky was the Messenger who brought the keys that unlock the puzzle. It is our duty as members of an organized body of workers, to make this known far and wide, but to do this effectively we must have knowledge, not only of Theosophy, but of the problems we have to meet. Students of Theosophy have the satisfaction of seeing the steady approach of modern science to many of its leading principles, but we have to keep throwing out our thought-energies to hasten the process of the liberation of the human mind from ignorance and superstition.

Students of Theosophy have a tremendous responsibility, one phase of which is concerned with the promotion of higher ideas of evolution. A materialistic view of evolution by its very nature encourages the unbrotherly strife for personal advantage, the path that leads to no permanent benefit, though its followers try very hard to escape the logical conclusion. The Theosophical concept leads to the impersonal and therefore to the Divine, to the *expansion* of consciousness to fields of illimitable beauty beyond our present power of imagination. In *The Mahatma Letters to A. P. Sinnett* there is a most important passage (p. 365), written during the first great crisis in the Theosophical Society, where the Master appeals to the members to realize that the salvation of thousands, nay the very "progression of the human race or its retrogression, of its glory or dishonor" is largely dependent on the success of the Theosophical Society. Every devoted member should thoroughly study the subject of Evolution so as to be prepared to counteract the depressing materialistic teachings (not yet abandoned by many who stand high) by the optimistic and ennobling ideals of the Ancient Wisdom.

Besides the advance in biological studies that has resulted in the wide acceptance of the concept of a Purpose behind Evolution, another testimony to H. P. Blavatsky's foresight lies in the fact that the so-called 'missing link' is still missing. The earliest bits of skeletons of the more or less brutal-appearing man-creatures of the Tertiary are admitted to be human, and other relics, such as fire-hearths and certain well-made tools of the same antiquity express perfectly human capacities and intelligence. No race of ape-creatures has been found more advanced than the familiar anthropoids. But here a warning is necessary: —

In considering the subject of missing links we must not forget



that Theosophy teaches that many brutal offshoots were thrown off from early human races, some half-animal, degenerates resulting from unlawful commerce with certain now extinct animals. The fossil and living anthropoids are traceable to these. It is not impossible that fossils of yet unknown types of these degenerates may be found in various degrees of animality and humanity, and such would easily be mistaken for the intermediates science is still looking for. Yet the deduction would be merely another illusion quite plausibly appearing to be something it was not, for many such misleading discoveries have been made and often many years passed before their true significance was discovered.

Also please notice that another possibility of error exists. H. P. Blavatsky makes a very significant remark on page 287 of *The Secret Doctrine*, vol. ii, that has not always received due consideration by students:

If men existed two million years ago, they must have been — just as animals were — quite different physically and anatomically from what they have become; and they were nearer to the type of pure mammalian animal than they are now.

This in no way means that man was a mere physical animal at a still earlier period, as the Transformists claim. The Monad, the real man behind the illusionary appearance in physical form, undoubtedly, according to the teachings of Theosophy, had worked through certain ape-like shapes *ages before he appeared on the terrestrial earth*, but even so he was not an animal in the ordinary meaning of the word — a beast. We cannot go further into that fascinating Theosophical study here, but merely mention it to indicate the complexity of the problem before science. The simple Evolutionism of materialistic science ignores the most important aspect of Nature, the non-physical, and is trying to build theories with less than half the necessary data. Truth is not found at the top of the proverbial well, but deeply hidden below. Isis is still veiled to the uninitiated.

Besides the general trend of Evolutionists towards the Theosophical fundamental of Purpose already mentioned, other confirmations of H. P. Blavatsky's teachings on the descent of man have lately appeared. We have space to mention only one, but it is interesting as showing her knowledge. About the time she wrote *The Secret Doctrine*, much interest was taken in the remains of a

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very ancient race found in the Neanderthal, a valley in Germany (and later discovered to have been very widely distributed.) While the 'Neanderthals' had very large brains, though not of modern standard in shape, their general structure was rather brutal. There seemed no doubt that these people with somewhat marked animal characteristics were an important connecting link between some still more brutal type and modern mankind. There was great rejoicing in the Darwinian camp. The really earlier but more 'modern' in appearance races (Galley Hill Man, etc.), were then unknown or not placed.

But H. P. Blavatsky knew that the Neanderthals were not ancestral to modern man, and she indicated that they belonged to a race of men quite distinct from our Fifth-Race humanity. (See *The Secret Doctrine*, II, 686, 724). The Evolutionists have now come to the same conclusion. The Neanderthals are not regarded as ancestors of modern man. Though that race existed for many thousands of years and was very widely spread, even beyond the borders of Europe, it quickly disappeared, for no known reason, upon the coming of the magnificent Cro-Magnon people — a race that is certainly ancestral to the modern Europeans, but whose origin is unknown to science. The gap in pre-history, during which the Neanderthal race occupied the stage, stands as a barrier to positive knowledge as to our lineage. Anthropology has not yet found the linking race between the Cro-Magnons and the men that preceded the Neanderthals, who were quite modern in many of their characteristics, far more so than the Neanderthalers. In fact, if some of the evidence is what it appears to be, the oldest remains of man yet discovered represent persons who would pass without notice in a modern crowd. We refer to the Castenedolo and Calaveras skulls, about which there has been endless controversy. Leading anthropologists say that if it were not that the existence of such modern types of man in the Tertiary period is an impossibility according to accepted Evolutionist opinion, their enormous antiquity would never be doubted. As it is, "they must be regarded, till further information is received, as quite recent remains that have somehow led some credulous anthropologists astray."

The immense hiatus in our genealogical tree that occurs in the ages preceding the Cro-Magnons is one of numerous evidences of the impossibility of tracing the human race to the anthropoid apes.

H. P. Blavatsky's first object was to bring to the West the for-

gotten knowledge that man is neither a 'miserable sinner, born in sin,' nor a mere by-product of blind natural laws, the progeny of the ape, but a being *divine in essence, kin with the gods*. She began her work by discussing spiritualistic phenomena as that was the best available method to introduce the elements of Theosophy. If any kind of so-called 'occult' powers in man, however limited, could be established as facts in the skeptical West, they might prove a stepping-stone to really spiritual teachings. This course of action aroused great controversy, and probably the most misunderstood side of H. P. Blavatsky's activities were her teachings and demonstrations of the occult powers in man. By 'occult' she meant perfectly natural but little known faculties, both of a lower and a higher order, that transcend the ordinary activities of the senses and the mind.

Possessing certain of the higher powers, she knew what she was talking about, and she therefore spoke with authority when she warned her pupils, as well as all who would listen, against the danger of running after the lower psychic powers, in a word, of 'astral intoxication,' which is very alluring to certain natures who are not fortified by sound balance of mind. It was necessary for her to discuss the subject, both as an integral part of the philosophy of life and on account of its place in the argument against the crude materialism that saw nothing but physical facts, physical laws. It was also necessary for her to illustrate her points with an occasional demonstration of her control over forces of which not one was then recognised by official science. Her courage was rewarded by as cruel a persecution as any benefactor of humanity ever endured.

But things are very different today. While the Academies and learned Societies are still hesitating about the *official* recognition of any branch of occultism, individual scientists in constantly increasing numbers are investigating for themselves, and establishing institutions in which *a priori* opinions are not allowed to govern the policies. Many of these investigations are now being done under the friendly eye of great universities, some of whose professors are even bold enough to claim the possession of supernormal sensitiveness in various lines. Take telepathy, for instance: H. P. Blavatsky was ridiculed and worse for claiming to be able to communicate by thought with certain of her Teachers in distant parts of the world. Today, so many corroborations of the possibility of receiving thought-impressions without the use of the ordinary senses are avail-

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able for study that the prejudice against telepathy has been broken down. Eminent men whose veracity and intelligence are unchallenged have found that they possessed telepathic sensitiveness. H. P. Blavatsky has been fully vindicated in this regard.

Another subject, rarely mentioned in her published works yet an integral part of the Theosophical teachings, is that of the aura, or invisible atmosphere that surrounds a man in various degrees of ethereality. Owing to the foolish claims of unbalanced or self-deceived psychics about what they could see in the aura, the subject was hard to speak of without arousing ridicule and contempt in the scientific mind; while to the deep student of occult philosophy it had an element of sacredness that made it impossible to be discussed as a controversial matter. Yet, the existence of the lowest or most material aura — perhaps some kind of radio-active emanation — has been recently demonstrated by Dr. Kilner and others in such a way that anyone with normal eyesight can detect it under conditions that call upon no psychic powers. The more subtil degrees, ethereal and spiritual, cannot, of course, be seen by physical means, but enough has been done by regular scientists to establish the existence of an aura of some kind, and to vindicate H. P. Blavatsky. This lowest aura has been called the 'health-aura' because it shows marked changes in harmony with the state of health of the subject. It can easily be seen through certain colored glasses.

In regard to the phenomena of mediumship nothing has been brought forward by psychical researchers or Spiritualists to discredit the teachings of Theosophy, but on the contrary much to support them. The subject is no longer regarded as beneath contempt. Bodies of highly qualified persons, including distinguished scientists in many countries, have experimented with care and have decided that occult phenomena that cannot be accounted for by known laws really take place, and even prove the presence of unknown intelligences — but not necessarily, nor demonstrably, the spirits of the departed. This was taught by H. P. Blavatsky and she showed that even when appearances were very convincing other and better explanations were available than the spiritistic one.

The majority of the most careful modern investigators, especially those who have no emotional interest in believing in personal communication with the dead, have not accepted the spiritistic claim, but have suspended judgment. They have found that the complications

and problems presented by research into the invisible world are so difficult that no simple explanation, however consoling to the bereaved, is satisfying or even logical. This is just what H. P. Blavatsky taught and suffered for. It is the age-long experience of Initiates who can really penetrate behind the scenes and see clearly. Serious students and workers for humanity who are not looking for agreeable anodynes which relieve pain for the moment, but which are not of lasting effect, will do well to consult H. P. Blavatsky's teachings on this subject.

In regard to the possibility of trained human beings really having knowledge of hidden laws and therefore being able to control forces unknown to modern science, as taught and illustrated by H. P. Blavatsky, a large quantity of independent evidence has appeared of late. Scientists of recognised standing, such as Madame David-Néel, travelers such as Mr. W. Y. Seabrook, or Lord Curzon (late Viceroy of India), Mrs. L. Adams Beck, and other responsible writers, have testified to what they have seen and studied on that line, chiefly in the Orient where the mental atmosphere is more favorable to introspection and meditation than it is in our pleasure-loving, 'practical' West.

When H. P. Blavatsky startled the Western world with her teachings and demonstrations of unknown powers in man, there were few who could understand her, but today there are many. Do not forget, however, that she was not trying to satisfy the childish craving for wonders, but merely using her power to inculcate into a skeptical and ignorant world the rudimentary principle that man had far greater potentialities than he knew. Her first book, *Isis Unveiled*, was largely devoted to this thesis. It was followed by more spiritual writings, culminating in the profound philosophy of *The Secret Doctrine* and the ennobling instructions for entering the true Path of Wisdom and Compassion given in *The Voice of the Silence*.

It would be interesting, if space permitted, to follow H. P. Blavatsky's teachings and the altered aspect of modern thought on such topics as the use of iron in prehistoric times, the real import of the Bronze Age civilizations, the African giant and pygmy races, recent evidences for Atlantis, the antiquity of man in America, Light and the Quantum-Theory as related to her statements about the 'condensation' of light into matter, Gravitation and Polarity, the atomic nature of Electricity and Magnetism, the Transmutation of certain ele-

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ments, the use of so-called atrophied glands and organs in man, hypnotism, psychometry, water-divining, dreams, and many others.

In all of these she gave either direct teachings of great importance or very illuminating hints, and modern scientists have confirmed many or most of them. As for the remainder, their studies are leading to conclusions on the lines she indicated. We hope to discuss her teachings on these subjects fully in future articles.

In conclusion we may remind our readers that H. P. Blavatsky did not pose as a teacher of science; she was first and always a spiritual reformer, yet true science had an important place in her work because it helps to create an intellectual atmosphere free from materialistic bias in which spiritual ideals can live. There is an enormous opportunity for students of Theosophy to follow and interpret the development of scientific discovery in its relation to the teachings of Theosophy. But to do this effectively study is required; otherwise many and serious mistakes will be made.

## CAN THEOSOPHY HELP ME?

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

**A** GAIN and again we come across the remark that people are tired of formulas and creeds and theories, and hungry for real knowledge — knowledge about themselves, about the world in which they find themselves, and about the relation between themselves and that world. It is significant to notice that this diagnosis of the popular mind is not one which Theosophical writers have presupposed, as a justification for their writings; but that it has been derived from the people themselves, made vocal through their own organs of literary expression.

Anyone, therefore, who claims to be able to minister to this hunger must be able to show that he can do so; he must make good, 'deliver the goods'; nothing less will suffice.

Theosophy asserts that every man possesses within himself all the means of knowledge, and undertakes to set him on the path to that fount of knowledge. Thus Theosophists are not mere preachers or dogmatists, requiring things to be accepted on faith. They are teachers, pointers of the way, guides. Anyone proud of his own self-reliance in matters of belief is invited to exercise his wits and his intellectual independence on what Theosophy has to offer; and

he is at perfect liberty to reject what he wishes to reject and to take advantage of anything which he thinks may help him.

We often meet people who are very self-reliant in matters of belief, and very proud of themselves for it; people who 'go their own way' and refuse to take their opinions from anybody. Yet their conduct usually goes far towards belying this proud claim; and we infer that they still secretly cherish a hope that they may run across somebody who can tell them something which they do not know. But if there be any who are so self-sufficient that they feel no such need; why then, a Theosophist would say, Let us not presume to interfere with their evolution, but let us leave them to 'go their own way' or even to 'stew in their own juice' (if we may use this vulgar but forceful idiom), until such time as their evolution may dictate otherwise.

Theosophy proclaims anew an ancient truth: that man himself is the path to knowledge; and proclaims it not as a barren speculation or beautiful theory, but as a practical object of pursuit. So much, the inquirer may say, is mere assertion; I have heard that sort of thing before; where is your proof? We answer, Study the Theosophical teachings and you will find that it is not mere assertion. Anyone who has studied these teachings even a little will wonder what was their source; and we have no hesitation in saying that such a study will vindicate our claim that these teachings are derived from the garnered wisdom of the ages.

Let those who want their questions answered, those who are tired of formulas and creeds, those who hunger for something real, turn to Theosophy and see what they will find. This ancient knowledge, unlike our knowledge of today, was not divided into religion and philosophy and science, pursuing different paths and often contradicting one another. It was one and single, a Religion-Philosophy-Science. So broad and all-embracing is its scope that it appeals to every class of mind.

