



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

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

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

VOL. XL, NO. 1

JULY, 1931

THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

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YOUNG GODS AT SCHOOL AND AT PLAY

THE subject of our discussion, 'Young Gods at School and at Play,' is certainly an unusual one. Nevertheless, that is just what I am going to talk to you about: 'Young Gods at School and at Play.' Those of you who were here on last Sunday, or who 'listened in' and heard me speak of certain fundamental postulates that I was obliged to lay down as necessary data for our study, will understand more of what is meant by the expressions that I shall again use this afternoon.

You know, of course, that in these days people do not believe in gods, or think that they do not; and if they did, I doubt if they

[Stenographic report of the eighteenth 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 17, 1928, and broadcast, by remote control, through Station KFSD San Diego — 680-440.9]

THE CYCLES OF THE COSMOS

the earth were sustained by water [and were at times violently shaken by it], it would be always moved; nor should we wonder that it is agitated but that it is (*ever*) still. Again, it would be violently shaken as a whole, and not in a part: now half a ship is never tossed about, yet the movement is never, in fact, of the whole earth, but only of a part. In what manner, then, can it happen that what is carried as a whole is not agitated as a whole, if by that by which it is carried, it is agitated?

(4) "But by what cause do the waters break forth?" In the first place, the earth has often quaked, and no new fluid has flowed forth; next, if water burst forth from that cause, it would be poured around on the flanks of the earth, as we see happening in streams and in the sea, for the rise of the waters, as often as the ship settles, especially appears on the sides. Finally, the eruption (*of the waters*) would not be so slight as thou sayest, nor would the bilge creep in by degrees through crevices, as it were, but an immense flood would occur, as coming from an infinite fluid which carries all things.

(*To be continued*)

THE CYCLES OF THE COSMOS

A Suggested Solution of a Problem of Chronology*

HANS MALMSTEDT

"**A**S we are now in the Kali-yuga of the twenty-eighth age of the seventh manvantara" (*Isis Unveiled*, I, 32), how many years have passed since the beginning of the present Kalpa?

The Tamil calendar called the *Tirukkanda Pañchanga* gives us,

*Mr. Malmstedt's suggested explanation of the difficulty mentioned by H. P. Blavatsky in *The Secret Doctrine* is highly interesting, and it will be curious to see if any of our readers can find a serious flaw in it.

Western scholars have been psychologized for so long by the absurd limitation of the age of the world and the universe to six thousand years, forced on them by a literal reading of the partly esoteric Hebrew work known as *Genesis*, that they have utterly repudiated the enormous periods of time taught in India, Egypt, Persia, China, etc., and also in Mayaland. Even today, when astronomy demands more than a billion years for the earth's age, the Hindû *yugas*, or terrestrial and cosmic ages, are regarded with hesitation. Yet they are not fanciful, but are founded upon actual astronomical calculations. Of course, if mankind has been civilized for a few thousand years only, it is puzzling to under-

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according to *The Secret Doctrine*, Vol. II, p. 68, the following figures:

From the beginning of cosmic evolution up to the Hindû
year *Tarana* (or 1887) 1,955,884,687 years.
The (astral) mineral, vegetable, and animal kingdoms up
to Man, have taken to evolve 300,000,000 years.
Time, from the first appearance of Humanity (on our
planetary chain) 1,664,500,987 years.

In the footnote H. P. B. writes: "This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayanand Saraswati, founder of the *Ârya Samaj*, gives a date of 1,960,852,987. See the *Aryâ Magazine* of Lahore, the cover of which bears the words: 'Aryan era 1,960,852,987.'"

stand how careful observations of celestial cycles could have been made for tens of thousands of years. The Theosophical teachings show that intelligent man has been on earth for millions of years, and that immensely long cycles have actually been watched and recorded by Initiates.

The foundation principle at the base of the Hindû theory of cosmic cycles is the magnificent concept of the waking and sleeping of Brahmâ, the regular and harmonious alternation of activity and passivity of the "one infinite and Unknown Essence that exists from all eternity." This is reflected in the minor cycles, down to the smallest. The Outbreathing and Inbreathing of Brahmâ presents the same idea. Even the Six Days of Creation, divided by the 'evenings' and the 'mornings,' and closing with the great Sabbath of rest, in *Genesis*, is a half-exoteric rendering of the universally spread concept.

