

# CYCLES

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*Articles by William Q. Judge*

CYCLIC IMPRESSION AND RETURN  
AND OUR EVOLUTION

THE KALI YUGA

ANOTHER THEOSOPHICAL PROPHECY

THE SIGNS OF THIS CYCLE

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## CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION

LECTURE, APRIL 25, 1892, BEFORE THE CONVENTION  
WILLIAM Q. JUDGE

**M**r. Chairman, Fellow Theosophists, Ladies and Gentlemen: The title of what I am about to say to you is CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION.

Now what is a cycle? It has nothing to do with the word psychic, and I am sorry to have to say that, because I heard some people this morning repeat the title as “psychic” instead of “cyclic,” seeming to think perhaps that that was the same thing, or had some relation to it. The word cyclic is derived from the Greek word *kuklos*, or a ring. It has been turned in the English language into the word cycle, by the process of saying *Kykle*, and then cycle. The corresponding word in the Sanscrit is *Kalpa*, which has in fact a wider and a deeper meaning; because cycle in English is a word which covers, is used for, and thus somewhat confuses, many cycles. It is used for the small cycles, and the larger cycles, the intermediate cycles and the great ones, whereas the word *Kalpa* means and implies only one cycle of a large size, and the smaller cycles within that are designated by other words.

What is a cycle? It is a circle, a ring. But not properly a ring like a wedding ring, which runs into itself, but more properly like a screw thread, which takes the form of a spiral, and thus beginning at the bottom, turns on itself, and goes up. It is something like the great Horseshoe Curve in the Pennsylvania Railroad. There you go around the curve at the lower end; you go down into the horseshoe, and as you turn the grade rises, so that when you arrive at the opposite side you have gotten no further than the beginning, but you have risen just the distance between the two ends of the grade.

But what do we mean by a cycle in Theosophy, in our own investigations of nature, or man, or civilization, or our own development, our own origin, our own destiny? We mean by cycles, just what the Egyptians, the Hindoos and the philosophers of the Middle Ages meant by it; that is, that there is a periodical return or cycling back, circling back of something from some place once more. That is why it is called cycle, inasmuch as it returns upon itself, seemingly; but in the Theosophical doctrine, and in the ancient doctrines, it is always a little higher in the sense of perfection or progress. That is to say, as the Egyptians held, cycles prevail everywhere, things come back again, events return, history comes back, and so in this century we have the saying: "History repeats itself."

But where do Theosophists say that cyclic law prevails? We say that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth. We say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above.

Now, if you will turn to Buckle, a great writer of the English school, you will find him saying in one of his standard books, a great book often quoted, that there is no doubt cyclic law prevails in regard to nations, that they have come back apparently the same, only slightly improved or degraded, for there is also a downward cycle included within those that rise; but Buckle did not discover a law. He simply once more stated what the ancients had said over and over again. And it has always seemed to me that if Buckle and other people of that kind would pay a little more attention to the ancients, they would save themselves a great deal of trouble, for he obtained his law by much delving, much painstaking labor, whereas he might have gotten the law if he had consulted the ancients, who always taught that there were cycles, and that there always will be cycles.

Among the ancients they had a great many large and important cycles. In their classification they had a Saros and a Naros, which are not understood today by us. They are known to some extent, but

what exactly they are, we do not know. The Egyptians taught that there was a great sidereal cycle, and that is recognized today, at last; that is the cycle of 25,000 years, the great one caused by the fact that the sun went through the signs of the Zodiac in that length of time. Now, I do not assume that you know nothing about astronomy, but in order to make it clear, it will be better for me to state this over again, just as it is. The sun goes through the signs of the Zodiac from day to day and from year to year, but at the same time, in going through the signs of the Zodiac, he goes back slowly, like the hands of a clock ticking off the time. In going through that period he comes back to the same point again, and retards himself, or goes back; that is called the precession of the equinoxes, and it is so many seconds in such a length of time. Those seconds in the sky turned into time show you that the sun takes 25,000 and odd years to come back to the place from which he started out at any particular time; that is to say, if you imagine that on the first of April, this year, the sun was in such a degree of Aries, one of the signs of the Zodiac, he will not get back to that sign by the precession of the equinoxes until 25,000 years have passed away.