The mind of many inquirers of today has the scientific mold, the scientific outlook or way of regarding things. Science has lately made many new and marvelous discoveries; and this fact, added to the fact that a new generation of scientific men is growing up, has resulted in a notable broadening of the scientific mind, as evidenced in the recent utterances of so many prominent men of science. But the great difficulty which scientific men experience is in co-ordinat-

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ing this vast and miscellaneous collection of facts, and of theories about facts. They do not know how to relate these items of knowledge to each other, nor how to relate them to any scheme of the Universe. They would like to know the bearing of these new discoveries upon questions of ethics, or how to fit them in with religious ideas. In a word, as we look abroad over the field of knowledge, we see a great many different regions, all disconnected, having no relation to one another; speculations in the domain of religion, or in that of science, or in philosophy; and, even in science, separate departments, such as those of biology and of physico-chemics. Where then is the masterkey that will solve this puzzle? Or into what all-embracing and orderly scheme shall we fit all these disjointed jigsaw pieces so as to make a Cosmos? Is there not need of an *interpretation* of life?

Yes, there is need; and no idle boast do we make when we affirm that Theosophy is able to afford that interpretation. You who desire knowledge — always premising that you desire it ardently enough to think it worth striving for — make the trial of Theosophy; you will not go away disappointed. But your desire must be sincere and your trial a fair one.

It has been well said that Theosophy is like an ocean in that it is so shallow at its shores that it will not overwhelm a child, while its deeps are profound enough to afford scope to the profoundest intellect. So none need fear finding themselves out of their depth, or underrate their ability to find something suited to their needs and powers. To epitomize so vast a subject is not easy; yet we must try to convey such an idea as may serve to invite a further study.

Theosophy teaches about the Universe and man and the relation of the one to the other. The Universe and all that enters into it is alive, conscious, and evolving. There is no such thing as dead or inert matter anywhere. This is quite in line with the latest pronouncements of science. For science has recently brought once more into prominence the ancient idea, or rather truth, that there is no fundamental distinction between mass and energy, or, to use more popular if less accurate terms, between matter and force. They are different aspects or modes of the same thing, it is now said; but what is that thing? What is it that underlies both force and matter, and of which they are both manifestations?

To answer this question we must study what Theosophy has to



teach about the nature and structure of the Universe. The entire Universe is a mighty host of living conscious 'souls' or 'Monads'—to use the appropriate special term; and this statement includes even the mineral kingdom, the so-called inert material of the earth. The forces which we see playing in matter are all manifestations or effects of *life*, and life is a manifestation of consciousness. And science is merely finding out for itself, and by its own methods of research, the truth that life reigns everywhere, even in so-called 'dead matter'; and that such things as energy and mass, unless regarded as attributes of life, are empty abstractions. And what has been the result of the attempts to dissect the atom? The limits of the merely physical have, as might have been expected, been reached, and we find ourselves in a domain where the customary physical formulas no longer serve. We find within the atom moving, darting particles of energy, of something that is neither energy nor particle, and which yet seems to be both. Electricity cannot be pigeon-holed either as matter or as energy; it is neither, it is both. Light — is it an undulatory radiation, or a transference of particles, or a flow of atoms of energy? The ordinary categories no longer fit.

We are thus conducted by actual discovery in science to the conclusion that there is no separation between the physical world and the other worlds. It has always been a problem how to 'bridge the gap between mind and matter.' That problem now disappears, for we realize that there is no such gap, and consequently no need for any bridge. If mind and matter were entirely distinct, they would be unable to interact; mind could not move matter. Physicists have probed into the nature of the supposed inert mass and found it to be composed entirely of little moving 'lives' (for what else should they be called?); and when it is asked what governs the movements of these lives, we find some people falling back upon the futile hypothesis of 'chance,' which means nothing. Is it not evident that the Theosophical explanation is the true one, fitting the facts; and that the Universe, including physical matter, is indeed a living organism, endowed with mind and manifesting intelligence, whose workings are disclosed to the eye of the scientist, though that intelligence itself lies beyond the eye of scientific investigation?

Law and order prevail everywhere in the Universe; and, as we have tried to outline briefly the manner in which this may be shown to the scientific mind, so we can give the same proof to those who

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view knowledge in its other aspects. Take the ethical aspect: how can rhyme and reason be made out of the life of man? How can our intuitive sense of justice be reconciled with the hard facts of experience? These burning questions find their answer in the ancient teachings now being promulgated under the name of Theosophy. The doctrines of Reincarnation and Karman, for so many years promulgated by Theosophists, have now obtained a strong hold on the popular mind. Unwelcome at first, because unfamiliar and because of misunderstandings as to their real meaning, they are now found to be well worthy of our most earnest consideration.

True it is indeed that no sense can be made out of the life of man, if we start with wrong ideas as to what man is and what is his life. If man is a temporary appearance, flashing like a meteor upon the earth, and then disappearing for ever; or if, after spending on earth what amounts to a mere second of time, he then disappears from earth for ever into some future life in another sphere; we cannot understand why he should ever live on earth at all, nor form any tolerable notion of the goodness and justice of any supernal Being that could ordain such a thing. But, once we understand that man is an immortal spiritual being, and that he passes many lifetimes on earth, which are like scenes in the long drama of his Soul; then we have scope to explain his life in terms of strict justice and reason.

It is taught by Theosophy that nothing can be experienced by any man at any time except what he has himself brought about by his own actions and thoughts and desires. The experiences which he undergoes are the fruitage of seeds which he himself sowed at some time in the past. We must bear in mind that our distinction of experiences into good and bad is largely artificial; all experiences, whether they cause pain or pleasure, are things that we have brought upon ourselves, adventures which we have undertaken, lessons which we are learning, experiments which we have made. And what we do now, at each moment of our present life, is furnishing the seed for our own future experience. Such briefly is the doctrine of Karman, by which it is shown that there can be no injustice, and that man is the fashioner of his own life.

One live topic which interests alike the man of science and the student of human conduct is Evolution. Here again we find that the discoveries and the theories about Evolution need co-ordinating; they do not fit together; they are odd pieces in a puzzle. And here

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again it will be found that Theosophy supplies the key. Evolution is the very backbone of the Universe, according to Theosophy; but evolution on a much grander scale than usually imagined. The Universe is composed of living souls occupying organisms; and all these souls are passing through their own evolution and continually modifying their organisms, from the highest being superior to man down to the mineral atom. Mechanism and chance cannot run a universe; all is conscious purpose. By studying Theosophy we shall find just in what respects science is right in its findings, and where it has made mistakes. Past years have amply proved that the views of men of science about evolution have continually changed in favor of the Theosophical teachings; and thus there is every reason to suppose that they will continue to do so. Truth must in the end conquer prejudice.

Theosophy has a message for all; and pre-eminently is for those who seek knowledge. Why is it promulgated? Theosophists, individually or collectively, have no interested motive in doing so. The law under which they work impels them to share the priceless privileges which they have received from Theosophy. It was their fortune to meet with teachers; there are many in the world who say, "Oh, if I had only known of this before!" Therefore it is urgent to give that opportunity to as many as possible and as speedily as possible.

## GENIUS

HELENA PETROVNA BLAVATSKY

(Reprinted from *Lucifer*, V, 277, November, 1889)

Genius! thou gift of Heaven, thou light divine  
Amid what dangers art thou doom'd to shine.  
Oft will the body's weakness check thy force,  
Oft damp thy vigor, and impede thy course;  
And trembling nerves compel thee to restrain  
Thy nobler efforts to contend with pain  
Or want, sad guest! . . . — CRABBE

**A**MONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity! Is it indeed "a gift of Heaven?" And if so, why such gifts to one, and

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dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god “to refer the appearance of every single individual to a *special act of divine will and creative energy*,” or “to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law.”

Genius, as Coleridge defined it, is certainly — to every outward appearance, at least — “the faculty of growth”; yet to the inward intuition of man, it is a question whether it is genius — an abnormal aptitude of mind — that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man’s over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wise-acres, when they endowed man with a tutelar deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence* — observe the distinction, reader, — and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men — what we perceive of his substance “is not here” —

For what you see is but the smallest part . . .  
But were the whole frame here,  
It is of such a spacious, lofty pitch,  
Your roof were not sufficient to contain it.

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one’s own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of re-incarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.\* This it is that asserts itself stronger than in the average man, through its personality; so that what we call “the manifestations of genius” in a person, are only the more or less successful efforts of that EGO to assert itself on the outward

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\*The period of one full Manvantara composed of Seven Rounds.

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plane of its objective form — the man of clay — in the matter-of-fact, daily life of the latter.

The Egos of a Newton, an Aeschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amun, the Divine Wisdom . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-Builder*,"\* (*1 Cor.*, iii, 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY, even the *hidden* Wisdom" (*Ibid.*, ii, 6-7).

Yet, to this day the Ancients are accused of blasphemy and fetishism for their 'hero-worship.' But have the modern historians ever

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\*A term absolutely theurgic, masonic, and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

fathomed the cause of such 'worship?' We believe not. Otherwise they would be the first to become aware that that which was 'worshipped,' or rather that to which honors were rendered, was neither the man of clay, nor the *personality* — the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul — but the divine imprisoned Spirit, the *exiled* 'god' *within* that personality. Who, in the profane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as 'Princes') — whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged 'worship?' Verily was Paul right in declaring that "we speak wisdom . . . not the wisdom of this world . . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies, the language of the Initiates and their secrets no *profane*, not even an 'Archon' or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*" (*Ib.*, ii, 11).

Were chapters ii and iii of *1 Corinthians* ever translated in the Spirit in which they were written — even their dead letter is now disfigured — the world might receive strange revelations. Among other things it would have a key to many hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honored one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death — occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius — *when combined with virtue* — in the warrior or the Bard, the great painter, artist, statesman, or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the the divine Ego whose jailor thou art, O man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

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Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers — called genius in their collectivity — is due to no blind chance, to no innate qualities through hereditary tendencies — though that which is known as atavism may often intensify these faculties — but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy — the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect — can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand, artificial genius, so often confused with the former, and which in truth, is but the outcome of long studies and training will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual — *i. e.*, each may be made to serve two ends, evil as well as good — so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

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Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius —

If not protected, pruned, and fed with care,  
Soon dies, or runs to waste with fitful glare —

can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Mâna-saputras*, the 'Sons of Wisdom,' for true genius lit at the flame of our higher nature, or the Ego, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by 'genius,' Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, proved, and fed," and not the genius, we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old, with whom human genius is made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tattwas* to gravitate toward the lower quaternary than to soar to its triad — modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form — the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we



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continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius requires cultivation," says one; "Genius is vain and self-sufficient," declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes). It is useless to argue with such, or tell them that original and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric, though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy, and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its aping shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a true 'great soul' full of divine love for mankind, of godlike compassion for suffering man. Hence the populace alone is still capable of recognising a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the thirteenth century the "Angelic Doctor" snubbed Pope Innocent IV who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!' " " 'True,' was the ready reply; 'but the age is also past when she could say to a paralytic, 'Rise up and walk.' " And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased. While every Christian State breaks with its laws and customs, with every commandment given in the Sermon on the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles." Hence — no

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Christ-like (or 'Buddha-like') way of life is possible in civilized States.

The occultist then to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a 'soul' in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a 'crass superstition.' As to the popular feeling — the only approximately correct one because purely intuitional — it will not be even taken into account. The same elastic and convenient epithet 'superstition' will, once more, be made to explain why there never was yet a universally recognised genius — whether of one or the other kind — without a certain amount of weird, fantastic, and often uncanny tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel when ever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . the weak to bend, the proud to pray,  
To powers unseen and mightier than they. . . .

This is now called SUPERSTITION. . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these 'phantoms' prove in no wise that that 'darkness' — which is only another term for the *invisible* and the *unseen* — is really empty of any *Presence* save our own. So that if in its exaggerated form, 'superstition' is a weird incubus, as a belief in things *above* and *beyond* our physical senses,

## WILLIAM QUAN JUDGE

yet it is also a modest acknowledgment that there are things in the universe, and around us, of which we knew nothing. In this sense 'superstition' becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness"; nor can there be anything since they, the wiseacres, have failed to discern it.

*Eppur si muove!* Where there is smoke there must be fire; where there is a steamy vapor there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa*. Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world. As for the rest, *i. e.*, the obloquy and derision with which such Theosophical doctrines are met, Fielding — a sort of Genius in his way, too — has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool, SKEPTICISM MAKES HIM MAD.*"

## WILLIAM QUAN JUDGE

ADDRESS BY A. T. BARKER, HON. D. THEOS.,  
at the Meeting in memory of William Q. Judge, March 22, 1931  
held at 62 Baker Street, London W. 1, England

**F**RRIENDS: We are met together here tonight to do honor to the memory of William Q. Judge, to whom we owe it that we have the privilege of meeting together here week after week. It was owing to William Quan Judge that the American Section of the Society remained in being; and it has been said, and said very truly, that the present state of the Theosophical Movement cannot be understood correctly unless one understands the significance and place of Judge's work. For a few minutes we want to go over the facts of his life as they are recorded for us, to see why he holds such a high place in our hearts.

Judge was born in 1851 in Ireland, and he died in 1896, so that he was still in his forties — he was a young man; and it was as a young man of only twenty-one years of age that he came into contact with H. P. B. He met her in New York just before 1875 and he was associated with her at the founding of the Society.

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There is one wonderful thing that each of us individually, as students of the great philosophy, ought to think of, and that is the amazing difficulties and personal struggles that Judge had to overcome in his own life. We are apt to remember only the splendor of the achievement of his later years, forgetting perhaps that, although it is on record that he took up his work in the body of William Quan Judge with a long history and record of devoted service to his credit, in spite of that and his great innate inherent knowledge, he passed through trials and tribulations and suffered in the Cause to which he was pledged more than any other with the exception of H. P. B.

H. P. B. herself said that Judge suffered more than any other chela at that time — and still he asked the least. That is one of the many things that she said about him; and there are on record many of his letters that go to show that, although H. P. B.'s great mission was brought home to him personally, by daily contact, throughout those early years before she left for India in 1878, the Masters, through her, became a reality to him, and as a result one might expect to find that Judge had that wonderful sense, that inner sense of contact with the blessed Masters throughout the whole of his Theosophical career. But Brothers, it was not so.

In spite of the fact that in 1888 we find H. P. B. writing of Judge that he was an accepted chela of thirteen years' standing, which meant that his past service had entitled him to become a chela from the very commencement of his contact with H. P. B.; in spite of that, he has placed it on record that after H. P. B. left for India he felt almost completely isolated, almost completely alone. He complains bitterly in his letters to Colonel Olcott — writing to H. P. B. begging for some news, some word through H. P. B. that he was not altogether forgotten. He was left to fight out his battle and conquer himself and he had to win that battle alone, and yet we know that during those years when he seemed even to himself to be left very much alone, the Masters themselves gave him the name of the "Resuscitator of Theosophy in America," during those years in which he slowly built the foundation of the Movement in that country.

Because he was a married man and had a child we realize that he passed through all the experiences of humanity and it must be that fact — added to his struggles against poverty and all the difficulties that we know that every aspirant to Theosophical knowledge has to pass through — it was those facts undoubtedly that gave him

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his tremendous breadth, his great sympathy, and his wonderful understanding and compassion.