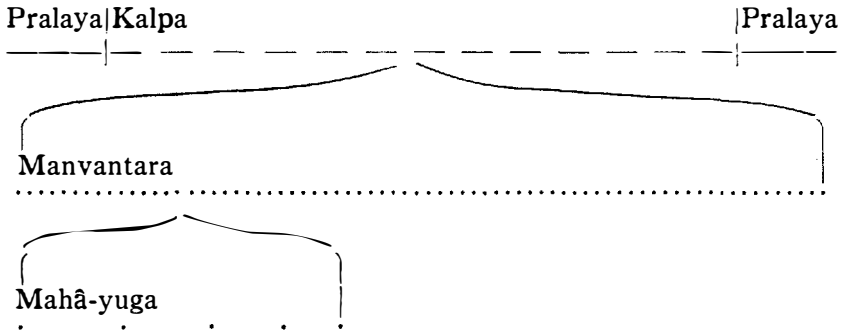
It is only recently that western thought is beginning to attach serious importance to time-cycles, in astro-physics, biology, or even history, in spite of the proverb, "History repeats itself." The extraordinary cyclic phenomena presented by the sunspots and their influence on terrestrial concerns, now established, has aroused general attention. Even the lunar periods, in relation to biological rhythms in animals, plants, and human beings, are now being seriously studied by qualified observers. The 'new astronomy' almost entirely depends upon the discovery of periodic laws in the behavior of the stars and stellar systems.

H. P. Blavatsky definitely states that the Hindû calculations, based upon the curious number 4320 and its multiples by ten, are exceedingly near those of the Esoteric philosophy and can be conveniently used. Mr. Malmstedt's highly ingenious explanation of the difficulty mentioned by H. P. Blavatsky throws a new light on the point, and unless it can be definitely shown to be inadequate it will stand as a valuable contribution to the teachings.— C. J. R.

THE CYCLES OF THE COSMOS

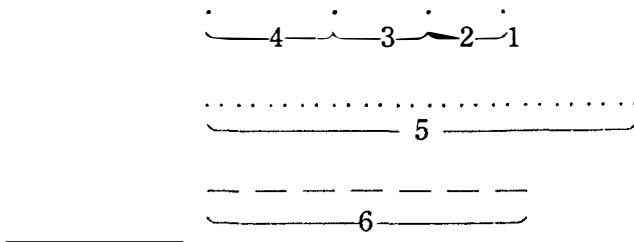
Let us try to help our beloved H. P. B. to solve this problem.

According to *The Secret Doctrine*, pp. 69-70 in the second volume, we may picture the Kalpa of 4,320,000,000 years as consisting of 14 manvantaras of 306,720,000 years each, framed, so to speak, in 15 sandhis or intervals of 1,728,000 years each. Each manvantara of 306,720,000 years consists of 71 Mahâ-yugas of 4,320,000 years each. Each Mahâ-yuga of 4,320,000 years consists of 4 periods as follows: 1 Krita-yuga of 1,728,000 years; 1 Tretâ-yuga of 1,296,000 years; 1 Dwâpara-yuga of 864,000 years; and 1 Kali-yuga of 432,000 years. Here is the picture of these periods:*



Quoting from *Isis Unveiled*, I, 32: "As we are now in the Kali-yuga of the twenty-eighth age of the seventh manvantara," and from *The Secret Doctrine*, I, 662: "Starting from the solar epoch determined by the rising of the sun on February 18th, 3102 (B. C.), and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a. m. of February 16th, which is the instant of the beginning of Kali-yuga," we shall have no difficulties in counting the years passed since the beginning of the present Kalpa.

Here is the calculation: 1931



*The spaces between the dashes or dots represent exactly 14 (Manvantaras), 71 (Mahâ-yugas) and 4 periods [of Yugas].— C. J. R.

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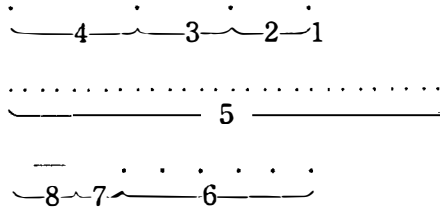
1. From the beginning of Kali-yuga up to 1931	5,033 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. { 6 Manvantaras	1,840,320,000 "
{ 7 Sandhis	12,096,000 "
Total	1,972,949,033 years

which is the time passed from the beginning of the present Kalpa up to February 16, 1931.

And now, let us investigate the other statements, quoted above, from *The Secret Doctrine* in a similar way.

The Tamil calendar referred to states 1,955,884,687 years from the beginning of cosmic evolution up to 1887. This number of years can be divided thus:

1887



1. From the beginning of Kali-yuga up to 1887	4,989 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. 5 Manvantaras	1,533,600,000 "
7. The evolution preceding Man	300,000,000 "
8. 1 Sandhi	1,728,000 "
We will have to add a period of	23,698 "

in order to get the total of 1,955,884,687 years

If we reduce this sum with the period above 23,698 "

we will get a total of 1,955,860,989 years

Adding 1 Manvantara minus 300,000,000 years 6,720,000 "

6 Sandhis
 10,368,000 " |

and the time from 1887 up to 1931 44 "

we will get our first calculated total of 1,972,949,033 years

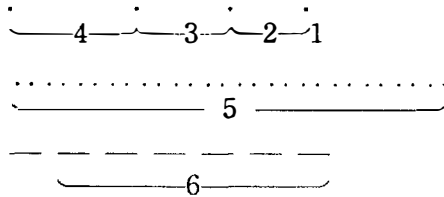
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In trying to explain all this let us begin with the 300,000,000 years. In *The Secret Doctrine*, II, 52, we read: "The Wheel whirled for thirty crores. It constructed rūpas." As one crore is 10,000,000 years, this would make 300,000,000 years. But if we compare this length of time with the period of one Manvantara, 306,720,000 years, the relative difference of time is very small and the old *Book of Dzyan* is probably counting in round numbers. This is the reason for adding 6,720,000 years to the total above.