Now, the sun is the center of our solar system and the earth revolves around it, and as the earth revolves she turns upon her axis. The sun, it is known now by astronomers, as it was known by the ancients (who were ourselves in fact), revolves around a center. That is, that while we are going around the sun, he is going around some other center, so that we describe in the sky not a circle around the sun, but a spiral, as we move with the sun around his enormous orbit. Now do you grasp that idea exactly? It is a very important one, for it opens up the subject to a very large extent. There is a star somewhere in the sky, we do not know where—some think it is Alcyone, or some other star, some think it may be a star in the Pleiades, and some others think it is a star somewhere else—but they know by deduction from the known to the unknown, as Brother Thomas told you this morning, that the sun is attracted himself by some unknown center, and that he turns around it in an enormous circle, and as he turns, of course he draws the earth with him. In the course of 25,000 years in going around the signs of the Zodiac, he must take the earth into

spaces where it has never yet been, for when he reaches this point in Aries, after 25,000 years, it is only apparently the same point, just as when I came around the curve of the Horseshoe, I started around the first point and went around the curve, came back to the same point, but I was higher up; I was in another position. And so, when the sun gets back again to the point in Aries, where he was on the first of April this year, he will not be in the exact position in the universe of space, but he will be somewhere else, and in his journey of 25,000 years through billions upon billions of miles, he draws the earth into spaces where she never was before, and never will be as that earth again. He must draw her into cosmic spaces where things are different, and thus cause changes in the earth itself, for changes in cosmic matter in the atmosphere, in the space where the sun draws the earth, must affect the earth and all its inhabitants. The ancients investigated this subject, and declared long ago this 25,000 years cycle, but it is only just lately, so to speak, that we are beginning to say we have discovered this. We know, as Nineteenth century astronomers, that it is a fact, or that it must be a fact, from deduction, but they knew it was a fact because they had observed it themselves and recorded the observations.

The Egyptians had also the cycle of the Moon, which we know, and they had more cycles of the moon than we have, for the moon not only has her cycle of twenty-eight days, when she changes from full to disappearance, and then again to youth, but she also has a period of return somewhere over fourteen years, which must itself have its effect upon the earth.

Then they said, also, that the human soul had its cycle, it being 5,000 years. That is, the man died, or the king died, and his body was turned into a mummy in the hope that when, after his five thousand years cycle had elapsed and he came back once more to earth, he would find his mummy there? No; but that no one else should have taken his mummied atoms and made a bad use of them. Mummification is explained by us in another way. Their knowledge of the law of cycles caused them to make the first mummy. They held that a human soul returned; they also held that all atoms are alive, just as we do;

that they are sensitive points; that they have intelligence belonging to the plane on which they are, and that the man who misuses atoms of matter, such as you have in your bodies and your brains, must stand the consequences. Consequently, saying that to themselves, they said, "If I die, and leave those atoms, which I have used so well, perhaps some other man will take them and use them badly, so I will preserve them as far as possible until I return, and then by a process destroy the combination of atoms, absorb them into some place, or position, where they might be put to good use." That may seem offensive to some today, but I am merely repeating the theory. I am not saying whether I believe it or not.

The ancient Egyptians who held these theories have disappeared and left nothing behind but the pyramids, the temples of Thebes, the Sphinxes and all the great monuments which are slowly being discovered by us. Where have they gone? Have they come back? Do the Copts now in Egypt represent them? I think not, although heredity is the boasted explanation of everything. The Copts are their descendants? They know nothing, absolutely nothing but a simple language, and they live the life of slaves, and yet they are the descendants of the ancient Egyptians! What has become of them? The ancient Egyptians we think were co-laborers with the ancient Hindoos, whose cycle remains; that is to say, whose descendants remain, holding the knowledge, in part, of their forefathers, and we find that the Hindoos have held always the same theories as to cycles as the Egyptians held. They divided the ages of the world. They say manifestation begins, and then it lasts for a period called a Kalpa, an enormous number of years; that Kalpa is divided into ages. The small cycle is composed of a large number of years; one will be four thousand, another four hundred thousand, another will be a million, and so on, making a total which we cannot grasp with the mind but which we can write upon the paper.

Now, the idea of cycles came from the Hindoos, through the nations who spread out from there, for it is admitted that the land of Hindustan is the cradle of the race. The Aryan race came down into Christendom, so that we find the Christians, the Romans, the Greeks and all people around that time holding the same theories as to cycles; that is, that

cyclic law prevails everywhere. We find it in the ancient mystics, the Christian mystics, the middle age mystics and the mystics of times nearer to ours.

If you will read the works of Higgins, who wrote the *An-acalypsis*, you will find there laborious compilations and investigations on the subject of the cycles. Do they obtain? Is there such a thing as a cycle which affects human destiny?