Finally the clouds lifted in 1886, the hour of Judge's mission struck, and then he started that wonderful beacon of light — *The Path*. H. P. B. herself, then the editor of *Lucifer* said: "Judge, your magazine is pure Buddhi, and poor old *Lucifer* is nothing but the fighting, combating Manas." That is what she said of her pupil and his work, and there is no more delightful task for a student of Theosophy than to turn over the early pages of this magazine, in fact all the volumes of *The Path*, and see the inspiration that was in the articles that Mr. Judge put there. They are an absolute revelation to those in this day who are not familiar with his writings.

To anyone who would understand Theosophy I would earnestly recommend the study of those magazine-writings, because in them Theosophy is simplified, expounded and applied, made comprehensible to us. He was the first to bring it to the understanding, so to speak, of the man in the street.

Judge always did that. They said that he was not a good speaker. He had hardly any gifts of 'personality,' and yet, so those who heard him have told me, there was something in Judge's talks that always appealed to the very hearts of his listeners — because he had that profound knowledge and that profound understanding, he was able to strike fire into the hearts of all that heard him. It was a very wonderful quality and more than once, to those of his pupils who complained to him personally that the clouds were coming and the light was blotted out he said: "I know, I know that place. *Sit down* till the clouds roll by, because certainly they will," and that is what he did himself.

The place of Judge in the Theosophical Movement, his important place, is that which he held after H. P. B. died, for he it was alone who maintained the esoteric tradition in the Theosophical Movement. By that I mean something very definite. Judge, throughout all his writings, throughout everything that he ever said, never wavered once in his loyalty to his first teacher, H. P. B. There was never any evidence that he wrote even a fraction off the line that she laid down. In that I suppose he gives us one of the most wonderful examples of constancy that any Theosophical student could possibly wish to have, and I draw your attention to it for this reason — that Judge died a martyr, and he died accused of having tampered

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with various communications from the Masters of whom he was the agent. If there was any truth in those accusations, there is not the slightest doubt that they would have found a reflexion in his public writings. At least, if there was a fraction of truth in them, he would have reacted by condemning his accusers, but he did not do it.

Judge, throughout the whole of those last two bitter years of his life, when he stood accused by those whom he had helped the most, and by some who should have known him best, simply bent his head. He denied the truth of the accusations. He could not offer any complete explanation, for the simple reason that he was bound by the esoteric rule of silence under which he was forced to work, and under which H. P. B. was also forced to work.

To try to understand the apparent inconsistencies in the life of H. P. Blavatsky and William Q. Judge demands a far greater knowledge, a far greater understanding of the laws of the occult universe than most of us have; but you will find the explanation of many of those apparent inconsistencies in the first letter of the section called 'Probation and Chelaship' in *The Mahatma Letters to A. P. Sinnett*. It deals with H. P. B. and there is a statement there that no messenger of the great Lodge is allowed to go out into the world "in his integral whole" unless he be an initiate of the fifth circle.

H. P. B., who taught William Quan Judge, had not passed that point, and therefore she was actually a psychological cripple in a peculiar way, because a certain portion of the constitution of the Messenger is actually missing, as the phrase in that letter goes. It is something which has never been publicly explained, but nevertheless the Master says that many apparent inconsistencies of conduct were due to the fact that the Messengers had not the power to fight and defend themselves. They had become, friends, literally in many respects, as regards their consciousness, as little children, and they had no more power either to offend or defend themselves in many ways than little children; and therefore those of us who can look over the history of the last fifty years, if we have not already as students, become convinced of the integrity of William Quan Judge, let us pause, let us hesitate before in our remotest thought we condemn one of the great Messengers that have come to us from the Lodge of Masters. It is a dangerous thing at any time to condemn others, but it is still more dangerous in the case of those who have come to bring us the light and the teachings that the great Messengers do bring.

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I am irresistibly reminded of something that the present Leader of this Society, Dr. G. de Purucker, said recently at Point Loma in connexion with another great and misunderstood Messenger of the Great Lodge, Cagliostro. He was explaining something about the life of that individual and having shown that the different names that he bore could all be explained esoterically and rendered in a particularly interesting manner, he goes on to say how strange it is that Cagliostro was called "an orphan, the unhappy child of nature." Friends, I just want to say that I am reading this to you because it does throw light on this question of William Quan Judge:

. . . every initiate is an 'orphan' without father, without mother, because mystically speaking every initiate is *self-born*. How strange it is that other names under which Cagliostro is stated to have lived at various times have in each instance a singular esoteric signification! Study these names. They are very interesting.

Perhaps I might go one shade of thought farther: to every Cagliostro who appears there is always a Balsamo. Closely accompanying and indeed inseparable from every Messenger there is his 'Shadow.' With every Christ appears a Judas. And as regards what you, my brothers, have so admirably set forth this evening concerning the reason, as given by our beloved H. P. Blavatsky, of Cagliostro's 'failure,' let me point this out: that Cagliostro's failure was not one of merely vulgar human passion, nor was it one of vulgar human ambition, as ordinary men understand these terms. When Julian the Apostate — called 'apostate' because he refused to be an apostate from the ancient religion of his forefathers — led his army against Shapur, King of Persia, he did so well knowing that he was acting against the esoteric Law; and yet in one sense he could not do otherwise, for his individual karman compelled him to the act. I tell you that there are at times more tragedies in the life of a Messenger than you could easily understand, for a Messenger is sworn to obedience in both directions — obedience to the general law of his karman from which he may not turn aside a single step, and obedience equally strict to the Law of those who sent him forth. There are in such cases problems to solve sometimes which break the heart, but which nevertheless must be solved.

Be, therefore, charitable in your judgment of that great and unhappy man, Cagliostro! — *Lucifer: the Light-Bringer*, January-February, 1931, pp. 21-2

That is what Dr. de Purucker said about him, and it is something that I think we would do well to reflect upon, because with every Messenger, I do not care who he is, there will be inexplicable acts, but, friends, there will never be criminal acts. There will be things we do not understand, and they spring from that childlikeness (not childishness) of mind and heart that make them appear as nothing

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in the eyes of men — and that all the great Teachers have while they live and work among us.

Now the results of that campaign against Judge were very successful. They split the Society, and it has resulted in — *i.e.*, the Karma of the whole thing is — the many different Theosophical Societies that exist today. But its main result was to blind the great majority of Theosophists by blackening the memory of Judge, and to blind modern students to the great light that lies enshrined in his writing and teaching. It had another effect in that many Theosophical students are unaware that it was Judge who fulfilled H. P. B.'s last hope, which was to keep the link unbroken with the blessed Lodge of Masters.

Friends, he did this, and he died a broken man; but he died with complete forgiveness in his heart, and it was a wonderful thing that was placed on record by his own students: that throughout those last two years of his life, when those who still worked with him outwardly were constantly plotting against him, he worked with them *well knowing it*. He 'carried on,' and his last message to the sections of his own Society, and to the thousands of his own students who remained true to him and the work he did, was to "Hold fast, go slow"; and he said: "Whatever you do, stand ready for the time when the great injustice and the great wrong that has been done will be recognised by those members of other Societies. Then be ready to hold out the hand of friendship, to hold out the hand of brotherly co-operation, that the wounds of the past may be healed."

Brothers, it is a fact that in America this great Movement was born. It was in America that the esoteric tradition was preserved, and it was principally preserved by William Quan Judge; he made it possible, by keeping to the lines which H. P. B. laid down, to hand on the torch of truth to the one, Katherine Tingley, whom he appointed as his successor, and it was Katherine Tingley, in the thirty years' service that followed, when the Society was deliberately closed to an influx of membership, who set to work to lay the foundations in the hearts of her members of the living practice of the Theosophical teachings that H. P. B. and Judge had lived and taught.

And when I say that those two preserved the esoteric tradition, I am not saying it as something which I ask you to believe. I am saying it as something which, if you will, you can prove for yourself by studying the records. Read the writings of W. Q. Judge;



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read the writings of Katherine Tingley; and then, my friends, if you will take the trouble to read the writings of G. de Purucker today, you will find that that living fire was indeed maintained, that there was no need to go "back to Blavatsky," because Blavatsky had never been departed from.

And the last fact is that as the Movement had its birth and the esoteric tradition was maintained in the great continent of America, so it was likewise a fact in 1929, when Gottfried de Purucker took up the work that K. T. handed over to him, it was from the continent of America that came the great call of the Masters in this our present year, a clarion call to all Theosophists of all Societies everywhere to stand up and practise *as among themselves* the Brotherhood that all have preached, yet alas, until comparatively recently so very few have practised. But now the call has gone forth and the great healing that Judge envisaged is coming about, and at last the Unity, the actual living Universal Brotherhood, that H. P. B. lived and died for: there is a semblance of a possibility that such a thing will come to pass, and it is being realized in the work today of the successor of W. Q. Judge, Gottfried de Purucker.

It is not too much to say that those who honor the memory of William Quan Judge by living and practising the truths that he taught are actually walking in the footsteps of their predecessors, the footsteps of those predecessors who have gone before them in the age-old path that leads to the feet of the Masters of Wisdom and Compassion and Peace.

Let us close our meeting tonight by invoking the aid of those same Masters through the divinity that exists in the heart of each one of us:

### INVOCATION

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### IV

REATA V. H. PEDERSEN

**W**E find in this age of ours a too ready acceptance of the outward show as denoting the possession of the inward store. We often find ourselves ready to accept a clever, facile speech as evidence of the wisdom of the speaker and the truth of his words. Yet, were it possible for Character to advertise on the 'bill-boards'

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we would find the slogan, "Do not accept substitutes" painted on them in letters of fire.

Cleverness may be but the veneer covering the grain of cheap cynicism, and facility but a giving down under pressure of a training with no knowledge of the method involved that might be given the seeker; much as a sponge, having absorbed water, will give it out, although as it has no fount behind it there is no promise of a continued flow to the thirsty.

Substitution of sentimentality for sympathy, like cleverness for wisdom, and facility for sure knowledge, is another error against which as a student of Theosophy I find I must be on guard. For while sympathy is helpful to the condition which draws it forth, if used toward another, and productive of insight and understanding if used as the examining agent towards oneself, sentimentality toward self or another is but a lachrymose regarding of that condition.

The danger for the student in this respect is, that toward himself he may indulge this sentimentality to such a degree that he is able to find justification for his every thought and act, and thus dull his hearing until the voice of his higher sense be lost in a self-played melody of enjoyable sadness.

In making a plea for the stripping of the outward sensation from the inner sense we may remind ourselves that we stripped love to an impersonality and sacrifice to an unemotional giving of that we held most dear, before we made of them steps on our stairway of gold.

Love and sacrifice — love of others, sacrifice of self — these, two of the essentials of character progression. Another is simplicity and it, if obtained, makes further substitution of an outward grace for an inward beauty, impossible.

Voltaire said that simplicity was the source of wisdom, and De Quincey, with a play upon words, that it was "simple to believe that wisdom lay not in being simple."

Surely the student-heart must be of the greatest simplicity if words of wisdom are to enter therein.

Externals die, but the deep, the inner, the essence, the *simple*, is eternal. It is not that which life becomes in form or color, not man that persists, but the simple of form and color (containing all the potentials of that which shall become form and color again) and the simple of man which as the essence holds the potentials of man's spiritual animation and of his reimpodiment.

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It is when we can regard ourselves in our essential simplicity, when we can see ourselves shorn of all that we so fondly imagine makes the man, that we are able to make our way to the very heart of the universe; the simple moves toward the simple, like unto like, as in any example of affinity, although to outward seeming the elements may be different.

The way to the heart of the Universe, which is to the Kingdom of that Inner God, is a path without obstruction to the simple and to the pure of thought. Obstructions on this path are builded by the complex, the contriving outer self, the Me within being blinded by the Me without, which has attracted to itself that which it fears to lose.

That which it fears to lose is of course a different possession with each student, but it is one of life's greatest illusions to think that by holding we have. This writer knows so well the truth uttered by a Chinese sage: "The bird on the open hand *may* stay, but it will beat its wings against the *closed fingers*, until the beauty of its plumage be destroyed and it come to death."

When we have no longer any possession we fear to lose, when we need not contrive after the keeping of it or strive after the attaining of its like in the hands of another, we find that we have that which we can never lose, and that which we have, we can refuse to none.

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Upon what do you meditate? This question came to me at a time when meditation was so misunderstood by me that I thought it meant hours of inactivity; and it was thus pushed aside for the reason that my work allowed of no moments of inactivity and certainly not of hours of it.

"When do you get time for meditation which I understand is so necessary to the Theosophist?" This was asked of me yesterday by an inquiring visitor. Now my hours hold double the activity of six months ago, the time when the first of these questions was put to me. Yet I answered the last one with the word, "Always."

Does this seem to the reader as if the writer were trying to appear a very wise, a very holy, a very devoted person? Please, then, let us examine the answer, for although striving after wisdom and holiness and devotion, the Way to them is for her made perilous by a self that seems ever to be using to the fulness its hours to build up

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all that she would pull down in her own active day. Yet I think that in the end the obstructing self will be the loser for the very reason that she was able to answer this question as regards meditation in this way. For there is in meditation, I believe, a valuable support to that self seeking to rise and stand upright, a staff to those of us who would follow the Path pointed out by our Teacher and emphasized in all the Theosophical literature, especially its books of devotion.

Meditation: to dwell in thought.

Just as the material man, the person who eats and sleeps and works and plays, in a cycle of daily living, must have a dwelling-place of brick or board or *adobe* from which to go out to his various activities and to which to return, so meditation is but the dwelling-place of thought: a place from which the thought-man may go out and to which he may return.

The material man carries with him wherever he goes an awareness of this house of his, and it, to a great extent, shapes his activities and is the background against which his place in the world of business or pleasure is viewed. Does this explanation show how little one asserts a wisdom or a holiness by the statement that a student can meditate, "always"? If we but make of meditation the abiding-place of thought we are *always* in residence, as it were, and from this place of thought — this residence of the great thought-man, rather than from the place of impulse — can come our act, our speech. To it, can act and speech return to be renewed by rest, as the material man is renewed in the comfort of his vast edifice or the tiny cottage which is his dwelling-place.

A life deliberately built up by considered thought gains a richness, a fulness, that allows of the simple being enjoyed. It is in reality poverty of thought that leads to the enjoyment of sensation rather than to the joy of sense. There is an absolute purpose in all things which we sense, if ours be the life of simple living, of simple and almost homely joys. Sensation has at last a blurred edge and even the purpose of our seeking it is lost; to it nothing seems worthwhile.

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We have wandered, the reader and I, into byways of thought and I can but trust that we both have a keen sense of direction that we

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may find our way back to a well-traveled highroad. Come, my friend, I see a landmark, that domed building, that Temple, wherein we know Truth to dwell. From its sanctuary there came to us the Voice that bade us gaze toward the stars and there we first learned of the Golden Stairs up which we have sought to climb, hand in hand.