And now for the mystical period of 23,698 years. The fact that we have to reduce with this period the first total in order to be able to add 6 complete and missing Sandhis, shows that the number 1,955,884,687 must be wrong. Even if we take away the four last figures in this number, making of them the period of 4,687 years from the beginning of Kali-yuga up to 1887, in which case Kali-yuga starts 2800 B.C., we will still have to make a reduction of 24,000 years in order to get the same result (4,989 plus 23,698 is equivalent to 4,687 plus 24,000). Next calculation will prove that we are right.

The Tamil calendar referred to gives 1,664,500,987 years as the time from the first appearance of 'Humanity' (on our planetary chain) up to 1887. We proceed as before:

1887



1. From the beginning of Kali-yuga up to 1887	4,989 years
2. 1 Dwâpara-yuga	864,000 "
3. 1 Tretâ-yuga	1,296,000 "
4. 1 Krita-yuga	1,728,000 "
5. 27 Mahâ-yugas	116,640,000 "
6. { 5 Manvantaras	1,533,600,000 "
{ 6 Sandhis	10,368,000 "
Total	1,664,500,989 years
Reducing this sum by	2 "
we will get the total as given above	1,664,500,987 years
Adding again the 2 years	2 "

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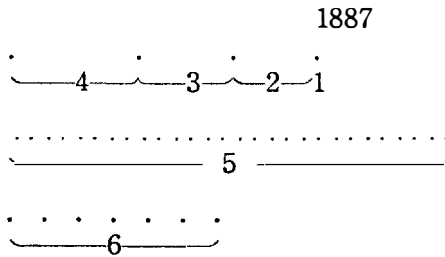
1 Manvantara	306,720,000	”
1 Sandhi	1,728,000	”
and the time from 1887 up to 1931	44	”

we will get our first calculated total of 1,972,949,033 years

In this calculation both ends meet except for the 2 years. In *The Secret Doctrine*, I, 650, we read: “The Hindûs date their Kali-yuga from a great periodical conjunction of the planets thirty-one centuries B. C.” It is evident that the Tamil calendar, in giving the number 1,664,500,987, fixes the beginning of Kali-yuga to 3100 B. C., instead of 3102 B. C., and thus is the difference of the 2 years explained.

Thus we have investigated two numbers, both taken from the Tamil calendar referred to. The first of these numbers does not agree with our own calculation, the second one does, and this is another evidence that the statements above are right.

At last the school of the Pandit Dayanand Saraswatî, founder of the Ârya Samaj, gives a date of 1,960,852,987 years from the beginning of cosmic evolution up to 1887. The cover of the *Ârya Magazine* of the same year bore the same number. Let us investigate as before:



1. From the beginning of Kali-yuga up to 1887	4,989	years
2. 1 Dwâpara-yuga	864,000	”
3. 1 Tretâ-yuga	1,296,000	”
4. 1 Krita-yuga	1,728,000	”
5. 27 Mahâ-yugas	116,640,000	”
6. 6 Manvantaras	1,840,320,000	years
Total	1,960,852,989	years
Reducing this sum by	2	”
we will get the total as given above	1,960,852,987	years
Adding again the 2 years	2	”

NEWS FROM THE ARCHAEOLOGICAL FIELD

7 Sandhis 12,096,000 ”
 and the time from 1887 up to 1931 44 ”
 we will get our first calculated total of 1,972,949,033 years

Ergo, these brothers also count their Kali-yuga from 3100 B. C.
 For the rest their calculation is right, but all Sandhis are left out.

Summing up our results:

The number of years passed from the beginning of the present Kalpa is:

acc. to the	up to	if Kali-yuga starts B. C.		and sandhis are	
Tamil cal.	1887	1,955,884,687	2800?	partly counted	wrong.
Saraswati	1887	1,960,852,987	3100	not counted	right.

The number of years passed from the first appearance of Man on the seven globes of the earth is:

Tamil cal.	1887	1,664,500,987	3100	counted	right.
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Conclusions:

The number of years passed from the beginning of the present Kalpa is:

up to	sandhis excluded	sandhis included
1887	1,960,852,989	1,972,948,989
1931	1,960,853,033	1,972,949,033

The number of years passed from the first appearance of Man on the seven globes of the earth is:

up to	sandhis excluded	sandhis included
1887	1,652,404,989	1,664,500,989
1931	1,652,405,033	1,664,501,033

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

THE GOLDEN AGE

IS the Golden Age behind us or before us? The question reminds us of the problem of the egg or the hen — which was first? It is complicated by the consideration that as Spirit is being Involved — descending, so to speak, into limitation — Matter is evolving into larger life, and ‘Golden Age’ is a relative term.