Coming closer to our own personal life, we can see that cycles do and must prevail, for the sun rises in the morning and goes to the center of the sky, descends in the west; the next day he does the same thing, and following him, you rise. You come to the highest point of your activity, and you go to sleep. So day follows night and night follows day. Those are cycles, small cycles, but they go to make the greater ones. You were born, at about seven years of age you began to get discretion to some extent. A little longer and you reach manhood, then you begin to fall, and at last you finish the great day of your life when body dies.

In looking at nature we also find that there are summer and winter, spring and autumn. These are cycles, and every one of them affects the earth, with the human beings upon it.

The esoteric doctrine that Brother Mead has been talking about, the inner doctrine of the old theosophists and the present day theosophists, to be found in every old literature and religious book, is that cyclic law is the supreme law governing our evolution; that reincarnation, which we talk so much about, is cyclic law in operation and is supreme. For what is reincarnation but a coming back again to life, just what the ancient Egyptians taught and which we are finding out to be probably true, for in no other way than by this cyclic law of reincarnation can we account for the problems of life that beset us; with this we account for our own character, each one different from the other, and with a force peculiar to each person.

This being the supreme law, we have to consider another one, which is related to it and contained in the title I have adopted. That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation—not speaking

about the things that affect nature, although it is governed by the same law—constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development—your personal development or evolution—than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail.

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is, the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar. When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring counties collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky, and they would settle down and twitter on this pile of stone all day, and fly about. When the evening came—twilight—they raised in a body and formed an enormous circle. It must have been over forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud

twittering noise, and that attracted from other places swallows who had probably forgotten the occasion. They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space—) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher. That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on. As some have written, we cannot turn back the cycles in their course. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth and the black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and

the unseen elemental kingdom. You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our charge, into our bodies, our brains and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect but always the image of the filament, until at last the time comes

when it disappears apparently because other impressions have rubbed it out or covered it over. That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and as Brother Thomas said this morning, if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It

may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody), when he had a despondency that he could not explain. I said to him, you have had the same despondency maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The

next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing also on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to *get* to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they had put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favorable circumstances

described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavor to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives us a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin, and that that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is

Madame Blavatsky, and she said, “A cycle ending in a few years, you must prepare.” So that it was like the old prophets who came to the people and said, “Prepare for a new era of things, get ready for what you have to do.” That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed: when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, Do right, but after a while, in this superstitious era, he will say, Why should I do right, unless I feel like it? When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the theosophical society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, “I may take the ease to which I am entitled.” For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, “I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness”—this is the great renunciation as theosophy tells us. I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, “I don’t want it; it is too much trouble.” So generally we talk about the fine progress, and

how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years’ work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least would be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence*, “Step out of the sunshine into the shade, to make more room for others.”

Isn’t that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How many man can continue to believe such an idea as the usual one of damnation

for merely unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revived under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

## THE KALI YUGA

**A** CORRESPONDENT is confused on this subject from the statement in *What is Theosophy* by Mr. Old, that we are in the midst of the Iron or Black Age. Doubtless his sentence, which is on page 28 of the book, is misleading, because “kali” means “black,” and hence it would seem that he meant we are now in the middle of Kali Yuga, but reading further it is seen that he refers only to the first part of the Age. Kali Yuga is in length 432,000 years according to the old Indian calculation, and we are now coming to the end of its first five thousand years, that preliminary period being reckoned from the death of Krishna. In passing, it may be justly thought that this five thousand year period is the origin of the idea of the Hebrews that the world is about that age, just as the Greeks in the time of Solon imagined that all things had to count from their former great cataclysm, but which the Egyptian priests showed to Solon was incorrect, for, as they said, “There had been many great cataclysms before that.”

In the *Secret Doctrine* is to be found this : “The fourth sub-race was in Kali Yuga when destroyed.” This is not amenable to objection on the ground that we who are not that race are in Kali, for each race goes through the various Ages for itself; hence the former races, both primary and sub-, go through all the four periods from the Golden to the Black.

It must follow from this, and such is the oldest teaching on the subject, that at one and the same time races may be on the earth running each for itself through one or other of the periods. Some might be in the Golden Age and others in the Black. At present it is admitted that the Aryans are in the Kali Age, but certain childlike races are not so. Within the present five thousand year period we

know that races have absolutely finished their Kali Yuga and gone out of existence. This happened to that which ruled a part of the American continent, and hence for them in particular their Kali Yuga must have begun earlier than ours did. The Hottentots also disappeared during our memory. This method of considering the subject will clear it up, leaving only to be settled for each race the period which they are in, or the beginning and ending of it. And, as said, for the Aryans the great Kali Yuga began five thousand (odd) years ago.