Shoulder to shoulder we stood upon the first step, and heart open to heart we made our sacrifices, which allowed of the second. With daring touch we have lifted the veil and penetrated to the Mystery — and find — and find *Simplicity!*

## RESEARCHES INTO NATURE

Lucius Annaeus Seneca

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

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

### BOOK V — XVI

(1) But, that I may return to what our subject is, *the winds are four*, divided into (*those which respectively blow*) towards the sunrise, the sunset, the south, and the north. *The others, which we call by various names, are connected with these.*

*Eurus* the (southeast wind) retired to the dawn and the realms of Nabathaea, And Persia, and mountain-ranges subject to the morning's light-rays. The evening star, and the shores which glow under the setting sun, Are neighbors to the Zephyrs (the west winds). Scythia, and the seven plowing oxen (the north)

*Boreas* the terrible invaded. The opposite lands Are wet with constant clouds, and the rainy south wind. (OVID, *Metam.*, i, 61-6)

Or, if thou prefer them to be more briefly expressed, let them be assembled together into a single tempest — which, however, cannot happen in any manner —

*Eurus* and *Notus* (the southeast and the south winds) rush down together and *Africus* (the southwest wind) thick with storms, (VERGIL, *Aen.*, i, 85-6)

and *Aquilo* (the north wind) which has no part in that (*Vergil's*) struggle.

(3) Some make them twelve: for they divide the four parts of the sky into three each and give subsidiary (*winds*), two by two, to each single wind. Varro, a careful man, arranges them in this order,

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and not without cause, for the sun does not rise and set always in the same place: for the equinoctial rising and setting are in one place — and the equinox occurs twice; in another place are the solstitial (*rising and setting*), in another the wintry.

(4) That (wind) which rises at the time of the equinox, in the east, is called *the east wind* (subsolanus) among us; the Greeks call it *apheliotes* ( — *from the sun*). From the wintry east (*see just above for 'wintry'*) *Eurus* proceeds, which our people called *vulturnus* (*a 'southeast-by-one-third-south wind'*), and Livy calls it by this name in that battle too little fortunate for the Romans, in which Hannibal managed to (*put*) our army not only facing the rising sun but facing the wind. Thereupon, by the aid of the wind and of the dazzling light striking upon the eyes of (*his*) foes, he conquered. Varro also uses this name; but *eurus* also now is customary (*donatus — given*) in the city (*Rome*), and occurs in our speech not like a foreign term. From the east, at the time of the solstice, the wind then issuing the Greeks call *κακίαν*, but among us it has no name.

(5) From the west, at the time of the equinox, comes the *favonius* wind (*at the beginning of spring*), which they will tell thee is also called *zephyrus*, which the Greeks know no name for; from the west at the time of the solstice, comes the *corus* wind (*the northwest wind*), which is called among some the *argestes* wind (*west-northwest wind*); in which I do not agree, because the energy of the *corus* wind is violent and carries all before it (*rapax*) in one direction, but the *argestes* wind is generally gentle and just as kindly (*communis*) to those going with it as to those going against it; from the west at the time of the wintry (*hiberno; see above*) (*comes*) the *africus* wind, raging and boisterous, which is called *lips* among the Greeks.

(6) From the northern parts, the strongest wind is the *aquilo*, the medium in strength is the *septentrio*, the least is the *thrascias* (*'the north-by-a-third-northwest' wind*): the last has no name among us. From the southern pole comes the *euronotus* (*the south-southeast wind*); then the *notus* wind, *auster*, in Latin; finally, the *leucunotus* (*the south-southwest wind*) which has no name among us.

## XVII

(1) *I hold that the winds are twelve*, not because everywhere there are (*just*) so many, for the inclination of the earth ( — *the climate*) excludes certain ones, but *because they are never more* (*in*

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*number*): thus, we speak of six cases (*in grammar*), not because every word has six (*cases*), but because none (*has*) more than six.

(2) They who have declared that the winds are twelve, have followed this (*fact*), that *there are just as many winds as there are divisions of the sky*, for the sky is divided into five circles which pass through the chief points (cardines — *hinges*) of the world: (*one*) is the northern (*the Arctic Circle*), (*another*) the equinoctial (*Equator*), the solstitial (*Tropic of Cancer*), the brumal (— *wintry, or Tropic of Capricorn*), and the contrary to the northern (*Antarctic Circle*). To these is added a sixth, (*the circular horizon*) which separates the upper part of the world from the lower part: for as thou knowest, half of the world is always above, half below.

(3) This line, which is between the visible and the invisible, is the circle which the Greeks call *horizon*: our people have named (*it*) *fnitor* (*boundary*); others the *fniens* (*the limiting*). To these is to be added the meridian circle, which cuts the horizon at right angles. Of these, some circles run in cross-directions (— *transversely*) and divide others at their meeting-places; and necessarily there are as many divisions of the air as there are parts (*regions*).

(4) Hence, the horizon or limiting circle (*fniens*) cuts those five circles (*orbes*) which I have said to exist, and (*thus*) makes ten parts (*regions, or rather intersections*): five in the east and five in the west. The meridian circle, which meets the horizon, adds two regions (*quarters*): thus the air receives twelve divisions and produces just so many winds.

(5) *Some (of these winds) are particular to certain places*, which do not leave their limits (*qui non transmittunt*) but blow as far as their boundaries (*sed in proximum ferunt*): they receive no impulse in relation with the entire world. The Atabulus (*wind*) (*a burning wind, now called the sirocco*) molests Apulia; the Iapyx, Calabria; the Sciron (*a northwest wind*), Athens; the Cataegis, Pamphylia; the Circius (*a west-northwest wind*), Gaul, to which, though it shakes buildings, the natives nevertheless return thanks, as if they owed the salubrity of their skies to it. Certainly, the divine Augustus, when he was dwelling in Gaul, vowed and builded a temple to it. It would be endless if I desired to follow up them all, for virtually there is no region, which has not some blowing (*wind*) born within itself and subsiding about itself.

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### XVIII

(1) *Hence, among the other works of providence, this also everybody will esteem worthy of admiration: that it has neither contrived the winds nor has it placed them in divers quarters for one purpose, but, first, that they should not permit the air to become sluggish, and by constant excitation should render it of use and life-giving to those who breathe it;*

(2) next, that they should supply rains to the earth and when they are excessive that they (*the winds*) should check them (*the rains*), for at one time they bring the clouds and at another time they blow them away, in order that over the whole globe the rains might be scattered. The south wind drives them over Italy; the north wind throws them back upon Africa; the Etesian winds suffer not that the clouds settle too long among ourselves; they wet with continual waters all India and Aethiopia during that time.

(3) Is it not true that grain could not be collected unless the useless and mixed were fanned out from those which are to be preserved, by blowing (— *wind*), and that it should stimulate the crops, and fully open the concealed fruit by rupturing its coverings which husbandmen call *husks*?

(4) Is it not true that it (*wind*) has given commerce to all peoples among themselves, and has mixed nations scattered in (*various*) places? An immense blessing of Nature, provided only that the madness of men do not turn it to their own hurt! For that which was publicly said of the elder Caesar, and which has been recorded by Titus Livius: *It is in doubt whether his being born would have more advantaged the Republic than his not being born*, may also be said of the winds: however useful and necessary anything coming from them may be, it cannot be weighed against those things which the dementia of the human species excogitated for its own ruin.

(5) *But not for that reason are those things not good by nature even if they injure through the fault of those who use (them) badly: (i. e., those things are not bad by nature merely because some men use them ill)*. It was not for this that providence and that God, arranger of the world, gave the air to be kept at work by the winds, and poured them forth from every quarter lest anything be incomplete (*squalidum*) in its post: that we should fill ships with armed men to occupy parts of the sea, and should seek a foe either on the sea or beyond the sea.



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(6) What dementia torments us, and prepares mutual ruin? We give (*our*) sails to the winds, seeking for war, and we are in peril for the sake of peril! We tempt an uncertain fortune, a death without hope of sepulture.

(7) It would not be of such gravity if we were borne through these things towards peace; now, when we have escaped so many hid reefs and the snares of a sea full of shoals; when we have escaped mountains tempestuous from above, through which the winds dash headlong upon sailors; when the days have been inwrapped in somber weather and the nights were dreadful with pouring rain and thunderings; when our ships have been torn to pieces by whirlwinds — what will be the fruit of (*all*) this labor and terror? What haven will receive us, exhausted by so many evils? War, of course; and the foemen (*waiting*) to meet us on the shore; and peoples who must be slaughtered, and who will for the most part drag the victor down; and the flames of ancient cities.

(8) Why do we drive nations to arms? Why do we enlist armies who are to draw up their battle-lines on the high seas? Why do we disquiet the seas? The earth, manifestly, is insufficiently wide for our dead; fortune uses us by far too delicately: it has given us bodies by far too enduring, and fortunate health; misfortune rushing upon us does not waste us; one may measure out his years according to his convenience, and descend to old age: hence, let us go down to the sea, and call upon our own heads the reluctant fates!

(9) Wretched men! What seek ye? Death, which everywhere prevails? It will claim you even on your couch: but let it claim the guiltless! It will seize us in our very homes, but let it seize those who plan no evil! Who will say that this, indeed, is something other than madness: to spread perils around and to rush against (*unknown*) peoples, enraged without hurt (*from them*) laying waste whatever is met with, and, after the manner of beasts, slaying whom thou hatest not? Yet their ambition (*morsus* — *biting*) is only for vengeance or from famine: but we, without any sparing of our own or of others' blood, move our hands, and draw down ships, commit our safety to the waves, pray for favoring winds — we, whose delight is to be borne off to war!

(10) Whither have our evils carried us? Is it not enough to be out of one's mind within one's own borders? Thus that most senseless king of the Persians will pass over into Greece, which his host

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will not subdue, though he have filled it full (*with armed men*); thus Alexander, farther along, desires to seek out from the Bactrians and Indians what lies on the other side of the great sea, and will feel indignation that something exists beyond him; thus avarice will give Crassus to the Persians: he will not shudder at the ill-boding omens of the Tribune calling for his return, nor the storms of the widest sea, nor the foreboding thunderbolts at the Euphrates, nor the opposing gods. Through the wrath of men and gods he will go forward to his gold!

(11) Therefore not undeservedly would one say that the nature of things had dealt with us better had it forbidden the winds from blowing, and, the runnings to and from of the madmen being checked, had commanded everyone to remain within his own land: if nothing else, at least every man would have been born only to his own evils and to those of his kin. Now, though domestic affairs (*have been*) too slightly (*touched upon*), yet foreign matters must be treated also.

(12) No land is so far remote that it cannot send out some evil of its own: how do I know whether at the present moment some ruler of a powerful people in secret parts, inflated with the favors of fortune, does not hold troops within his frontiers, or prepares ships, toiling for unknown things? How do I know whether this or that wind will bring war upon me? A large part of human peace was that the seas be closed.

(13) Yet, as I was saying a little while ago, we cannot complain of god, the author of us, if we have corrupted his blessings, and have so managed that they should become the opposite. He gave the winds for guarding the due mingling of sky and earth, for evoking and suppressing waters, for nourishing the fruits of the standing crops and of the trees, which (*fruits*), with other causes, the very shaking to and fro brings to maturity, drawing the nutritive juices to the top, and rousing (*them*) lest they become torpid.

(14) He gave the winds that regions beyond might be known: for man would have been an inexperienced animal and without much knowledge of things, had he been circumscribed by the limits of his natal soil; he gave the winds so that the useful things of every region should become common, not that they (*the winds*) should waft along the legions and the cavalry, nor that they should carry along the baleful armies of the peoples.

(15) If we have carefully weighed the benefits of Nature by the

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depravity of those who use them, have we learned something from our own evil? To whom is it advantageous to see? To whom to speak? To whom is life not an anguish? Thou wilt find nothing of such manifest utility that crime will not turn it to the contrary. Thus Nature had contrived the winds to be good (*for man*): we ourselves have made them the opposite: all of them lead us into some evil.

(16) The cause for setting sail is not the same for these and those (*men*), but a rightful (*cause for setting sail exists*) for none! For we are impelled by diverse incentives to tempt the sea: it is navigated only to some crime. Plato says uncommonly well — who must be quoted now in the place of witnesses concerning death — *those things which men purchase with life, are of the least consequence*. Yes, verily, dearest Lucilius, if thou have properly estimated the madness of those people — that is of ourselves, for we wallow around in the same crowd — thou wilt laugh the more when thou hast considered that (*those things*) are prepared for life by which life (*itself*) is lost!

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### A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32°

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#### CHAPTER V — THE STORY OF EVOLUTION

**I**T has been said that human nature is ever the same. This, perhaps, may be true if we set for the limits of human nature, at the one pole, the loftiest expressions of nobility, wisdom and compassion such as are found in the lives of Jesus, Buddha, Lao-Tse, and a host of others — in fact, all the great Seers and Sages, Helpers of Humanity, the record of whose lives illumines the annals of human history; and, at the other pole, those who have followed evil as an end, seeking only the gratification of personal ambition and supreme selfishness, utterly ruthless, utterly evil, devoid of all compassion, pity, and all human feeling, setting their wills against nature and nature's laws. We need not cite examples of these latter. It were fortunate for humanity if the record of their lives could be blotted out; yet it stands indelibly written on the Screen of Time: a warning and a lesson which he who would understand human nature and its

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possibilities, who, in fact, would understand himself, must some day face and profit by.

At the one pole of human nature is freedom, through the conquest of self; at the other utter slavery, slavery to self, ultimate annihilation of the self, the status of a lost soul. Between these two poles exist all whom we may describe as average men and women, neither actively good nor actively bad, with neither outstanding virtues nor outstanding vices; asleep, not fully alive, ignorant of their powers and their destiny. But there is no standing still, even for the average man. Nature will not permit him to sleep; she goads him with pain and suffering, with ambition and desire, until from sheer necessity he rouses himself to take either the upward path that leads by innumerable steps to the heights achieved by the Saviors of the race, or the downward path of human degradation and active evil.

Human nature, considered as including all these potentialities, may be regarded as ever the same, but individual men and women, possessing such potentialities, continually change, advancing or retrograding, remaining never the same for two consecutive seconds. If we turn to the earliest records of the human race we find men constituted very much as we ourselves are constituted: with similar virtues, aspirations, ideals, love of knowledge, on the one hand, and, on the other hand, with vices, passions, appetites, ambition, pride, and all the brood of selfishness and self-interest: with all these, and apparently no different fundamentally, from the men of today.

Yet growth, evolution, change, is the method by which Universal Nature works, and although millions of years, and unnumbered aeons, as men count time, may be required for the fulfilment of her purposes, the life-stream of consciousness in all her kingdoms seeks ever higher levels.

Evolution is thus expressed in an old Kabbalistic saying: "The stone becomes a plant, the plant an animal, the animal a man, and man a god." The secret of initiation lies in this formula. What is the secret? Is not the stone less than the plant, inferior to it? Can the less become the greater? Can the inferior become the superior? Reason replies that this is impossible. The saying is Kabbalistic; it contains the essence of Truth, but taken literally is not the Truth. Were it literally the truth we should have to accept the condensed form of the saying, that "the stone becomes a god," which ultimate-

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ly, because taken literally as a teaching of the ancients, is the chief cause of the gross misunderstanding, on the part of our modern narrow and bigoted wiseacres, of the so-called 'Pagans' and their sublime philosophy.

A little study and reflexion, however, show that this Kabbalistic saying is not to be taken literally. The stone, the plant, the animal, the man, even the god, are but outer expressions of that which is within, which successively puts forth from itself these forms, and manifests itself in successively higher degrees in and through them. The secret which is contained in this formula, is that That which is within the man, That which is within the god, is also locked up within the stone, the plant, the animal. It is Divinity Itself. As H. P. Blavatsky says in her great work, *The Secret Doctrine* (I, 274): "The Universe is worked and guided from within outwards." For evolution means the unfolding, the unwrapping, the bringing forth, of that which is within. Whatever the environment, whatever the external stimuli, growth and evolution would be impossible unless there were within the evolving entity that which can respond by action from within; in other words, unless life were present, though latent, even within the stone.

But, some may say, there is no life in a stone: it is lifeless, wholly inert, dead. So it may seem to our physical senses, but not so to the eye of the chemist or the physicist. Every atom is a whirling, infinitesimal, miniature universe, with its planet-electrons revolving with inconceivable speed around their central sun-proton. Every one of these is an electric charge, and on this plane electricity and life are one. What holds the particles of a stone together? Cohesion, you say. It is but a name, describing a phenomenon. What holds together in one system our sun and planets; and all the suns with their revolving planets in our universe? Gravitation, you say. It, too, is but a name, describing a phenomenon, and not a cause. It is Life, the power of life, which holds together the atom, the stone, plant, animal, man, and the sun and solar system: life in the atom, life in the stone, life in the solar system, life in the universe. Cohesion and gravitation are but modes of the operation and manifestation of Life. And when we have learned the meaning of Life, we shall say Love. As the present Leader of The Theosophical Society expresses it, enunciating the central teaching of the ancient Mysteries: "Love is the cement of the Universe." It is Love, impersonal Love, which is

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divine, which is the very essence of Divinity, it is Divinity itself, in whose vast ocean we and all things live and move and have our being. It is a ray of Divinity itself that is at the heart of, and *is* the inmost heart of, the stone, the plant, the animal, the god, the sun.

I am indebted to Brother Dr. Burton Charles of Los Angeles for the statement of the following interesting fact, namely, that by the researches of modern science into the mysteries of cell-life it has been found that at the core of every living cell is a tiny light, which is its heart, so to say; and that the nerves of living beings are paths of light, the quality of the luminosity depending upon and revealing the health of the being. Reference is here made to living cells of so-called organic matter, using the term 'organic' with the modern scientific connotation; but in truth, and as taught in the science of antiquity, there is no matter without life, as we have endeavored to show in our interpretation of the Kabbalistic formula which we are here considering. Had we but the eyes to see, or the instruments to reveal it, we should find light also at the heart of the miniature universe which every atom is. For where there is motion, there too is light and sound, Life and — Consciousness.

This was also a teaching of the Alchemists and Rosicrucians. In an article entitled 'What is Matter and What is Force?', first published in 1882 (see *THE THEOSOPHICAL PATH*, April, 1930), H. P. Blavatsky asks the scientists of that day:

How do they know that those very bodies now called 'elementary atoms' are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the gross encasements of the still finer atom-spark — the spark of LIFE, the source of Electricity — MATTER still! Truly has Henry Khunrath, the greatest of the alchemists and Rosicrucians of the Middle Ages, shown spirit in man as in every atom — as a bright flame enclosed within a more or less transparent globule — which he calls soul.

Henry Khunrath, Alchemist and Rosicrucian, was born about the year 1560, and H. P. Blavatsky, as said, wrote the above in 1882. Each proclaimed again the age-old teaching taught in the ancient Mysteries, a teaching of the Esoteric Philosophy of Antiquity about the universality of life. And today we find this old teaching corroborated, given out, in our modern twentieth century science text-books. Read the following, taken from *General Cytology — A Textbook of Cellular Structure and Function for Students of Biology and Medi-*

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*cine*. In this work, published in 1924, in an article on 'Some General Aspects of the Chemistry of Cells,' Albert P. Mathews, Professor of Chemistry, University of Cincinnati, Ohio, and a distinguished scientist, after speaking of "the discovery that atoms consist of a number of electric charges, positive and negative," and that "every atom is a system of electrons," writes: "He (the biochemist) sees that life and electricity are indissolubly associated"—which is an acknowledgment that life exists in the atom. He then makes the following remarkable statement — a teaching, as said, of the Esoteric Philosophy of Antiquity. Speaking of "the psychic element which is the most characteristic, indeed, one might say, *the* characteristic thing in living organisms, he says:

Living things show an attribute which we may call mentality or psychism, and this psychism is as yet unrecognised elsewhere than in living things. No one speaks of the psychology of this great rock upon the illumined surface of which we crawl, our mother earth: no one, that is, but the poets, those inspired seers of truth, who catch a glimpse through the fog of the great mountain-peaks ahead of us. But who can deny to the inorganic earth that which is in the same inorganic elements when in the organized, the organic form? The biochemist of the future then must be more than an electrical engineer, for he must be poet and psychologist as well.

The psychologist of the future will discuss the psychology of hydrogen, of oxygen, indeed that of the electrons, positive and negative themselves. For who can doubt that those properties of the atoms which show themselves in the psychical phenomena of living things are also present in the same atoms in the inorganic form? For the atoms are the same in living and lifeless, and every moment they are turning from the one to the other. As Du Bois Reymond puts it, the atoms of iron in the great driving wheel of the locomotive and in the brain of the poet are the same.

This teaching of Theosophy, one of the teachings of the Esoteric Philosophy of antiquity, that the Universe is a living universe, is clearly set forth by Katherine Tingley and G. de Purucker, joint authors of *H. P. Blavatsky: the Mystery*, published serially in THE THEOSOPHICAL PATH (May, 1930, pp. 410-1):

Everything, no matter how small, no matter how great, is an evolving *Life*, and hence, as every one of these visible bodies in the Universe around us is but an aggregate of such lives, we have here a clue to the real meaning of many of the ancient philosophers who spoke of the suns and stars as being living entities, or what the ancient Greeks called 'ensouled entities' ζῶα, *Zôa*, from which comes the word 'Zodiac,' used even in our current astronomical books, and meaning the circle of the 'Living Ones'; which the Latin philosophers called *Animals* — a word of course which they used with the original Latin meaning of *animate en-*

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*tities*, and not in the restricted meaning of modern European speech, signifying only the beasts. *Animals* and *Zōa* of course mean the same thing in the two respective tongues.

It may interest the Occidental student to know also that even some of the greatest of the early Christian Fathers taught exactly the same thing — we mean that the suns and stars were 'living beings,' for such indeed is the explicit teaching of the great Greek theologian Origen, belonging to the Alexandrian School of Christian theology.

The ancients had another saying, another formula, which equally, but more openly, expresses in a few words the secret and mystery of evolution. It is this: "Consciousness sleeps in the stone, stirs in the plant, dreams in the animal, and awakes in man" — but only partially; it awakes more fully in the god, and beyond the gods awakes and shines still more, and still more, without end or frontier. If we ask what consciousness is, we can only answer: Life, Love, Divinity; and here too, in the formula just given, instead of Consciousness, we can equally say that Life, Love, Divinity, sleep in the stone, dream in the animal, etc., etc.

We must go one step farther: What do we know of consciousness, of life, of divinity? Are those mere abstractions? As such they have their value in the processes of abstract thinking. But we know of consciousness only because *we* are conscious, and see the manifestations of consciousness in other beings; so too of life: we have knowledge of life because there are living beings; and so too of Divinity because we know of those who bear the marks of Divinity, of love, compassion, selflessness, wisdom. Such were Jesus the Christ, Gautama the Buddha, Krishna, Lao-Tse and a host of others: all the great Seers and Sages. How may we know of Divinity? Because there are divine beings, gods. And the teaching of Theosophy is that the Boundless Universe is infilled with, is full of, gods. Is this teaching new? It is as old as the ages. It was taught in the Ancient Mysteries of Greece, Egypt, India, and by the great Initiates of all the races of antiquity: forgotten only in these modern times.

Why has it not been taught, why is it not taught today throughout Christendom? It is one of the teachings of Jesus. "Ye are gods," he said, speaking to men like ourselves: "Be ye therefore perfect even as your Father which is in heaven is perfect"; "That ye may be (as indeed ye are, though ye know it not) children of your Father which is in heaven." Was he mocking his hearers, or was he speaking Truth? What a destiny he places before us! And it is our des-



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tiny, though we set our faces against it and deny it. Some day we must awake and set our faces towards it. For it is the destiny of the real man which each of us is in the core of the core of the heart of each of us, in that inmost center of us all where Truth, Divinity, abides.

As said, we recognise those great ones whom we have named above as Divine, as possessing the attributes of Divinity: love, compassion, wisdom; but how many recognise the logic of this? How many recognise that to answer this question we must go to the root of all knowledge, the very foundation of all philosophy? Consider for a moment: how is it possible for me or you or any man to have knowledge or even the bare cognisance of, or relation to, any other human being or entity or object unless there be in each of us that which is in every human being, every entity and object? That, for example, not only does our earth bear relation to the sun, but we human beings are cognisant of and have relation to the sun, and the same possibility exists for us in respect to the farthest star or nebula, because there is that in us which is identical with that which is in the sun and star and nebula. As expressed in H. P. Blavatsky's great work, *The Secret Doctrine* (I, 120):

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyân-Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science.

Immediately preceding the statement of this fundamental law, is an excerpt from an occult Catechism which illustrates this radical unity, as follows:

In the Catechism, the Master is made to ask the pupil:

"Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?"

"I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it."

"Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in any wise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'"

Let us apply this fundamental law, which is the law of Universal

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Brotherhood, to ourselves. As said above, we recognise those great ones, the Saviors and Great Helpers of the race, of whom we have named a few, as Divine, possessing the attributes of Divinity: love, compassion, wisdom; but do we recognise the logic of this recognition by us of those Great Ones: this recognition of their greatness? What is it but that these attributes of Divinity are in us also, in all men, in germ, awaiting development and awakening, or developed and awake to a degree, however imperfectly, in accordance with the point of evolution gained? What is it but that the seeds, as it were, the very essence, of love, compassion, wisdom, exist in us, are the roots of our being, our heritage, and that the flowering of them is our destiny? Hence, logically, that our destiny in long ages yet to come, is to become as those Great Ones, to evolve into and become incarnate gods, as they are?

This is the logic of even the imperfect recognition which we accord to them: namely, that we and all men are gods in the core of the core of our being, verily gods, as Jesus declared us to be, with possibilities latent in each of us of becoming "perfect even as our Father" (the inner god which each of us is, even now, in essence) "which is in heaven is perfect."

All this is possible to us because we are inseparable parts of the Universe, because whatsoever is in the Universe is in each one of us, and in every atom of the Universe, in every point of space. This is the meaning of the Hermetic sayings: "As above, so below"; and "Man is the Microcosm of the Macrocosm." How else can we, can any one recognise greatness, nobility, beauty, light, save for the fact that these exist in us, in each one of us, in germ? How else can we, can any one, recognise the splendor and glory of the sun, or the mystery and beauty of the farthest star, save for the fact that in us, in each one of us, is the same splendor and glory and mystery and beauty — though not yet manifest, or but imperfectly — which is in them, and that in the far distant aeons after aeons to come we shall become as they. This is our destiny; this is the story of evolution, of the unfolding of the divinity and of the godlike powers that are locked up within the heart of each of us.

But life as we know it is not all sunshine, nobility, virtue, goodness, beauty. Nature has its dark as well as its light side; and human nature, mirroring these, has its evil, vice, ugliness, wretchedness, despair. What of these? By the same reasoning and inescapable

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logic, by the same basic philosophic truth, these too exist in man in germ, and too often more or less active, if they have not been overpassed and conquered. These it was which Jesus referred to when he said "A man's foes shall be they of his own household." Until he has overpassed them, learned their lessons, and conquered these foes of his own household, man stands ever between these pairs of opposites. The story of this fight, this conquest of which every man's life is an epitome, is, too, a part of the story of evolution, and only through Initiation can he attain to complete conquest over evil and all the brood of selfishness and ignorance which are a part of our common human nature: in other words, complete conquest of himself. Not yet is the inner Divinity fully revealed; it shines forth but in fitful gleams, at times not at all. Not yet is the inner god, which in essence man is, manifest; he is at best, while in this earth-life, an imperfect, evolving godling. Yet for his encouragement there are those who have achieved godhood, his Elder Brothers, Saviors of the race, who have traveled over the same road which now he treads, and who point the way which he must follow if he would reach the heights to which they have attained.

In this sense it is that we accept the formula: "man becomes a god"; and this it is which is the secret of Initiation, and its purpose: the purpose and object of all evolution: namely, to know our Divinity, to realize it, to become it, to become and *actually* be the inner god which each of us is. "Each one of you is an incarnate god. Be it," is one of the watchwords of Theosophy, as voiced again and again by the present Theosophical Leader and Teacher, G. de Pu-rucker. Listen to the Watchwords which again and again he voices in his public lectures:

LOVE IS THE CEMENT OF THE UNIVERSE. LEARN TO FORGIVE. LEARN TO LOVE.  
EACH ONE OF YOU IS AN INCARNATE GOD. BE IT!

We have said that to attain to this is the purpose and object of evolution. Consider it. Look at the logic of it. For evolution, as we have said, is the bringing forth, the unfolding of that which is within. What then is the logical meaning of the Kabalistic saying: "The stone becomes a plant; the plant an animal; the animal a man; and man a god" — what but that a ray of Divinity is locked up within the stone, the plant, the animal; what but that this ray, after countless ages of experience — sleeping though it is, and yet expressing itself in the inconceivable energy of the atom — emerges from the

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stone, builds for itself new habitations in the plant-world, emerges again and builds new habitations in the animal-world, and at last builds for itself new habitations of human form in the world of men *and begins to awake.*

And here, when the human stage is reached, a new chapter in evolution begins, in which Initiation plays its part. This we shall discuss in a future article.

### JULIAN THE APOSTLE A Fourth-Century History

P. A. MALPAS, M. A.

#### V

##### THE MYSTERIES OF THE GREAT MOTHER, THE VIRGIN-GODDESS

**J**ULIAN had passed through the initiations of Mithras, the Sovereign Sun, and was therefore duly and truly prepared, worthy and well qualified, to undergo the trials and preparations for the Mysteries of the Eleusinian Goddess, the Mother of the Gods, the Greek Isis, the Virgin-Mother, as she had been known for ages. He was not called upon to spend long years in self-purification, because he had already undergone great purification of soul. Previous lives had done their part in shaping him, as the rough ashlar, so to say, for the soundless tool of the builder and the service of the great architect, if we may use the symbolism of the Temple-builders of all ages.