To find out when the great Kali Yuga for the major race, including all its sub-races, began would be impossible, as there are no means, and H.P.B., the only one for the present who had access to those who held the records, said precise figures on those heads would not be given out. But she and also those behind her who gave her so much information laid it down, as in accord with the philosophy of nature given out, that a division into four was the order for evolution in respect to the life of races, and hence that each great race, whatever its number in the whole seven, would be compelled to go through the four periods from the Satya to Kali, while at the same time the minor races had the same division, only that each part would be shorter than those pertaining to the great race as a whole. For that reason it seems plain that the figures for the various Ages (or Yugas) are only such as relate to and govern the sub- or minor races.

The overlapping of races as to their particular Yuga (or Age) can be easily seen in history. When the whites came to America the Indians were in their stone age in some places, using stone hammers, spears, knives, and arrows. Even in cultured South America the priests used stone knives for use at the sacrifices. We, however, had gone far beyond that. The red Indian of North America would have remained wholly in the stone age had we not altered it to some extent while we proceeded as instruments for his annihilation. Therefore in our own period we have examples of two races being in different Ages while living at the same time on the globe

The foregoing is the general scheme outlined in the *Secret Doctrine*, where there are numerous pages showing that when a new race, whether a sub or a major one, comes in it does so while

many of the old race still exist, the one gradually rising in development while the other falls. They shade into one another as night does into day, until at last either night or day predominates. This period of shading is allowed for in regard to the Ages, and in the Brahmanical calculation we find that they add twilights and dawns, since preceding a new Age there must be the dawn as following it will come the twilight. The twilight of the one will be the dawn of the other. Using the Zodiac for the purpose of considering the question of the Ages, we find that, roughly speaking, the time taken by the sun to go round the whole circle is 25,800 years, as shown by the retrograde movement of the equinoctial points. This is the type for the yearly circle, which makes the four seasons and the four seasons in their turn symbolize the four Ages. Their length will be in proportion to the greater swing of the sun. Among the seasons the winter corresponds to the Kali Age, for then all is turned hard and cold, just as in the Black Age, the light of the Spiritual Sun being dimmed, the hardness and coldness of materiality appear in the moral life. Now if the sidereal period be divided by four, we have the figures 6450 years, or the five-thousand-year period with the requisite twilight or dawn added. And it was taught by the Egyptians that with every quarter of the circle of the Sun's great path there were changes caused physically by the alteration of the poles, and spiritually there must be changes due to the inner development of the human race as an entirety. While the materialistic philosopher thinks the changes would be due to the movement of the poles, the teaching from the Lodge is that the spiritual inner changes cause the physical ones through the appropriate means; in this case those means are in the movements of the great heavenly bodies. This is because the whole Cosmos is on the same grand plan, with all its parts working together, each in its own way.

For the present, students will have to be satisfied with the general statement that we are in Kali Yuga. The characteristics of the present time show it clearly enough, for while physical civilization is high the spiritual side of it is low and dark, and selfishness is the prevailing order. None of us can really pretend to know more than this, for while we have the Brahmanical calculation and the words of the *Secret*

*Doctrine*, yet that is taking the word of another, plausible, of course, and also concordant with all other parts of the system, but still not of our own knowledge. The beginning of this Age and the time of its ending are dark to us; but the general theory, sufficient for our present needs, is perfectly clear, and as good an assumption as any of those indulged in by science—certainly better than the incredible ideas of the theologian. Of one thing we are getting more and more proof each day, and that is of the immense period during which man has been on the earth, and with that admitted all the great cyclic lengths given by the ancient and modern Theosophists of weight are entitled to credence.

We can also get great comfort from the theory given out at various times, that in Kali Yuga a small effort goes farther for results than the same when made in a better Age. In the other Ages the rates of all things are slower than in this; hence, evil now seems quick; but in the same way good is also much quicker in effect and reach than in a slower time.

*Path*, November, 1894

### ANOTHER THEOSOPHICAL PROPHECY

**I**N the first number of *THE PATH* was inserted a prophecy made from certain books in India called *Nadigrandhams*, respecting the Society. This called forth from the *N. Y. Sun*, that model of journalism, a long tirade about the superficial knowledge which it claims pervades the Society on the subject of oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of *Nadigrandhams*, which are almost as common in India as the *Sun* is here, nor does he appear to know what a *Nadi* may be, nor a *Grandham*, either.

But without trying to drag the daily press of this country into the path of oriental knowledge, we will proceed to record another prophecy or two.

The first will seem rather bold, but is placed far enough in the future to give *it* some value as a test. It is this:—The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of “thought” when they meant “cerebration,” and of “philosophy” when they meant “philology,” and that they had been airing a superficial knowledge gained from cyclopaedias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific

in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

The secondary prophecy is nearer our day, and may be interesting.—It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *N. Y. Sun* of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that “no one has ever been non-existent nor shall any of us ever cease to exist.”