The Mysteries of Mithras were the Mysteries of the Sun in its journey through the heavens; so were the twelve labors of Hercules; so were the Mysteries of the Goddess-Mother Demeter at Eleusis. They were all symbolical representations of the same thing. Many years after the commencement of the Christian era the devotees of the Christos in all religions — including the Nazarenes, today called Christians, in the West — had the same symbolism. Their Christos was the sun — the early Church Fathers say so — and of course his adventures were the same as those of Hercules and the rest: the passage of the sun through the signs of the zodiac. But it was no mere 'sun-myth'; it was vastly more.

Some initiates knew this, and were satisfied. They let their knowledge stop there. The universal symbolism of the sun in its course is so grand and is the key to so many of the wonders of science — the

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whole history of the atom, for instance — that they were well content to know so much. But other initiates were intuitional enough to see that these things were no more the real thing than the parchment describing history is history itself. They realized that they had to *live* through the same adventures themselves in the secret and sacred shrine of the heart where no priest save their own inner Christos can possibly come. They were themselves the Hercules, the Sun, the Christos, and all that others could give them was the plan and chart of the sacred journey to the Holy Seat whence the soul had come. The shades and degrees were endless — they *are* endless.

In this way we get the sublime conception of the drama. Originally the stage was the church of all mankind. The drama was the symbolized adventure of the soul, whether it be Hercules, Bacchus, Ceres, Krishna, Buddha, Mithras, Osiris, Cybele, Attys, Adonis, Job, or any other probationary Christos — or Chrestos in the process of becoming the perfected Christos. All decent people could attend in silence, and the drama could be enacted without words, while the audience, if they knew enough, silenced the clamorings and vaporings of the brain-mind. The soul, according to its degree of clear vision, received the message of the soul — for soul is understood by soul alone. All the vast congregation could leave the archaic theater in silence, each having received precisely what his degree of purity of body and mind and soul was capable of permitting him to receive.

That was the true drama and will be, in course of time, the only drama that matters. The fact that there is any other kind of drama merely indicates that Osiris lies dead, cut into fourteen pieces by his brother Typhon; that Prometheus is chained to his rock with the eagle forever gnawing at his vitals; that the initiand is lying 'dead' in the tomb, that the brain-mind of humanity is reigning on the usurped throne of the soul. In time, that usurper will be dethroned and made the slave, as it is and should be, of the King, the Soul, once more. The Osiris will be resurrected, Prometheus will be unbound, Christos will arise, the Drama will come into its own again.

Meanwhile, since nations cannot do this — they have not attained the harmony, the true expression of brotherhood required for that — individuals must keep the way open by their lonely pioneer efforts to reach the peak of Everest. And Julian was such a one. In countless other lives he had fought his way to the front rank of humanity's eternal battle and if Maximus had made him go through

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tests and trials and lonely waitings in the preparation-chamber, as Jesus had perhaps done in the Great Pyramid, it was no more than a symbolic repetition of the tests and trials and temptations and fierce fights with the brain-self that he had triumphed over, age after age, in body after body.

Is this fancy? Certainly it is not. Such things, in the astonishing economy of nature on all planes, are reflected in plain black and white even in material life, for the dull brain to see. Study the nine-months' evolution of the unborn child and you shall find it written in indelible characters. The vegetable becomes the animal, the animal grows to a human child — "the stone becomes a plant, the plant an animal, the animal a man, man *becomes a god*," is the wise old saying. Shall the soul do less than the physical body, that little speck of dull earth?

There is no fear or favor in the real Mysteries. What you get you have fought for, with your selfish self as the enemy. When the Eleusinia, like John's baptisms in aftertimes, were opened to the public for money, they received exactly what they paid for: an afternoon's pleasant entertainment. For Julian that was an abomination. He was called by an enemy, "The Great Mind." If he had known anything about the soul, that enemy should have rather called him a man on the way to becoming a *Great Soul*. And such men cannot be judged by the mere mind any more than the actions of a philosopher can be judged by a frog croaking in a pond.

The real Mysteries were characterized by silence. The soul needs few words.

Julian was conducted by the messenger of the Gods, Hermes or Mercury. Other gods were there, each fulfilling a part in the ceremonies. Bacchus or Iacchos, Cybele, Vulcan, Adonis, all were represented; the old literary myths faded away from sight and the aspirant perceived new and glorious meanings unfold and fade away as others came into view on the screen of the purified mind. Had he been a Hindû, these powers would have had other names, but they would have been the same powers. Isis, Osiris, Hathor, Pthah, Ra, Tum, would have been the names in Egypt, perhaps. In Mexico, yet other names would have been used. If one wanted to localize the universal symbolism it could always be done.

Julian became himself the symbolical Sun, being instructed what to do by his initiators. How can we separate or describe the different

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scenes and degrees of that version of the drama of the soul? We can only catch fleeting glimpses of the film as it reels before our imperfect vision.

There is the degree or figure of Aries the Ram, the pushing month that forces its way into the year. Taurus the Bull with its horns does the same with added force and vigor — the Mysteries of Mithras give the story of the bull and its symbolism. Castor and Pollux, the twins; now surely that is an impossibility for a man, say Julian, to represent *twins*? Not at all; it is the grand secret of the divine and the demon ever struggling for the mastery in man; man is truly a twin; the final purpose of the mysteries is so to purify the demon-side of man that it becomes one with its father, if you like, the heavenly twin, both, with the light of the spirit, forming the glorified Christos.

The Crab and the Lion, the Sun in its full force of summer-strength and glory; the Man at the Royal Arch of his career as man, symbolized also as the Rainbow of Peace. Will he rise higher, out of the Zodiac altogether, soaring beyond the heavens, or will he be constrained to return along the Sun-path as the Alaskan Indians in their age-old symbolism of the same mysteries describe it?

He does not break away from the Sun-Path. Next he encounters, he *becomes* rather, celestial Virgo with the wheat-ear in her hand, or the sheaf of corn with the cornucopia falling like a running stream of plenty upon the summer-earth. There is Libra the Balance, the Scales. The Man, the Sun, is tried in the balance — and found wanting; he falls slowly towards the dark and dull months of autumn and winter, the tomb of the Christos, or rather the Chreest, the mummy. Scorpio wounds him in his most vital spot as he still struggles to escape from the four walls of heaven to the liberation of the divinity which he once was, and which he will by his efforts again attain. Wounded and staggering he seeks to escape from the other door of heaven and is struck by the arrow of the giant Archer, Sagittarius; he falls towards the watery signs and passes through the realm of Capricorn the 'sea-goat'; Aquarius, the man with the pitcher of water leads him on to the place where he is to celebrate the first mysteries of death in the upper room; Pisces, the Fishes, seal the mysteries of the loaves of Ceres, the Virgin with her sheaves and the "two small fishes" which form the unending supply of celestial food for the aspirant to the perfection of the soul.

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It is all dim and confused to the public, to the brain-mind; it is as clear as the noon-day sun to the soul. The Unconquered Sun traveling through the Signs which form the Zodiacal Band, rising to his full physical strength, attaining the balance, the turning-point, retreating and struck by the powerful blows of the giants that guard the Eastern and Western doors, he sinks fainting to his death and burial in the tomb of dull December. His body lies hidden beneath the horizon and the only indication of his tomb is the crown of thorny acacia on the pallid brow of the dead Sun, the crown of thorns, the black empty spaces where the once-bright rays have ceased to exist.

Then comes the grand eternal lesson. The Resurrection! Even Death has no power over the Unconquered Sun.

The Sun slowly rises again from the tomb, after three days, and the building of the Temple begins anew.

Not all who in later, degraded days witnessed the grand Mystery of the Solar birth, growth, fall, death, and resurrection, knew that the Sovereign Sun is the Christos-Spirit in man, the real Man himself on his upward way towards his own essential divinity; not all knew that the resurrection has more than one meaning; that it means *reincarnation* in the body; that it means the final and greater *reincarnation* of the Divine Man in the Spiritual 'body,' to the exclusion of a material body, after a lifetime of 'days' in many bodies, one for each 'day' of that 'lifetime'; not all knew that the lesson was one of self-directed evolution for the real man, the soul, and that every grain of action and thought sown must be reaped and the doctrine of responsibility worked out to the last straw.

Yet these things were known in a vague way. Even today we meet the excuse for futile plays on our degraded stage, that they teach that we cannot escape from the consequences of crime—a long-distance reminiscence of the old true soul-dramas that did really teach such responsibility. If such doctrines were brought into conversation it was done *sub rosa*, and not among the crowd in public places. They were among the things that we read of when an Initiate tells his disciples that "there are many things I have to tell you but ye cannot bear them now." They are there plainly enough for all with the least intuition to see, in the confidential letters to lodges which have been made public by friend and enemy; they are there for all to see in the scarcely-disguised gospels and rituals of every race.



## JULIAN THE APOSTLE

To quote one instance alone, Jesus the Nazarene talks for pages in private conversation with his candidates for initiation about re-incarnation and how souls must suffer for deeds ill-done in other bodies, until they are purified for the greater reincarnation, as you may say, the inverse incarnation, for it means the final liberation from the body; as said by an initiate of the Jewish Kabalist mysteries: "To him that overcometh I will give a white stone with a new name written. He shall become a pillar in the Temple of my God and shall go no more out!" That is, he shall no more need to incarnate in fleshly bodies, for his "sins shall be forgiven"— he shall have himself paid the uttermost farthing of suffering for sins committed and shall have received the last personal reward he wants for good deeds done. Henceforth he will be free from desire of reward or fear of punishment.

All this and more is what the real Mysteries of Eleusis taught under the unspeakably simple and beautiful imagery of the story of the Sovereign Sun (as did those of Mithras) and the Virgin-Mother of the Gods with the wheat-ear in her hand. Truly her son — every child of the Mysteries — was born in the 'house of Bread,' which the Hebrews call in their language 'Bethlehem.' And truly the Wine of Divine Life gave him new and divine Life. The Mysteries of the Great Mother are older than Eleusis. If in Mediterranean lands she was the Magna Mater, the Bona Dea, the Great Mother and Good Goddess, in Sanskrit she was the same. She is the Virgin, Isis, the Mother of the Gods, the Mother of Humanity.

Finally, we are told, and Julian must have seen it, that the whole of the Solar Wheat-and-Vine, Bread-and-Wine cycle, terminated in the Hierophant solemnly holding an ear of wheat in silence before the assembled candidates. No twin-symbols in the world so well cover the whole ground of the Solar Man and his own divinity.

We may never know the name of the Hierophant who initiated Julian. It was death to mention his name, and even in this degraded time no true initiate would reveal it.

In the summer and autumn of 355, Julian was a young man of twenty-five years. He spent five months at the University of Athens with such friends as Basil and Gregory and others. The time seems almost negligibly short. And yet historians have been obliged to suppose that he was at Athens before, to account for the extraordinary amount of real life that he crammed into those happy days —

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the only really happy days of his life, if you do not count all his days happy, as are those of every spiritual warrior. Such a strong influence had those short five months on Julian that they might have been five years to any one else. He worked, he played, he made friends, he concentrated a lifetime in those months. What is the explanation?

It is not difficult to give. The outer, denatured, degraded Mysteries — which you *paid a fee* for being initiated into — were about as thrilling as going to kirk on a Sunday morning in winter to hear the minister preach. As far as the ordinary man knew, that was all there was in it.

But the real, the pure divine mysteries are not like that. For those who are duly and truly prepared and worthy and well qualified to be initiated into even some lower aspects of the real mysteries of the Bona Dea, the Virgin-Mother of the Christ-spirit in all men, the Bacchic wine so thrills with real life every cell of the dead body that we call our working selves that time is forgotten and centuries of glowing pulsing life may be experienced in a night. This foretaste of real life has many names in many countries.

But the application of the matter is that Julian found his life so intensified, so deepened, so expanded, so exalted with the influence of the genuine Mysteries, that the 'reception of the Holy Ghost' as described by other writers, appears pale in comparison. It was the same force that made Paul such a tremendous bundle of energy throughout his life and kept him active long after any one else would have died of exhaustion: it was the soul come to life, if you like to put it that way. It is nothing that comes of paying fees or of studying books, but it is comparable only to a flower-bud opening in the sunlight by its own unaided efforts; it is the enthusiasm of Aladdin when he enters the orchard of jewels; it is the garden of delights which sends men mad if they are not purified and prepared; it is the reflexion of the heaven into which Paul was caught up; it is the glow of the *Shekinah* — all in degree, of course.

Those were not five months of student-life that Julian spent at Athens, in the summer and fall of 355. They were the seventy years of the old fairy-tale that the kidnaped mortal spends among the fairies and thinks it is only a few hours.

What can we say more of the blossoming of the soul that takes

## JULIAN THE APOSTLE

place at the least contact with the real Mysteries of the Soul? We can but repeat the old saying that men often went to Eleusis mere mortals like any one else; that they returned different men. They had learnt their own essential divinity. They knew that their bodies were exactly as said, the Temple of the Divine.

No wonder the Mysteries were the beaconlight of civilization throughout countless millenniums. No wonder that Egypt's glorious civilization lasted for seventy-five thousand years and more — just as long as they kept the fires of the Mysteries burning in their hearts. No wonder that the world shall again be a heaven compared with what it is now when the light of the Mysteries shines once more from the old beacons upon the mountains, like footsteps of the Messengers of Peace!

They said that Julian was the marvel and wonder of Athens for his learning and attainments. And that in five months! The uninitiated historian says that of course this was merely the fulsome compliment of the Sophists and orators, such as Libanius, flattering an Emperor. Indeed it was not. It was the light that shone in his face as did the light in the face of Moses when he came down from the 'mountain' so that he had to be veiled, lest the people be dazzled. The Mysteries were such an overwhelming event in the university-life of Julian that all else is overshadowed by the glory of the initiation. Julian went through a lifetime of happiness in those five months. As described in Eastern imagery:

Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. 'Tis like a sunny glade in the dark forest-depths, a spot on earth mirrored from Amitâbha's paradise. There, nightingales of hope and birds of radiant plumage sing, perched in green bowers, chanting success to fearless Pilgrims. They sing of Bodhisattvas' virtues five, the fivefold source of Bodhi-power, and of the seven steps in Knowledge.

Basil was always a good friend. But Gregory was never much of a fellow. They were just college-friends and that is all. Gregory's university-life taught him little more than the value of words, words, words, and in those days in ordinary life they were valuable. A rhetorician with eloquent speech, was always regarded as the superior of a mere exactitudinarian. If in the courts you had the best case in the world and unassailable evidence, it was of little avail unless your lawyer could talk the hind legs off a donkey, as the saying

## THE THEOSOPHICAL PATH

goes. If he could, then you could do much as you liked; you would be acquitted.

It was all very stupid, of course, of those stupid Greeks. We have outgrown that, *of course*. Well, have we? It is precisely what leads multitudes in our elections; talk, and not too much thought ahead. It has destroyed governments and ruled kingdoms in the twentieth century A. D. No, we are not so very different from those fourth-century people. In fact, the two ages are remarkably alike in many ways.

Gregory is quoted in after life as having written to his friend Jerome, a Father of the Church and almost the author of our present translation of the Latin Bible, "Nothing deceives the public so much as verbiage!" But he was now still a very young man and Julian found it difficult to get on with him and his verbiage. For himself, Julian was ever prone to tear the heart out of a problem and settle it offhand without frills or circumlocutions. His intelligence was exceptionally brilliant.

## SOME PROBLEMS OF LIFE

ARTHUR A. BEALE, M. B.

**T**O most thoughtful men there come times when the soul asserts its dominance, and life stands forth resplendent with magnificent possibilities of infinite service, boundless advance, an ever-growing knowledge, and a love that knows no limit. At such times one never cavils as to immortality for it has become a reality already: one gains a true estimate of the essential values of life. At such times we become identified with the soul itself, where doubt and criticism are alien.

At other times, one becomes negative, impotent, depressed, even cynical and suspicious — such are the vicissitudes of life in human nature — and we see the drama of the two natures of man. I take it that it is one of the objectives of the Theosophical life to emphasize and make permanent the former, and to eradicate entirely the latter.

It was one of the tragedies of the nineteenth century, in the Occident, that the whole trend of education, scientific and religious, was to emphasize the all-importance and reality of the physical body, which Oriental philosophies entirely ignore as an *essential* part of

man's constitution. The result was that science developed schools of agnosticism, and religionists churches of dogmatic beliefs essential to the soul's salvation, the driving force of which was Fear. So two camps entrenched, irreconcilable, carried on a constant warfare; the few prophets, intuitive men, poets, and mystics, like ghosts of a knowledge of the past, were little heeded. Into this chaos came H. P. Blavatsky, who brought the ancient truths which were destined to reconcile the two camps, showing the errors of both and destroying for ever the illusion of the physical body; and though she earned the hatred of both, she did her work well. The keynote of her work was to emphasize the unreality of the body-physical and the essential truth of man's Divinity.

The object of the following is to try to show that "We are not our bodies"—a truism that the soul was trying to teach us all through those dark times; but we had not the language to interpret the message until H. P. Blavatsky brought us back the true philosophy of life, *Theosophy*. Here then are some of the facts we failed to interpret.

The first is a dream I had as a medical student, at that time studying Anatomy in the dissecting-room. Finding that 'parts' were not coming in fast enough for my impetuosity, I proposed (in my dream) to offer my own body to the dissecting-room. This was accepted, and arrangements were made to loan me another body, belonging to a man who did not wish it dissected, but was willing to allow me to use it. I went through the experience of living in a perfectly healthy body for the first time in my life — how the transference was accomplished was known only to 'the weaver of dreams.' Then I went through the unique experience of dissecting my own body without discomfort and without regret, and incidentally enjoyed the pleasant sensations of health, strength, physical endurance, and athletic supremacy. The trouble came when the previous owner claimed it back and I was mean enough to explain that possession was nine points of the law, whereupon he was defenseless.

Now the essential point of this story, for my purpose, is not the remarkable nature of the dream, but the deductive logic of the extension of intelligence from one body to another, without dislocation of identity; that is, I was quite conscious of being the same individuality I was previous to vacating the body I had helped to dissect, if only in a dream. "We are not our bodies!" It is only right that I

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explain that at that time I had never heard or thought of such a possibility; in fact, to my student-ideas my body was myself.

The second incident happened to a near relative when I was a child, and it was confirmed by many who remembered it as happening at the time. A lady, three days after the birth of a child, saw during the night the specter of her mother beckon her. The next morning, in spite of her weakness, she persisted in going the forty-odd miles by train, to visit her mother. On her arrival she met her father coming out with a telegram urging that she come at once, if possible. She found her mother *in extremis*; able, however, to point to a box in the room, which she (the daughter) remembered having promised, in the event of her mother's decease, to take possession of. Having been satisfied that the box was safe, the mother passed away.

The point of this story is that the consciousness of the mother was able to communicate with the daughter without the medium of the physical brain, which, however, evidently did not realize what was done, and consequently sent the telegram. It also exemplifies what is recognised as a fact in psychology, *i. e.*, that persons nearing death are able to precipitate or project their consciousness to a distance, and make themselves visible to sensitives.

The next cases are examples of another character. After I had been in practice some years, and in the meantime had contacted Theosophy, I had a patient who was suffering from an incurable complaint and was nearing the end. On one of my visits about this time, he remarked, "I say, Doctor, I had a strange experience last night, I was up there near the ceiling and looking down on my body, which seemed asleep. How do you account for that?" I was able to satisfy him and made him happy, for, as he said, if he could be conscious outside his body, it gave him some hope of an after-life. This experience is in no way unique; I have met many who have had similar experiences, people who found themselves outside their bodies, and were glad to be so. They were mentally as conscious as before, and they returned refreshed and remembered the agreeable experience.

This is quite in accordance with the Theosophical teaching that the astral body, which carries the senses and without which no sensation is possible, is the medium of consciousness generally; and that a physical body, with its astral outside, is devoid of sensation, and could without inconvenience undergo an operation. This is the explanation of the action of anaesthetics. The teachings of Theoso-

phy and the findings of certain observers are that the astral body can, during life, under certain circumstances, escape from the body to a certain distance, and at such times remains attached to the body by a tenuous cord, very much as a foetus is attached by the umbilical cord.

A very interesting case is that of a diver who had descended, when water entered the air-tube. He was drowning but had time to pull the life-line. He was hauled up, but not before he experienced the sensation of floating through colored space. He next was conscious of looking at himself from the outside of the helmet; but he was conscious of looking out from the *inside* of the helmet coincident with the admission of air by his rescuers.

I have for years been convinced that the relief given by anaesthetics is due to this displacement of the astral as mentioned above, and have used the knowledge for the benefit of patients, as in the cases now to be mentioned.

The first case is interesting to a degree — a man suffering from a condition called plastic paralysis, in which there is a more or less constant spasm, which wears the patient out. I conceived the idea of giving him a profound anaesthetic, which I did satisfactorily, and left him feeling comfortable. On my next visit I was surprised to hear him say laughingly, "I say, Doctor, that was an interesting conversation you had with my brother," and he told me the gist of it. Now, considering that this conversation took place in the next room and was not heard by those in the patient's room, and also that he was under the anaesthetic at the time, the incident is very suggestive in the light of the previous remarks.

Another case of relief from cutting the connexion between the astral and the body was a case of *delirium tremens*. After trying many forms of relief to induce sleep, I tried chloroform and was so successful that the patient came out of the anaesthetic *compos mentis*, and immediately fell into a sleep of fifteen hours on end. The only point about this is that by this process we obtained a divorce from the obsessing train of thought which prevented relief, and it went to justify my assumption.

Only a short time ago there were some interesting cases published which proved that anaesthetics had extraordinary results on the insane, but without any assumption of knowledge as to the explanation of the *modus operandi*. Profound amelioration of symptoms occurred

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and one case of acute mania not only became reasonable and sane, but the patient made the remarkable statement that he remembered events that occurred during his stage of insanity. This was difficult for the doctors to understand, but great things were expected from the new form of treatment. In this connexion it is interesting to turn to what one of the former Leaders of this Movement, William Q. Judge, stated in reference to insanity: that in many such cases the entity remains attached to the body but outside it.

I infer that what happened in these cases was that the anaesthetic displaced *one* of the astral bodies, of which there are many, and in this case not the one that was joined to the waiting mental part outside the body but that which is connected with the senses. The result would be that the mental entity meeting the body-astral would be able to attach itself to it and be carried into the body with it, on recovery from the anaesthetic.

Some years ago it was ascertained that a dead body weighed less than the same body before decease, the difference amounting to some ounces, suggesting that something ponderable was lost. Theosophy shows that there are astral molds of varying grossness — that is, of varying refinement and density — some not much less gross than the physical body itself. Such can be seen by an ingenious chemical apparatus, but others are not so perceivable, all depending upon the principles that they, as it were, ensoul. Some day this will be a matter of ordinary scientific investigation.

Such are some of the methods by which the soul instructs us as to the nature of Man.

## A GRAMOPHONE ON THE PACIFIC

Kenneth Morris, D. Litt.

SILVER-SPECKLED indigo  
The round, vast sea below  
And the heavens' hushed dome above;  
And hurrying 'twixt these two,  
And heedless quite thereof,  
Music on deck, we go  
Cleaving the silence through.  
But the old sea's olden dream  
Knows naught of ships' lights agleam



## THE POINT LOMA VIEW OF LEADERSHIP

Or loud victrola's mirth;  
And what do the great stars know  
Of songs born here on earth?  
They care naught for the ways of men.  
And fox-trot, tango, dance  
Ring out, and the moonbeams glance  
On wavelets rippling slow,  
Dreaming undisturbed. . . . Till when  
A moment's hush comes; then a change:  
Fritz Kreisler's bow starts to range  
Over strings remote and strange;  
And — what? do the far stars know,  
That know naught of the songs of men?  
And the sea, that she trembles so,  
Thrills so; and murmurs then,  
Love-stirred — hark! — '*Beethoven!*'

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## THE THEOSOPHICAL MOVEMENT

### The Point Loma View of Leadership

(Reprinted from the *Canadian Theosophist*, March, 1931)

**A**N interesting letter has been received from Mr. J. Henry Orme, whose long membership in the American Section, T. S., and whose independence and sympathy with the stand taken by the T. S. in Canada, make him an acceptable authority on the present Point Loma developments. Mr. Orme has become President of the American Section of the Point Loma T. S., and it is pleasant to know that he feels free to carry his independence and his freedom of thought into the service of the Point Loma organization. His letter will probably give a better impression of Dr. de Purucker than can be had from the impression formed by strangers from his writings. The letter, in part, is as follows:

"I think that I can safely say that we understand your point of view almost perfectly and sympathetically. It was ours, very nearly, for so many years when disillusionment in relation to personalities made us throw them over for principles. And I am sure that we are all the stronger for standing alone for over ten years, and 'crying in the wilderness' so far as any interest in the original Theosophy was concerned. But when we went to Point Loma and heard and met Dr. de Purucker we felt that at last we had found someone with the life, power, and knowledge necessary for welding the rather heterogeneous elements in the Theosophical Movement into something resembling coherence and purpose.

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And as the months went by we became more fully convinced that here was a man in whom we could put our trust as a Leader of the Theosophical Society of Point Loma. I do not believe that one can exactly 'get' the Dr. just from his writings; he has to be contacted, 'psychometrized' to be even partially understood.

"The objection to 'leadership' springs very naturally in the minds of those who have done their own thinking, have 'stood alone' and wish to continue to do so; but I think there is a slight misunderstanding of the meaning of this term, or, at least what Dr. de Purucker means in this capacity. A 'leader' is certainly not a 'commander,' and G. de Purucker gives no 'orders' so far as my own experience goes. It is obvious that the whole world is crying for *real* leadership in every department, economic, political, religious. And certainly the Theosophical Movement needs leadership, having suffered so terribly in the past from lack of the proper sort.

"*Individuals* can make their own progress in self-development without a 'leader,' but a *movement* seems absolutely to require one. I wouldn't have joined the Point Loma T. S. had I not sensed in G. de Purucker just the qualities of leadership which make possible the growth, vitality, and success of the organization. In a leader we expect a man of vision who sees a little farther than the rank and file of the members; who knows more and can impart it; who has the capacity to inspire, and the integrating force which draws people around him as a center. After my years of 'impersonality' it was a positive inspiration to come into the presence of someone whom I unhesitatingly recognised as being very much more advanced than myself in every Theosophical way: and if you knew me, you would understand that this 'adherence to principles' had not lessened my estimate of myself in any way as the years went by. G. de Purucker is not 'Theosophy' any more than was H. P. B. or Judge or Olcott, but so many of the active principles of Theosophy are incarnate in and through him, that some of us poor comets wandering alone through the Theosophical heavens were happy to attach ourselves to this center and join this Solar System. And all of a sudden there came order in our lives, proper relationship, and something to work through which we thoroughly approved.

"I have not given up one thought of relying on principles, for no true Theosophist can ever do that, nor could I be 'led' where what I conceive to be principles did not lead me; but 'principles' after all require 'personalities' for their expression and it is in the history of the human race — and the Theosophical Movement — that some people have expressed more of these principles than others — and they have been our 'leaders' in spiritual matters: H. P. B. for example, to say nothing of the Masters. They do not say 'do this' or 'do that' as commands; they state spiritual facts, truths, as in *The Secret Doctrine*, *The Voice of the Silence*, *Light on the Path*, etc.; they point the way and we may follow if we choose.

"'An institution is the lengthened shadow of a man.' Every successful organization has someone around whom it is nucleated and who is in the main the leader. If he is good and true the possibilities of growth and greater service through co-operation are enormous. If he is the opposite, disintegration ensues. There is something centrifugal in this attitude of 'no leadership,' for one passes

## LOOK TO THE EAST

from this stage to the next one — *no organization*. It seems impossible for an organization to be held together upon 'principles' alone; human nature requires something more central, more human and personal. This is probably due to the hierarchical structure of the universe. Has not your own Section decreased in numbers as these ideas of impersonality, etc., have gained the ascendancy?

"Really, what started out as a short reply to your letter has grown into a dissertation, so I must close. But there is another point (and may I say that I am not expecting that you will change your point of view from this letter): Dr. de Purucker's 'claims' (to quote you) as to contact with the Masters. For precedent he certainly has H. P. B. whose whole Theosophical life was a proclamation to this effect. From the day of her emergence into the light of publicity until her death she made these claims — or statements. The T. S. was at one time given just a few years more to 'preach Us.' Col. Olcott was very frank and open about his relation with the Masters in the early days, as were many others.

"It is very probable that Dr. de Purucker's relations with the Masters are very different from those of the average E. S. member taking the pledge. After all, what was the message? To try to bring friendliness and co-operation within the Theosophical Movement. Very different from a number of occult pronouncements that will spring into your mind. It is probably better to have all the cards on the table at the beginning and G. de Purucker is a marvel of frankness."

### Look to the East

(Under the heading 'Look to the East' there appeared in 'The People's Forum' on the editorial page of *The Norwalk Hour*, issue of February 25, 1931, the following communication from Comrade Clifton Meek, Secretary of Lodge No. 13 of Silvermine, Norwalk, Conn.)

**E**DITOR of *The Hour*: May one who has been a student of comparative religions for some years past be given space to comment on the recent letter of G. M. R.? He complains of the political activities of the clergy, states that they no longer discourse on God and the Bible and implies that no real spiritual teachings are being given to those who are seeking light and help. His several points are well taken, but the trouble is deeper seated than he and most others may imagine.