*Path*, May, 1886

## THE SIGNS OF THIS CYCLE

**M**EN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millennium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600> 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself

is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the *PATH* in Vol. I, p. 58, May, 1886, in these words:

The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostication. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen

and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

*Path*, October, 1892

## CYCLES

A PAPER READ BY WILLIAM Q. JUDGE BEFORE  
THE ARYAN T. S., OCTOBER 22, 1889

**I**N advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion. The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius in matter furnished me by Bro. Chas. Johnston, now of India, read:

After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him . . . that a strong tribe of envious and malignant daemons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil daemons. . . . Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. . . . This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its

appropriate place and time. . . . But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. . . . When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.

And in the *Bhagavad Gita* it is said by Krishna :

When Righteousness  
Declines, O Bharata! when Wickedness  
Is strong, I rise, from age to age, and take  
Visible shape, and move *a man with men*,  
Succoring the good and thrusting the evil back,  
And setting Virtue on her seat again,

And

At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously.

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the *Bhagavad Gita* the beginning of this great cycle is beautifully called by him "*this vast Dawn*" and of the close he reads :

When that deep night doth darken, all which is  
Fades back again to Him who sent it forth.

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the *Key to Theosophy* (page 83), H. P. Blavatsky gives us a clue thus:

Take as a first comparison and a help towards a more correct conception, the solar year; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, *ETERNITY*. Let the sun represent the universe, and the polar days and nights of six months each—*days and nights lasting each 182 trillions and quadrillions of years* instead of 182 days each. As the stfn rises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the “Cycle of Life.” And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the “Universal Night” sets in. . . .

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol. I., at 31 *of his Unveiled* will give us the Indian figures. She says:

The Maha-Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of 4,320,000,000 years which they divide into four lesser yugas running as follows:

Satya yug	.....1,728,000 years
Treta yug	.....1,296,000 years
Dwapara yug	.....864,000 years
Kali yug	.....432,000 years
	<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>
	4,320,000

which make one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhyamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, Vol. I.

As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing, minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the Great Saros.

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—*i.e.*, 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya Yug 1. 7. 2. 8. added together make 18; those of Treta Yug 1. 2. 9. 6 make 18; those of Dwapara Yug 8. 6. 4 make 18; while those of Kali Yug 4. 3. 2 sum up only 9; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the *Bhagavad Gita*, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and  $3 \times 6 = 18$ , and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as: The first 18 multiplied by the second one gives 3. 2. 4, which added results in 9; 324 multiplied by the third 18 gives 5. 8. 3. 2, which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again.\* Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

Satya yug .....1,728,000 years  
 The first figures are  $1 \times 8 =$  .....8  
 The second  $3 \times 2 \times 4 =$  .....24  
 The third  $5 \times 8 \times 3 \times 2 =$  .....240  
 The fourth  $5 \times 8 \times 4 \times 1 =$  .....160  
 These added together give .....4.3.2,  
 which are the digits of Kali Yuga.

\* Readers who carry out the computations here suggested will find the results confusing. It appears likely that some steps originally included were omitted by the typesetter. (Editors.)

Now turning to *Isis Unveiled* at p. 32 of Vol. I, we find this remarkable paragraph:

Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle.

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By “descending” I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain “orderly periods of time,” upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in *Bhagavad-Gita*.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, “to impart a beneficent impulse in the republics of mankind.” This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas<sup>1</sup> or Gnanis is supported in the Egyptian scheme in these words:

For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.

These “heroes” are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “sacred tribe of heroes” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time

<sup>1</sup>For *Nirmanakayas* see “The Voice of the Silence” and its glossary.

make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “the sacred tribe of heroes,” and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the Secret Doctrine, at page 302, some suggestive words. The author says:

Now that which the students of Occultism ought to know is that the “third eye” is indissolubly connected with Karma.

... In the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the “Master” principle in man,

in those days. *Thus it is in those days that the heaviest Karma* of the Fifth Race was generated by our Monads. . . .

Hence the assertion that many of us are now working off the effects of the evil Karmic causes *produced by us in Atlan-tean bodies*.

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the “sacred tribe of heroes” for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in Vol. I of *Isis*:

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin*, and the future pages of history may contain full proof that—

If ancestry can be in aught believed, Descending spirits have conversed with man And told him secrets of the world unknown.

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon *ihf fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This

higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely

presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

Roll on, O Wheel, roll on and conquer;  
Roll on forevermore!

*Path*, December, 1889