A few of the clergy are broad enough to realize, and frank enough to admit, that all is not well within their own domain, and are making an honest attempt to save the situation by the best light they have, but the majority of them refuse to take inventory, and rather than admit that they could possibly be on the wrong track, they stand with their backs to the wall while many of their followers are turning elsewhere in search of spiritual help and guidance.

It is impossible not to sympathize with the earnestness and sincerity that inspires them to raise the moral tone and fiber of their fellow-men regardless of how misguided their efforts and methods may be, but it is somewhat of a pathetic gesture to see them step into the political arena for the enactment of sumptuary

## THE THEOSOPHICAL PATH

laws, for it is an admission of failure in their own sphere of activity, and an attempt to obtain by law and force what they have failed to accomplish by teaching and moral appeal. The remedy for the evils of today, as always, does not lie in any political expediency, but within the hearts of men. One of the principal reasons why many of the clergy do not discourse more than they do on the Bible is because they themselves do not understand it, and it requires less understanding to discuss politics, and they are much less liable to get into deep water by denouncing the obvious evils which beset mankind. For centuries their predecessors attempted to put a literal interpretation upon the Bible which led to contradictions, strife, discord and dissension, and drove many people from the church. May I point out here an obvious fact which seems to have escaped or been ignored by many Christian clergymen and their followers? It should always be borne in mind that the founder of the Christian religion was an Oriental of high training and deep learning, and both the Old and New Testaments are products of the Orient, written by Orientals, and the Oriental way of writing is to write in allegory. For two thousand years Christendom has claimed an Oriental as its founder and head, and for two thousand years has tenaciously clung to the stupid policy of refusing to look to the Orient for an intelligent interpretation of his teachings. Until this is done, the mystery will never be unlocked, and Christianity will continue to dissect, divide and subdivide itself, and its followers will look to other channels through which real knowledge may come.

If the churches are to retain their position as the spiritual teachers and helpers of mankind, an attempt should be made to get back to the real fundamentals of religion. Not the 'old time religion' of our forefathers with its moribund doctrines, but to the basic teachings which lie buried beneath the accumulation of dogma, creed, and ritual of many centuries. It is here that the real pearls are to be found.

The first step in this direction is a willingness to admit that they have wandered away from these fundamentals. They may deny it, but the many centuries of Christian history, the pages of which are filled with strife and discord, to put it mildly, and of which no true follower of the Nazarene can be proud, stand as an ever present witness that such is the case.

Within every human heart is the desire to know who we are, why we are here, what life is all about, and whither we are going. These questions are not unanswerable as some western minds may imagine, and simply because our scientific men and theologians have not yet unlocked the great mystery, that is not saying that others have not. It is only human conceit and ignorance which prompts us to turn our backs on the records of past ages and peoples, and to imagine that our civilization is the highest yet attained. We are very proud of our materialistic progress and intellectual attainments, but we have something yet to learn from our humble Eastern Brothers, who have much to teach us when we are ready and willing to learn. Racial prejudice and creeds have likewise built a wall of separation, but it is becoming badly undermined.

Mankind has never been without its real Teachers, the Elder Brothers, those fine flowers of the human race, who by self-directed effort have evolved ahead of their laggard brothers, and of whom the historical personage known as Jesus

DR. EVANS-WENTZ HONORED BY OXFORD UNIVERSITY

was but one, and when a truer understanding of the real status of this Initiate is had, it will create a profounder love and respect, and his teachings will be better understood. The great Brotherhood of which he was a member exists today as it existed then, and there is evidence for those who care to investigate and whose minds are not burdened with preconceived ideas, dogmas, and creeds.

Many years of the life of Jesus are veiled in mystery, and of these no account is given, but tradition has it that these years were spent in Egypt, India and Tibet, and that he was initiated into the Mystery-Schools of that time. It is a significant fact that the 'raising of the Christos' was enacted in the Grecian Mysteries thousands of years before his birth, and it was upon the mysteries of Initiation that the story of the crucifixion and resurrection was based.

It matters little or not whether the historical event occurred when once the real meaning of the allegory is understood.

Jesus made his appeal directly to the hearts of men, to their own essential divinity, and not by force through any political agency. If his followers are unable to do likewise it is because they have lost the key to their own teachings.

If there are any who may think that the foregoing is intended as an unkind criticism, the writer hastens to assure them that such is not the case. Due credit should be and is given for the many humanitarian and charitable deeds performed by organized Christianity and its followers, and for the comfort it has brought to many minds and hearts. But there are those who look beyond the barrier of creed and dogma to greater heights which humanity is destined to attain in its long journey, and who are no longer satisfied with vague answers and evasions, particularly when real knowledge may be had for the asking. Look to the East. "Knock, and it shall be opened unto you; ask and you shall receive."

Yours for more light,

A THEOSOPHIST (Clifton Meek)

**W. Y. Evans-Wentz, M. A., D. Litt., Theosophical  
Scholar, Honored by Oxford University**

(From *The San Diego Union*, March 1, 1931)

**W.** Y. EVANS-WENTZ,\* former resident of San Diego who will return here soon, was honored recently when Oxford University, England, conferred upon him the degree of Doctor of Science in Comparative Religion in the School of Anthropology. He is the first American to receive this degree in Anthropology, and one of the only six to whom the degree has ever been awarded.

Having earned a Master of Arts degree at Stanford University, Dr. Evans-Wentz also is possessor of a degree as Doctor of Literature. The granting of such a degree as Oxford recently conferred upon him is regarded as a distinct achievement in scholarship. The degree is dependent upon research, the results of which must be published at least one year prior to supplicating for the degree, and

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\*Dr. Evans-Wentz has been a member of The Theosophical Society since 1902.  
— SUB-EDITORS, THE THEOSOPHICAL PATH

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must constitute, in the judgment of a committee appointed by the University, a genuine contribution to the advancement of learning. In the instance of Dr. Evans-Wentz's research, the results were published by the Oxford University Press in the three following volumes:

*The Fairy Faith in Celtic Countries*, published in 1911, a study of Celtic Mythology and Religion as illustrated by modern survivors, chiefly among the peasantry of the six modern Celtic countries: Ireland, Scotland, Isle of Man, Wales, Cornwall, and Brittany. To this study Dr. Evans-Wentz devoted three years while living with the peasantry in various parts of these six countries.

*The Tibetan Book of the Dead*, published in 1927, a translation of a Tibetan manuscript illustrative of the teachings of Northern Buddhism or Lamaism concerning the science of death, the after-death state of consciousness, and the way in which reincarnation takes place.

*Tibet's Great Yogi Milarepa*, published in 1928, a translation of the Tibetan biography of Jetsun Milarepa, the most illustrious of Tibet's Buddhist saints, who was also a remarkable poet and teacher, flourishing in the twelfth century.

## Questions and Answers

OUR first Question is answered by William Quan Judge — *The Theosophical Forum*, No. 57, March, 1894.

*Question:* Are the statements in the ninth chapter of *Esoteric Buddhism* regarding the later incarnations of Buddha as Śankarâchârya (sixty years after Buddha's death) and Tsong-ka-pa (born in the fourteenth century) correct? I do not remember anything by H. P. B. which confirms these very interesting statements.

*Answer:* W. Q. J. — The statement in *Esoteric Buddhism* referred to is not the first time that such a view has been given out, as for many, many years the assertion has been made in India and other Oriental countries that Buddha incarnated in Śankarâchârya for the purpose of making a reform in Hindû philosophy. From reading Mr. Sinnett's words it would seem that he is using the terms of the letters from the Adepts on which the book is founded, but that cannot be said certainly until he admits it or the letters themselves are published [as they are today under the title *The Mahatma Letters to A. P. Sinnett*, compiled by A. Trevor Barker.— Ed.] I do not remember now any passage in which H. P. B. said anything about it, but other students may be able to find such. The same may be said of Tsong-ka-pa. The doctrine of incarnations of an Avatâra is clearly put in the *Bhagavad-Gîtâ* in the fourth chapter, thus: "And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue"; and so also is it given in many others of the old scriptures. As Buddha came to those who were outside the Vedic law, so it was natural at that time, or a little later, that he or someone else should come to make a reform in Hindû Vedic philosophy. Whether both were the same souls is not very important, but it is very evident that the soul of each was in every sense a 'mahâ-âtma,' for the influence of Śankara is as

## QUESTIONS AND ANSWERS

much felt today in the Vedic philosophical schools as is that of Buddha outside of them. The coming and going of such highly advanced egos is always "by a secret path," as is the phrase, and generally curiosity is what brings out references on the point of identification, for did we know who any particular person was in another birth nothing much of value would be gained. . . .

*Question:* It is said that everything is Karman. It is the Karman of the murdered man to have been killed. It is also the Karman of the murderer to have taken life in this incarnation. The murderer, therefore, helps the murdered man to live out his Karman. The victim provides the murderer with the opportunity of working out his own. It seems as if both parties have helped each other. Where is then the wrong of murder?

*H. T. Edge:* If I murder a man, then that act becomes part of my Karman, and if I refrain from murdering him, that also becomes part of my Karman. I recognise no kind of Karman that compels me to yield to the temptation of murdering him. As to another part of the question, the quotation from the Bible is apposite: "It must needs be that these things come to pass; but woe to him by whom they come to pass."

I prefer to relieve a man whenever I am moved to do so, and to let Karman take care of itself. As to vicarious suffering, what is to prevent me from shouldering the burden of a weaker brother, or him from accepting my services, if we so decide between ourselves? We can leave the rest to the bookkeepers.

The familiar analogy of the laws of physical nature is always helpful. These are to all practical intents constant and invariable; yet we can dispose of them at our will. If I catch a man who is falling downstairs, do I interfere with the law of gravitation? It might be better sometimes to trust our common sense, or intuition (if that term be preferred) rather than tangle ourself up in an intellectual cobweb of rigid logic based on false premisses.

*Question:* I have seen it reported in the newspapers as the statement of a Theosophist, that criminals cannot help being what they are, and that they get better every life. This seems a strange and, I must say, dangerous doctrine. Is it really held by Theosophists?

*Kenneth Morris:* Ah no, indeed it is not: whoever preached it was far from being a Theosophist. Not that Theosophy is a series of narrow and dogmatic utterances; but it does proclaim certain invigorating doctrines: and this one, with all that it implies, is very far from being invigorating: this one, certainly, is in flat contradiction to the teachings of Theosophy.

What follows from it is, that man has grown up from a low condition; it would seem that we all started on the life-course as criminals: and the criminal is the natural man. Time takes him, it would appear, and makes a civilized citizen of him willy-nilly; sit down and wait, therefore, and your sins shall be blotted out. Stuff and nonsense, according to Theosophy! Give us the good, old-fashioned ape-ancestor of materialism at once; give us that pleasant creature, 'primeval man,' in all the glory of his long teeth and hair, his long arms and his home amid the boughs of the forest! For a very long time, since H. P. Blavatsky

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first began her amazing battle against the world's darkness, has Theosophy been at war with such hopeless and ditch-water ideas.

Primeval man was a god; and he is a god now; a god all bedazed and frantic amid the encumberments of a world strewn with god-traps; an amazing, stubborn, hostile and various world; a world not understood, full of blind alleys, lures, and perils. He is to conquer it some time; and for that end came he into it: but let him never trust time to do it for him. What is the will in him for? was he given a sword out of the armory of heaven, that he might let it rust in its scabbard? Heavens, that we should be taught to take the glorious doctrine of evolution as a paltry soothing lull and comfort for our lower nature, instead of a trumpet-call out of sloth!

We must be frank about the criminal and the fallen, and waste no sentiment. They are what they are of their own free will. They are not merely evolving brutes, but gods who have chosen to live brutally, and so sunk into the scum and wastage of the world. Or rather, we might say, the children of gods who have forgotten their heavenly parentage; prodigals battenning on hog's-wash, their substance wasted on riotous living. Every one of us is god and brute; there was a battle to fight with every body we ever came into. For we find here in our bodies the animal principle of desire; a Circe on this strange island on which the seas of time have thrown us. Were we not warriors before? Was there no Ithaka awaiting us? Were we bound to drink the wine, with all the warning that there was before us? It is a tragedy indeed, that they who sacked and kindled Troy should be wallowing in this bestiality; but do not pretend it is their native condition.

Circe-desire offers us her drink; and truly we are amazed at the sights and strange life of these bodies her island. We ally ourselves with the lower nature, with its selfishness and passion; we traffic in its bogus treasures, and are entertained with its delights: where we came to make war and establish dominion, we are held as sense-lulled puppets, slaves chained and laden with oblivion.

Time will never make us free; only ourselves can do it. To preach, as this so-called Theosophist has been preaching, that we were born on the island, and must await liberation by that improbable thing, that sugared, medicinal, exertionless lollypop evolution, is to advise us to new ages of swinish and miserable patience. Out with that forgotten sword, man! Your hands are not too feeble to pull it from the sheath, rusted though it be; a thousand efforts will bring it out, at the worst; and then, when Circe comes to you, at her; show her no courtesy! The best that she can have from you is that you shall sweep off her head from her shoulders. Stand; make effort; do battle; exert thyself! That is the message of Theosophy, the best message in the world for the saint, and the best message in the world for the criminal. Though you are drunk with Circe's vile wine now, yet of old you opposed mighty Hector and fled not from him; and the same divinity that did you stand against dragons and demons is slumbering in you still, and may be awakened.

Oh that the world might ring with this message for Men; that mankind might take courage everywhere, and shake this titan Jericho of iniquities, the world as sin and selfishness have made it, with one great shout of reawakened hope



## "THE THEOSOPHICAL FORUM"

and the assertion of our clean and decent manhood! That no puling voices might be raised for peace with the lower nature, for truce with the forces of destruction! How we do love to patch up compromises, to proclaim easy paths, to take out patents for backstairways into heaven. But never believe that such means are tolerated by Theosophy. "The kingdom of heaven is taken by violence," according to the true teaching; and that does not mean that we can mend our lives by fits and gusts of excitable determination: it means that man is his own deliverer, and must use his own will and break his own bonds; and that he actually has the power within him to do it.

When the mood for tragedy takes us, we can take another view of the criminal, and it will be pathetic enough; but true, and no begetter of weakness. He is a god truly, but a god fallen and crucified; or rather there is a god behind him, and that which is the criminal is the crucifier of it. A god which fell into the hands of the mob of passions, and they took and bound him; and cried out that not he should be set free, but the demon-self — there is one in all of us. And then that fox, Herod-intellect, would not save him, and indifferent Pilate delivered him up to the lictors.

What will you say? That the mob and Herod and Pilate will evolve? Will you say, *Let them be, they will get better with every life?* Tush, they will not get better: not of their own free will, nor of any extraneous power such as this falsely so-called evolution. The god, the soul in the man, must command them, reduce them, and make them cower.